

Marke what ye means, by wch after Dauids example
we must go awe in ye knowledge of ye word of god:

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Calvin

Marke that ye meanes, by wch after Dauids example we must grow in the knowledge of the word of God: is, First, meditation of ye wch we haue heard or read. Secondly, prayer for grace to beleeue and practise it. Thirdly, thanksgiuing for grace receiued. Fourthly, godly conference thereof, one of vs with another. All these shall a man finde carefully practised by Dauid. And truely the greatest cause, why now there being so much preaching there is so little profiting in godlinesse, is ye men before hearing, prepare not; in hearing pray not; after hearing, neither meditate thereof themselues; nor speake thereof vnto others.

Baptisme giuing their name to ye gospell —— 800

Baptisme denied to Infants —— 801

To shew in baptisme what ye to god: & what is ye to man. (& baptisme in fit) —— 120

SCC #12,270

Harmoniæ Euangelicæ, a Præstantiss. Theol. D. M. Chemnitio primũ inchoatæ, & per D. Policarpũ Lycerum continuatæ,

Libri quinque.

Accessione in Harmoniã Hist. Euangelicæ de passione, crucifixione, morte et sepultura Christi Saluatoris nostri ex quatuor Euangelistis contextam.

Commentarius conscriptus.

Opera et studio Johannis Gerardi Theologiæ Doctoris et in Academia Jenensi Professoris.

Adiecti sunt Indices Rerum et verborum, hac editione auctiores.

Genevæ
Sumptibus hæredum Jacobi Berion.

M. DC. XXVIII.

How to read the holy Scripture or any booke of Diuinitie with profit.

First we are diligently to marke the Theame, question or maine point wch is handled in that booke or Chapter which we reade, and how the discourse of ye Author tendeth to proue or illustrate it, with ye seuerall arguments wch are produced to this end. Of if we want skill to dot this, yet we may obserue, if not by our owne collection, yet by helpe of the Authors paines, the sume & substance of all wch he deliuereth in the contents of ye Chapters or Sections, wch will giue great light to ye vnderstanding of all the rest, when as we know the maine scope at wch he aymeth, & how he frameth his discourse, & what arguments & testimonies he vseth to proue or inforce ye point wch he propoundeth. To wch purpose, it is also profitable to obserue (as neere as we can) what was the occasion of the Authors writing, and to consider ye circumstances of the persons to whose vse ye writings were intended, & of the times wherein he wrote, wth the state of the people ye liued in the, vnto wch sinnes they were most addicted, and in what vertues & duties they were most defective; and how the Author eyeth downe ye one, and perswadeth them to the other. The order also and method wch he vseth, ye coherence of the parts of his discourse, and how he passth from one point to another, will giue much light to ye vnderstanding of what we read; wch if we neglect, & confusedly goe on, iumbling all together, we shall make euen those things, which are plaine & easie, hard & intricate; we shall obserue little in much reading, & remember lesse and reape little profit by much paines.

Precatio Johannis Chrysostomi.

Toto pectore precor, vt misericors et benignus Deus ex ore meo preces et gemitus suos Ecclesiæ, apperiat aures cordis mei, et obsignet fidem in membris nostris, patefiat nobis Euangelium iusticiæ, det mentem diuinorum mysteriorum capacem, briam ratiocinationem, et vitam plenam officiorum virtutum vt semper cogitemus, meditemur et curemus ea, quæ Deo sunt, et nobis in omni vita salutaria, propter meritum vnigeniti filij sui Jesu Christi, Saluatoris et mediatoris nostri vnici, Amen.

TO THE RENOWMED PIERES and noble Lordes, the Conſuls, and the *whole ſenate of the famous Cittie of Frankeford.*

I. Caluine.

IF euer it ſeemed expedient that the pageants of vertues ſhould be ſhewed openly to the imitation of others (which might bee a ſpurre as well to the laſie lingerers, as to the reſtie runners): ſurely the ſlouthfull dealing and ſluggiſh behauiour which is vſed in theſe our corrupt daies maketh it ſeeme neceſſarie: that the greater parte of men which rather ſtart backe, then willingly ſtep forward, ſhould be conſtrained at the leaſt with ſhame of negligence to doe their dutie. For we ſee euery man buſilie bent to a certaine contention who ſhal excell in wicked practiſes, and that both in priuate and publike affaires: that no Monarch doth ſeem to be inferiour to the nations that border vpon him either in policie, or vigilancie, or power, or bold attempt, whereby hee may enlarge the boundes of his empire: that no citie or common weale doeth giue place to any in craftineſſe and all captious dealing: that no man is the ſecond in ſubtletie among the proud and ambitious: finally there is no man which hathnot conſpired with his company, and that in the way of contention, ſlily to incite the reſt as it were with a becke to all vitious vanitie, and hee that is ringleader in all naughtines ſooneſt ſtirreth vp other to his lewdnes, whereas in the rankeſt route of ribalds is ſcarce one found out that fauoureth honeſtie: which maketh me thinke it very profitable that ſuch rare vertues as ſometime raigne in noble perſonages, ſhould be aduaunced to the loftie theater or ſtage of due commendation, to the intent that they being ſpied a far of might allure the greater number to like them and liue accordingly. And this I confeſſe (right honourable) was the cheifeſt cauſe that moued me to publiſh this my labour abroad, vnder the title of your names. For although I ſhall perſwade my ſelfe to haue profited very well, if any that begin of their owne accord to creepe forward, ſhalbe incouraged by mee to runne faſter: yet did not I ſo muche reſpecte this, as that I might perſwade other to ioyne hands with you, or at the leaſt to tread the ſame path that you doe. Notwithſtanding I haue not purpoſed to recite as out of a rolle all the godly qualitities wherwith you are throughly furniſhed. only it ſhal ſuffice at this time to ſet forth ꝑ one vertue wherwith you haue bound to your honours as with a more holy bond, as well mee, as diuers other faithfull ſeruants of Ieſus Chriſte. This one thing is woorthy highly to bee prayſed that fiue yeeres when as an horrible feare hadde affrighted the mindes of all men in euery place: when as the ouerthrowe that our ennemies hadde giuen vs did threaten a miſerable ruine to the Churches throughout Germany and almoſt an vtter extinguiſhing of the Goſpell, you euen at that time beeing placed in the fore front of the battaile ſtoode ſtoutly to the free confeſsion of your faith, which was hated to death, and retayned with all conſtancie

ſtancie that ſincere doctrine of pietie which before you receiued: which is a manifeſt argument that when you were toſſed with greeuous cares and dangerous turmoyles, you deſired nothing more then to fight manfully vnder Chriſts banner. But that which followeth will ſurely make your names immortall, ỹ you doe not only ſet out amongeſt your ſelues the true worſhip of God and imploy your faithful labour, to conteine your citizens within the ſheepfold of Chriſt: but alſo gather together the diſperſed relikes of his church, thruſt out of nations which are as it were members of the ſame all rent and pulled in peeces. Doubtles it did greatly reioyce my heart (conſidering the troubleſom time) to heare that the true worſhippers of God, which fled in exile from England & other countries, were gently receiued and entertained among you and that you did not onely releeue and eaſe their heauie baniſhment but that you had alſo a due conſideration of the glory of the ſonne of God, in ſo much that you made his Goſpel to be ſounded in your cittie, euen by the tongues of aliants, and that in a ſtraunge language. The like curteſie was ſhewed of late by the Magiſtrates of Tigurine to the afflicted citizens of Lo. whom they did not onely receiue and foſter within the walles of their Citie when at home they coulde not worſhip God as they woulde: but alſo erected a Temple for them wherein they might celebrate Gods holy ſeruice: neither were they diſwaded by the diuerſitie of tongues from ſuffering Chriſt to ſpeake Italian euen in the middeſt of Tigurine but I let them paſſe to come againe to that I was about to ſay of you. As ſoone as I vnderſtoode that your curteſie ſtretched ſo farre as to ſuffer my countrimen to haue a holy congregation in your citie perceiuing my ſelfe bound vnto you by a priuate benefit: I thought good to teſtifie my thankfull hart by this gift which now I preſent vnto you. For as the condition of our countrie men is rightly to be lamented, who dwelling in their natiue ſoyle, ſeeme by the tyrannous ſacriledge of the Pope to be cleane baniſhed from Chriſte: kingdome: ſo on the contrary parte, it is not a little to bee reioyced at that they haue a reſting place granted them in a ſtrang countrie, where they may render due honour vnto the liuing God. And ſurely this holy hoſpitalitie which yon haue vſed, not ſo much towardes men as to Chriſt him ſelfe, ſhall be a meane as I truſt, to moue God to power his rare benefites vpon you, and ſtil to continue his liberalitie towards you which do alreadie floriſh in all proſperitie. Doubtleſſe it conſtrained mee (as I ſignified before) to dedicate this my booke vnto you, which is a Commentarie vpon the Harmonie made of three Euangeliſts: in making where of I haue taken ſome paines whith no leſſe fidelitie then induſtry. But as it is to ſmall purpoſe to declare how ſeriouſly I haue trauailed here in: ſo do I ſubmit my ſelfe to other mens iudgements, for the learned, wiſe, and diſcreete Readers, who as they take great delight in the cõmon vtilitie, ſo they be not ashamed like rude and barbarous caytifes, to learne and augment their knowlede by reading and ſtudie. But as for peruers and ouerthwart wranglers, I little eſteeme, I meane not cowled Monkes, who for the maintenance of the Popes tyranny fight in openplace againſt vs: but alſo thoſe vnnaturall drones which being mingled among vs, deſire nothing more, then cleane to extinguiſh all ſight of learning, to this intent that they may cloake and couer their owne ignorance. For although like dogs they deſpitefully barke at me, yet will I vſe

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this exception alwaies, that I need not submit my selfe to their censure or iudgement, eyther by the law of God or of men, which are not onely to be kept vnder like children for their blamefull and infamous vnskilfulnes: but also most seuerely to be punished for their malicious obstinacie, and too stubborne impudencie. But what soeuer they say, I trust the better sort will graunt, that it is lawfull for me to acknowledge without arrogancie, that faithfull labour, which I haue imployed to the profit of Gods Church. There came forth two yeeres since the Gospell of Iohn, with my interpretation, which I trust hath not been fruiteleſſe. And thus like an apparitor, I haue endeuoured to my power, to set forth Christ riding princelike in his foure wheeled chariot, very gloriously: By reading of which worke, when the gentle readers haue profited themselues, they will not loath to confesse, that they haue not studied it in vaine: which Euangelicall history being described and set forth by foure witnesses, appointed by God himselfe, I doe not without cause compare vnto a chariot, for of this sweete and pleasant consent God seemeth purposely to haue made as it were, a triumphant chariot for his sonne, out of which he might plainely appeare to be seene of all his faithfull people, & by the swiftnes whereof he might lightly passe and as it were raunge ouer the whole world. Neither doth Augustine vnfitly compare the foure Euangelistes to trumpets, the noyse whereof doth sound in al coasts, that the Church of Christe being summoned out of the foure quarters of the world, might flocke and gather together from the East and the Weste, from the South and the North, vnto an holy consent of faith. Wherefore their absurd curiositie is the lesse to be borne with al who being not content with these Gospels (which be as it were proclamations poceeding from heauen) thrust out their owne toyes, and corrupt imaginations, which do nothing but defile the puritie of faith, and cause Christes name to be scorned and had in derision of the vngodly. As for you, which doe farre excel the common sorte, since you detest in minde all that corrupt leuen, wherewith the true sinceritie of the Gospell is infected, and shewe your selues to delight in nothing more then in maintaining and allowing the plaine and simple doctrin, as it is set forth by Christ himselfe: I am not onely perswaded that you will very well like of this my watchful worke, which expoundeth the treasure of glad tidings: but also I haue a good hope, that this signe or token of my good will and loue to you ward, will be aswell acceptable, in that I haue dedicated the same vnto you. Thus I bid you farewel, right honorable Lordes, and wishe that Christ may direct you with his holy spirit strengthen you with his power preserue you vnder his protection and enrich your Citie and common weale with his plenteous benediction. At *Geneua*, the first of Aug. The yeere of our Lordes natiuitie, 1555.

A Table ſhewing the Chapter, Verſe and Fol. of all the principall matters contained in this Harmonie. The firſt number ſheweth the Chapter, the ſecond, the Verſe, the third the fol.

Matthew.

Ca.	Verſe.	Fol.
1.		57
	2	ibidem.
	3	58
	6	ibid.
	12	59
	16	ib.
	18	60
	19	ibid.
	21	61
	22	63
	23	66
	24	67
	25	68
2.	1	79
	2	80
	3	81
	4	ib.
	6	82
	7	83
	9	84
	11	ibi.
	13	95
	15	96
	16	97
	18	98
	19	99
	23	ibid.
3.	1	107
	2	108
	3	110
	6	111
	7	113
	8 & L. 8.	114
	9	116
	10	117
	11	119
	12	121
	13	122
	14	ibid
	16	123
	17	124
4.	1	125
	3	128
	4	129
	5	131
	6	ibi.
	7	132
	8	ib.
	10	133
	11	134
	12	135
	13	143
	18	145
	22	148
	23	ibid
	33	105
5.	1	156
	2	157
	3	158
	4	ib.
	5	ib.
	6	159
	7	ib.
	8	160
	9	ib.
	10	ib.
	11	161
	12	ib.
	13	163
	14	165
	16	ib.
	17	166
	18	168
	19	ib.
	20	169
	21	170
	22	171
	23	172
	25	173
	27	175
	28	ib.
	29	ib.
	31	176
	32	177
	33	ib.
	34	178
	37	179
	38	180
	39	ibid
	40	181
	42	182
	43	184
	44	ibid
	45	185
	46	186
	48	ib.
6.	1	186
	2	187
	3	ib.
	4	ibid
	5	188
	7	199
	8	ib.
	9	190
	10	193
	11	194
	12	196
	13	197
	19	200
	2	201
	23	202
	24	203
	25	205
	26	ib.
	27	206
	33	208
7.	1	209
	3	211
	6	ib.
	7	113
	9	114
	11	ib.
	13	216
	15	220
	16	ibid
	21	222
	22	223
	23	ibid
	24	224
	28	225
8.	1	226
	2	ibid
	3	ibid
	4	227
	5	229
	8	230
	3	264
	11	232
	12	233
	13	ib.
	17	152
	19	235
	20	236
	21	ibid
	22	237
9.	1	239
	2	ib.
	3	240
	4	ib.
	5	241
	6	ib.
	8	ibid
	9	242
	11	244
	12	ib.
	13	245
	14	247

Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.	Ca.	Verſe	Fol.	Ca.	Verſe.	Fol.
	15	ibid		2	ibid		43	336		23	ibid
	16	248		3	292		44	337		24	429
	18	249		6	293		45	ibid		27	430
	20	250		7	294		48	340		28	ib.
	22	251		8	ibid		38	341		31	430
	27	254		11	295		38	ibid		33	ibid
	29	255		12	ibid		41	342		34	432
	30	ibid		14	296		42	343		36	ibid
	32	ibid		15	297						
	34	259		20	303	13.	2	246	15	1	433
	35	ibid		21	304		9	ibid		2	435
	36	ibid		23	305		10	ib		3	436
	37	257		25	309		11	ib		5	437
				26	311		12	348		7	ibid
10.	1	267		27	ibid		13	349		9	438
	2	268		28	313		14	ibid		10	439
	5	ibid		29	314		16	351		12	ibid
	6	ibid	12.				19	353		13	ibid
	7	269		1	315		20	ibid		14	440
	8	ibid		3	316		22	354		15	441
	9	270		5	ibid		23	355		19	ibid
	10	271		7	317		36	357		22	443
	11	ibid		8	ibid		39	358		23	ibid
	12	ibi.		9	318		41	359		24	444
	14	272		10	319		43	360		25	445
	15	ibid		11	ibid		34	362		26	ibid
	16	274		14	321		35	ibid		27	446
	17	275		16	ibid		46	365		28	ibid
	19	276		17	322		47	ib		29	448
	21	277		18	ibid		51	ib		32	449
	22	278		19	323		53	414		33	450
	23	ibid		20	324		54	ibid			
	24	279		22	325		55	415	16.	1	450
	25	ibid		23	ibid		57	ibid		2	451
	26	281		24	326		58	ibid		5	453
	28	ibid		25	227					9	454
	29	282		27	ibid	14.	2	416		8	455
	32	284		28	328		5	419		13	458
	35	285		29	329		13	424		14	ibid
	37	287		30	330		14	425		15	459
	38	ibid		31	ibid		15	ibid		16	ibid
	39	ibid		32	332		16	426		17	ibid
	40	289		33	333		19	ibip		18	460
	41	ibid		34	ibid		20	427		19	461
				36	334		22	428		23	465
11.	1	291		37	335						

Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.
	23	466		16	522		33	576		35	923
	24	467		17	523		35	578		37	625
	25	468		18	524		37	ibid		38	628
	26	ibid		19	525		42	ibi.		39	629
	27	ibi.		22	526		43	581	24.	1	632
	28	469		23	527		44	582		2	ib.
				25	528		45	583		3	633
17	2	471		26	ibid	22.	1	383		4	634
	3	ibi.		28	530		2	ibid		5	635
	4	472		29	531		4	388		6	636
	5	473		30	ibi.		7	389		9	637
	6	474	20.	1	533		9	ibid		10	639
	10	476		8	534		11	390		11	ibid
	11	ibid		16	535		16	584		12	640
	17	479		17	536		18	585		14	ibid
	19	481		18	ibi.		21	ibid		15	642
	21	482		21	538		22	587		16	644
	22	483		22	539		23	588		21	ibid
	24	507		23	540		24	589		22	645
	27	508		24	541		29	590		23	646
				25	542		30	ib.		24	647
18.	1	484		26	543		38	595		25	648
	2	486		28	ibid		39	596		28	649
	5	486		29	545		40	598		30	651
	6	487		30	546		42	600		31	652
	10	488		31	ibid		43	601		34	654
	12	490		32	ibid		44	602		35	655
	15	496		34	547	23	1	604		36	ibid
	16	497	21.	2	557		2	605		37	657
	17	498		5	558		4	607		39	658
	18	500		6	ibi.		7	608		40	659
	19	502		8	559		9	609		42	660
	20	ibid		9	ibid		11	ibid		43	662
	21	504		10	564		13	611		45	663
	23	506		12	565		14	612		48	664
	25	ibid		13	566		15	ibid			
	31	ibid		14	567		16	613	25.	15	554
19.	4	513		15	568		18	614		20	ibid
	5	514		16	569		23	617		24	555
	6	ibid		18	ibid		24	ibid		1	667
	7	515		19	570		25	ibid		2	668
	9	516		21	ibid		27	618		5	ibid
	12	518		23	572		29	619		8	ibid
	13	520		25	ibid		30	620		9	ibid
	14	521		30	574		33	622		32	672
				32	ibid		34	ibid		34	ibid

Ca.	Ver.	Fol.	Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.
	37	673		59	ibi.		55	764	6.	15	265
	44	675		62	702		57	766		12	290
				63	ibi.		59	768		24	421
26.	3.	677		64	ibid		61	ibi.		26	422
	3.	ibid		65	721		62	769		28	ibid
	8.	678		67	722		63	ib.		29	423
	10	ib.		69	723		65	770	7.	32	441
	11	679		71	724	28.				36	449
	12	680		74	725		2	773		37	ibi.
	13	ib.		75	ibi.		4	774			
	17	682	27.	1	727		7	ibid	8.	24	457
	18	683		3	ibid		8	775		26	ibid
	20	684		4	728		9	776			
	21	685		5	729		10	777	9	14	478
	22	ib.		6	ibid		11	778		17	479
	24	686		9	ibid		15	779		20	480
	25	687		10	730		16	ibid		21	ibid
	26	688		11	731		18	797		22	ibi.
	29	692		12	733		19	ibid		46	164
	27	694		15	735		20	799		50	165
	28	ibi.		19	736			803		23	481
	31	696		20	737		Marke			42	ibi.
	31	667		22	ibi.					38	509
	32	698		24	739	1.	3	153		39	510
	33	ibid		25	ibi.		14	135			
	36	702		26	740		22	150	10.	21	526
	37	ibid		27	741		26	ibi.		52	547
	38	704		32	ibi.		29	151			
	39	ibid		33	744		44	228	11.	2	557
	40	707		34	745		45	bi..		9	559
	41	708		35	746				12.	32	599
	22	ibid		37	748	2.	24	315		34	ibid
	43	709		38	ibi.		27	317		43	630
	44	710		39	749	3.	13	154			
	46	ibid		40	ibid		13	ibi.	13.	11	638
	47	ibid		42	750		12	350			
	48	711		43	751	4.	26	362	14.	26	995
	49	ibid		44	ibi.	5.	36	253		51	717
	50	ibid		45	757		37	ibid			
	51	712		46	758		39	ibi.	15.	25	746
	52	713		47	759		41	ibid		36	760
	53	714		48	760		43	254		43	767
	54	715		50	ibi.		3	262			
	55	716		51	761		6	263	16.	1	772
	56	ibid		52	762		9	264		3	773
	57	718		54	763		10	ibi.		11	777

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	14	791
	16	805
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	20	ibid
	Luke.	
1.	1	2
	2	ibid
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	5	4
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	12	ib.
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	14	ib.
	15	76
	16	ib.
	17	77
	19	ib.
	20	ib.
	21	78
	22	85
	23	86
	24	ib.
	25	87
	29	88
	30	ib.
	31	ib.
	32	89
	34	90
	35	92
	36	ib.
	37	93
	38	94
	39	ibid
	40	101
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	44	103
	46	ibid
	48	104
	49	ibid
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	17	ibid
	18	138
	19	139
	20	ibid
	21	ib
	22	ib
	23	140
	24	141
	25	ibid
	28	142
5.	1	145
	5	146
	6	ibid
	8	147
	10	ibid
	36	150
	39	152
	29	243
	39	248
6.	1	315
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7.	5	230
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	14	ib
	16	235
	29	297
	30	298
	31	299
	33	ibid
	34	ib.
	35	ibid
	36	367
	37	ibid
	40	368
	41	ibid
	44	ibid
	47	369
	48	ibid
	49	370
	50	ibid
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	52	253
9.	60	239
	61	ibid
	51	510
	52	511
	54	ibid
10.	1	301
	2	302
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	17	307
	18	ib
	19	ib
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	24	351
	38	371
	42	372
	26	594
	28	596
	29	ibid
	30	597
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Ca.	Verſe.	Fol.	Ca.	Verſe.	Fol.	Ca.	Verſe	Fol.	Ca.	Verſe.	Fol.
	48	ibid		20	ibid		7	549		39	752
	49	ibi.		21	494		8	ibi.		40	ibid
	50	666		22	ibid		9	550		41	753
	51	285		28	495		11	552		42	ib.
	13	373		31	496		12	ibid		43	754
	15	374	16.				13	553		51	767
	16	ibid		16	296		27	555			
	17	ibi.		8	392		41	560	24.	12	778
	20	375		9	393		42	561		13	781
	21	ibi.		10	394		43	562		14	ibid
	57	452		12	ibi.		47	570		16	ibid
				14	395					17	782
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	7	ibid				23.	10	733		41	792
	11	385	18.	7	405		11	734		44	793
	12	ibid		8	406		12	ibid		45	794
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The end of the Table.

¶ TO THE RIGHT HO-

norable Fraunces *Earle of Bedford,*

of the noble order of the Garter Knight, one of the *Lordes of her Maieſties moſt honorable priuie Counſel grace* and peace from God, with the encreaſe of that true honour, which is from God and laſteth for euer.



He choice (right honorable) whiche Luke the Euangeliſt made, in dedicating this hiſtorie of the goſpell, which hee wrote to that noble man Theophilus, and which that man of worthie memory. M. Iohn Caluine tooke in dedicating theſe his labours to the Lords of *Frankeford*, driueth mee to dedicate this my ſmall labour of tranſlating this booke into the Engliſh tongue, and though it is but little that I haue done in compariſon of the labors of the other two, and not woorth the offering to men of great eſtate: yet leaſt that I ſhould ſeeme ſingular in diſſenting from theſe two ſingular inſtruments in the Church of God, and that in one and the ſelfe ſame booke, I haue preſumed to make bolde of your Lordſhips name, hoping that your H. will not miſlike to haue it written in the forehead of this booke with noble Theophilus and the Lords of *Frankeford*, ſpecially ſith that I doe it in teſtimonie of my dutifull loue to you, for the manifolde grace of GOD in you, and benefites which I haue receiued from you. Men doe commonly in their Epiſtles write, either in the commendation

on of the worke or in the prayſe of their patrone, or in diſcharging of themſelues of the diſcredite which their enemies woulde lay vpon them: but I craue pardon of your honour if in ſtudying to bee ſhort, I omit theſe thinges. For firſt the verye name of the goſpell of Ieſu Chriſte, and then the names of Matthewe, Marke, and Luke the Euangeliſts, & of M. Caluine the gatherer of the Harmonie & the writer of the Commentarie, do yeeld more credite and commendation to the matter, then all that I can ſay of it all the dayes of my life. Only this I ſay of M. Caluines labours here that in my ſimple iudgement it is one of the profitableſt workes for the church that euer he did write, Next for your praiſes, as you like not to heare them, ſo I will not offend you in ſetting them down nor giue other occaſion to condemne me of flatterie. They which haue beſt knowen you, ſay, that you began a good courſe in your youth that you witneſſed a good confeſsion in the late time of perſecution, that your conſtancie hath beene teſtified by your troubles at home, and trauels in forraine countries you haue continued your profeſsion in the middeſt of your dignitie, Lordſhips, and liuing left by your parents and in the ſeat of gouernment, wherein our Soueraigne and moſt gratious Queene hath placed you, not falling aſleepe in ſecuritie in this ſo peacable a time. My good L. continue to the ende, ſo ſhall you bee ſafe. I ſpeake not this as if it were your owne ſtrength that hath holden you vp al this while, but meditate ſometimes, I pray you vpon the 71. Pſalme, and pray that Lord as Dauid did, who kept you in your youth that he wil keepe you in your old age, now that your head is hoare and hayres gray And I beſeech the mighty Lord to thruſt them forward which are drawen back by their youthly affections & to raiſe vp them that fell away for feare of troubles & to waken thoſe which in this quiet and calme time do ſleepe in ſecuritie, or waxe wanton with the wealth of the worlde, that we may meete the Lorde with true humilitie and earneſt repentaunce, to ſee if hee will bee intreated to continue

his

his mercies towards vs, leaſt he turn his correcting rod which he hath ſo ofte ſhaken ouer vs, into a deuouring, ſwoord to conſume vs. Of my ſelfe I will ſay nothing, the mouthes of the wicked cannot be ſtopt, their falſe tongues I hope ſhall teach me to Walke warilie, and I haue learned, I thanke my God, to paſſe through good reporte & through euill and to commit my ſelfe and my cauſe to him that iudgeth right. The Lord of Lords preſerue your honour in ſafetie, & multiply all ſpirituall bleſſings vponyou & yours. From Kiltehampton in Cornewall, this 28, of Ian. 1584.

The Lords moſt vnworthie
miniſter, Iame *Euſebius Pages*

The argument of the Gospell of Iesus Christ, according as it is sette foorth by MATHEWE, MARKE, and LVKE,

THAT *we may read this Euangelicall hystorie to our profite and commoditie, is shall not be litle auaileable to vnderstand the sence of this word* EVANGELIVM, *which we call in Englisshe the* GOSPEL: *for thereby we shall easily discerne what mooued these heauenly witnesses to commit these things to wrytyng, and to what ende all things that they haue wrytten, are to be referred. For these hystories were not so named by other men, but that the authours themselues did so intitle them it is manifest by Marke: which sayeth in plaine woordes that he declareth the beginning of the Gospel of Iesus Christ, Moreouer the prefecte and plaine definition of ꝙ Gospel is gathered specially out of a certain place in Paule, where he saieth that it was promised of GOD in the scriptures by the Prophets as concerning his son which was borne of the seede of Dauid,* Rom. 1.2 *and declared mightely to be the sonne of God through the spirit of sanctification by the rising againe of ꝙ deade. First he sheweth that it is a testimonie of saluation offered which was promised long agoe to the fathers by continuall succesſe of ages, wherein doeth appeare a plaine difference betweene those promises which did hold in doubt the mindes of the faithfull, and those glad tidinges whereby God witnesseth that he hath now throughly perfourmed all thinges which before he would haue them to hope for. Like as a litle after the same Paule sayeth that the iustice of God is sette foorth in the same Gospell which before was signified by the lawe and the Prophets. And therefore in an other place, the* 2. Cor. 5 *Apostle calleth it an ambassage wherein is daily declared vnto men a reconciliation which is once for all concluded betweene God and the world, by the death of Christ, He signifieth also that Christ is not onely a pledge of all good things that were graunted vnto vs by God but also that in him they are fully and wholely offred vnto vs, according as he sayeth elsewhere, that al the promises of God are fulfilled in Christ euen so beit Amen. And doubtlesse that free adoption whereby we are made the children of God as it proceedeth from the euerlasting good will of the father so it is opened vnto vs in that that Christ (who is the onely naturall son of God) taketh our flesh vpō him did chuse vs to be his brethen. Neither ought we to seeke any where else, but only in the sacrifice of his death expiation or blessing where with our sinnes are blotted out: so that the crosse or sentence of death cannot fall vpon vs, Righteousnesse, saluation and perfect felicity haue a sure foundation in his resurrection, Wherefore ꝙ Gospell may be defined to be a solemne publishinge or proclamation, where in the son of God is declared to haue beene offred vppe in the flesh to the intent that hee might rene w the wicked world and restore men that were dead, to life. Neither is it without cause called good & glad tidings since in it is comprehended ꝙ summe of our felicityes for the ende thereof is that it, hauing begun in vs the kingdome of God and hauing abolished the corruption of our flesh might bring vs being renewed through the spirit vnto the celestial & heauenly glory. In which sense it is oft times called the kingdome of heauen,* Mar. 1. *and a reparation of a blisseful life, atchieued by Christ & sometimes it is called the king-*

dom

dom of God. As when Marke sayeth that Ioseph looked for the kingdome of God, doubtlesse it is to bee vnderstoode of the comminge of Messias: whereby it is manifest that the name of the Gospel doth properly pertaine to the Newe Testament: and that those wryters
16.16. speake very confusely, which thinke it to be like common to all ages, and that the prophets may as aptly be called ministers of the Gospel, as the Apostles. Christs woordes sound farre otherwise who making mention that the law and the Prophets were of force till the commynge of Iohn, declareth that then ỹ kingdome of God began to be preached. And Marke (as before was mentioned) signifieth that the Gospel did beginne with the preachinge of Iohn: but this name and title was not without good aduisement giuen to these 4 hystories, wherein is declared, ỹ Christ toke vpon him ỹ office & function of a mediatour. For since in the birth death and resurrection of Christ is compriſed the sum of our saluation, & they are the very matter wherof it doeth consiste, they may very well & fitly be called Euangelists. that is to say, bringers of merrye newes, whiche portraite out before our eyes Christ sent of his father, so that by faith we may acknowledge him to be the only authour of our felicitie. The force and effecte of his comming is more plainely put downe in other bookes of the Newe Testament. And Iohn in this respect differeth farre from the other three who is wholely occupied in expressing the vertue of Christ, and the fruite that we reape thereby where as the rest stand more vppon this poynt that our Christ is the sonne of God which was promised to be the redemer of the world. In deede they doe teache heere and there the doctrine of Christes office, that we may be certified of his fauour towarde vs, and to what ende he was giuen vnto vs: but this (as I sayde) is the cheefest matter they handle, that Christ Iesus did fully finish all thinges in his owne person whatsoeuer was promised by God euer since the beginning of the world. For their purpose and intent was not by their wrytings to abolish & destroy the Lawe & ỹ Prophets as diuers braineſicke persons doe vainely dreame, that the Old Testament hath beene to none effecte euer since ỹ veritie of the heauenly wisedome hath been reuealed vnto vs by Christe and his Apostles. Nay they rather pointing out Christe vnto vs as it were with a finger put vs in minde to seeke at his handes what soeuer the lawe and the Prophets haue ascribed vnto him. Wherefore then wee shall fruitefully and effectually read the Gospell when we shall learne to conferre it with the promises of the olde Testament. As concerning the three Euangelists which nowe I take in hand to interpret. Mathewe is sufficiently knowne, and some thinke Marke to haue liued familiarly with Peter as his scholler: and to haue receiued the Gospell which he wrote woord by woord out of Peters mouth, so that he supplied onely the roume of the Scribe or Notarie. But this matter needeth no curious disputation for it little appertaineth vnto vs to knowe more, then that he is a lawfull witnesse ordained of God and that he publisheth nothing in wryting, but that which was reuealed vnto him & putte into his hand by the holy Ghost. But Ieromes opinion seemeth to haue smal grounde, who thinketh his Gospell to be a briefe summe, drawne out of the Gospell of Mathewe. For he differeth from him in handling his matter euen in the enterance: neither doth he obserue the same Methode that Mathew doeth, & he reckoneth vppe diuers thinges leſte vntouched of the other and some thinges mentioned in Mathewe, he declareth more at large. I thinke it more probable, and so may I gather by the woorke it selfe, that he had neuer seene Mathewes booke when he wrote his owne, much lesse did he of purpose make an Epitome or Abridgement of it. And the very same doe I iudge of Luke. For, as concerning the clauses wherein they seeme to differ, I thinke not that they brought them in of sette purpose,

but

but when they all determined truely and faithfully to set foorth those thinges which they had thorowly knowne and approoued, euery one of them followed what order hee thought best himselfe. And like as this came to passe, not by blinde chance & fortune, but by the diuine prouidẽce of God: euen so the holy Ghost ministred vnto them a marueilous consent, vnder a contrary stile & fourme of wryting. The which Harmony it selfe, were sufficiẽt to confirme their credite, had they not elsewhere receiued greater & more stedfast authoritie. Now as for Luke he credibly witnesseth of himselfe, that hee was a companion of Paule continually conuersant with him. But that which Eusebius reporteth, is very childish, & Paule was the true author of Lukes Gospell, because in a certaine place he maketh mention of his owne Ghospel. As though it were not manifest by that whiche ensueth in the text that Paule speaketh of his common preaching and not of any one booke wrytten. For he sayeth: For the which Gospell I suffer affliction as an euill doer, euen vnto bondes. And who knoweth not that Paule was accused not for any Booke he had Compiled, but for that kee was a Minister of the woorde and preached openly the Gospell of Christ: whereby it appeareth that Eusebius was a man very painful but of smal iudgment since without diligent heed he heapeth vp togither so many senceles notes whereof I thought good to admonish the readers least they chance to stumble at such like blockes, which lie heere and there scattered throughout all his workes. More ouer, because I haue chosen a kinde of interpretation, which may perhaps displease diuers at the first blush, I meane to yeeld a reason of my doing trusting therely to satisfie the vnpartial and godly readers This first is without controuersie, that none of the three Euangelists, can be truely & rightly interpreted, vnlesse he be conferred with the two other. Wherefore faithfull and skilfull Interpreters, herein take moste paines, that all things may be reconciled which are spoken by ye three Euangelists. But since that meane wittes cannot easily conferre the Euangelists togither, whilest still they turne and returne from the one place to the other I thought this briefe Methode would seeme pleasant & profitable, if by a continuall processe or discours like as it were in one table the three histories were ioyned together: wherin the readers may see and discerne at once what is dissonant and agreeable to them all. So I will ouerslip nothing which is wrytten by any one af the three: and I will declare in one discourse what soeuer is handled by diuers. Now, whether my paines be well bestowed (as I hope) or no, let euery manne iudge according to the profite he taketh in reading. Truly it was so farre from my thought to catch after praise and commendation by my newe inuention? that I freely confesse (as he commeth euery good nature) that in this manner of interpretation I haue imitated other. And I most of all men followed Bucer, a man of holy memorie and a famous teacher in the church of God, who (in my iudgment) hath traueled heerein to no smal purpose. And like as he hath had great furtherance by the diligence of ancient wryters, which haue taken paines in the same studie before him: so I professe my selfe to haue beene as much eased by his labour and industrie. But where as I differ from him in some place (the which liberty I graunted my selfe ofte as seemed necessary,) I thinke that he himselfe, if he now liued on earth would not be offended with it.

2. Tim. 2. 8.

A TABLE OF THOSE THINGES WHICH

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Heere endeth the Table of the Harmonie.

¶ A Harmonie compoſed and made of thee Euangeliſtes, Matthew, Marke and Luke, with the Commentaries of *Iohn Caluine.*

Luke 1.

Matthew | Marke.

1 *Oraſmuch as many haue taken in hande : to ſet fourth the ſtorie of thoſe thinges, whereof wee are fully perſwaded.*

2. *As they haue deliuered them vnto vs, which from the beginning ſawe them their ſelues and were Miniſters of the word.*

3. *It ſeemed good alſo to mee (moſt noble Theophilus) as ſoone as I had ſearched out perfectly all thinges from the beginning, to write vnto thee thereof from point to point.*

4. *That thou mighteſt acknowledge the certainty of thoſe things, whereof thou haſt beene inſtructed.*

ONely Luke doth make a preface to his Goſpell, that breifly he may ſhew the cauſe whereby he was moued to write. That he ſpeaketh to one man, it ſeemeth to bee abſurd : when that rather it was his dutie by open ſounde of trumpet to call all men together to the faith, Therefore it ſeemeth not to bee conuenient, that hee ſhoulde dedicate to his Theophilus onely that doctrine which is not proper to one or other, but common for all. Hereeof it came to paſſe, that diuers thought it to be a name appellatiue, and all godly men to be called Theophilos, of louing God : but the Epitheton that is ioyned with it differeth from that opinion. Neyther yet is that abſurditie to be feared, which conſtrayned them to ſeeke ſuch refuge. Neyther doth the doctrine of Paule leſſe belong to all men, becauſe that of his Epiſtles, he directed ſome to certain Cities, and ſome to certaine men. And truely if wee conſidered the eſtate of their times, we ſhould confeſſe that Luke heerein did godly and wiſely. There were tyrants ready on euery ſide, which with feare and terrors woulde hinder the courſe of wholeſome doctrine. This gaue an occaſion or libertie to Sathan and his miniſters, to ſcatter cloudes of errors, which might dimme the pure light. And becauſe that in keeping the puritie of the Goſpell, the common ſorte were little carefull, and fewe did diligently conſider what Sathan would deuiſe, and howe much danger lay hidde in ſuch deceites. Therefore as euerie one did excell other with rare fayth and ſingular giftes of the holy Ghoſt, ſo with greater ſtudie and diligence hee ought to apply himſefe, that hee might as much as in him lyeth preſerue the doctrine of godlines pure and free from all corruption. Such (as holy layers vpp of bookes, wherein lawes are written) were choſen of GOD, faythfully to deliuer

deliuer to their poſteritie the heauenly doctrine committed to them. Wherefore Luke doth dedicate his Goſpell to Theophilus, that hee ſhould faithfully keepe the ſame, which things Paul alſo doth enioyne and charge his Timothy with 2. Ep. 1. 14. & cap. 3. 14.

1. *For as much as many.* He ſeemeth to alleadge that, as a cauſe of his writing, which rather ſhould haue withdrawne him from writing. For it were but a needeleſſe labour, to write againe a hiſtorie already entreated of by many, if they had done their dutie. Neither doth he charge them with any word, eyther of deceite, or of negligence, or of any other fault: Therefore it is as much as if he ſhoulde ſay, he would doe a thing alreadie done. I anſwere, although he ſpareth them that had written before, yet doth he not throughly allow the labours of all of them. Hee doth not plainely ſay, that they haue written of things ſlenderly proued: but challenging the certain knowledge of theſe things vnto himſelfe, modeſtly doth diſable ſome of them of certaine and vndoubted knowledge. If any doe obiect, that if they had erred, hee ſhould haue ſharpely inueied againſt them: I anſwere againe, it may be, that they did a little offend and that of an vnaduiſed zeale, rather then of malice: and therefore, that there was no cauſe why he ſhould more vehemently haue enforced himſelfe againſt them. And it is credible, that there were certaine pamphlets, which were not then ſo hurtfull: but if they had not beene ſpeedily preuented, they might afterwardes haue more greiouſly annoyed the fayth. But it is worth the labour to note, how God by Luke hath applyed a remedie againſt thoſe ſuperfluous writings, and that by his maruailous counſell, he hath brought to paſſe, that by common conſent, all other being reiected, theſe onely doe keepe their credit, in which his reuerent maieſtie moſt manifeſtly doth ſhine: And ſo much leſſe to be borne with is the doting folly of them, which thruſt into the world fond and filthy fables, vnder the name of Nichodemus, or any other.

We are fully perſwaded. The participle, which Luke doth vſe, doth ſignifie thinges very well approued and voide of doubt: in the which the olde interpreter hath beene oft deceiued. And by this vnskilfulneſſe hee hath left vs diuers excellent places corrupted. Amongſt the which is that place of Paule, Rom. 14. 5. Where hee commaundeth, that euery man be fully perſwaded in his minde: Leaſt the conſcience being toſſed with doubtfull opinions, ſhould wauer, and neuer ſtand ſure. Thereof alſo commeth the nowne *Plerophorias*, which he corruptly hath tranſlated plenitudinem, i. a fulnes, when that it is a certaine and ſtrong perſwaſion grounded of faith, in the which godly mindes doe ſafely take their reſt. And there is, as I ſayd, a ſecret contrariety: For he challenging vnto himſelfe the credit of a faithfull witneſſe doth take away the credit from others, that deliuer contraries. This phraſe (*Inter nos*) amongſt vs, ſignifieth as much as *apud nos*, with vs. But hee buildeth fayth, as it ſeemeth, very ſlenderly, that buildeth vpon the report of men, which ought to be built vpon the onely word of God, and the full perſwaſion and aſſurance of fayth is wrought and ſealed by the holy Ghoſt. I anſwere, that fayth is not ſatiſfied with any teſtimonies of men: except the auctoritie of GOD doe hold the chiefeſt places. Yet, where the inward confirmation of the ſpirit doeth goe before, there may ſome place bee giuen them in the hiſtoricall knowe-

knowledge of thinges. I call that historicall knowledge, which wee haue conceaued either by our own beholding of things don, or by the speach of others. For we may not giue lesse eare to them that are eye witnesses of the manifest works of God, then we are to giue credit to experience. Adde this also, that Luke followeth not priuate auctours, but thē that were also ministers of the word: By which cōmendation hee extolleth them aboue the degree of mans auctority. For he sheweth, that they vttered the Gospell to him, to whom the Lord had cōmitted the office of preaching the same. From hence also riseth that assured safety, wherof he speaketh a little after, which vnlesse it leane vpon God, may easily be disturbed. It is of great waight & force, that he calleth thē ministers of the word, of whom he receiued his Gospell. For the faithfull doe gather hereof, that against witnesses no exception can be taken (as the Lawyers say) and which it is not lawfull to refuse. Erasmus (who out of Virgill borrowed that which he translated to haue been some part) did not sufficiently weigh, how much the calling of God is to be esteemed, or of what auctoritie the same is. For Luke doth not speake prophanely: but hee biddeth vs in the person of his Theophilus to looke vppon the commaundement of Christ, that wee may with reuerence heare the sonne of God, speaking vnto vs by his Apostles. If any man had rather take and vse this phrase *Word*, for the thing or substance, which is Christ, let him vse his owne sence. That some doe vnderstand by it Christ, it shoulde please mee very well, but that it were forced against the sense of the text, and too farre stretched. It is much that he sayth, they were beholders or eye witnesses. But in that he calleth them ministers he exempteth them from the common order of men, to that ende that our fayth might haue his stay in heauen, and not on earth.

This in summe is Lukes minde, that hauing faithfully ingraued in letters that which thou hadst learned before with liuely voyce, thou mightest the more safely repose thy selfe in the doctrine which thou hast receiued whereby it doth appeare, that God doth euery where prouide, least wee depending vpon the doubtfull wordes of men, our fayth shoulde fayle, or wauer. Whereby the vnthankefulnesse of the worlde is so much the lesse excusable, which as it were of purpose rashly desireth strayed and dispearsed rumours, whereby it might bee vnconstant, and dooth wilfully forsake so great a benefit of GOD. But let vs holde that excellent difference, which the Lorde hath put betweene them, least fooolish light beliefe doe vaunt it selfe for faith. In the meane while let vs suffer the worlde, as it is worthy to bee deceiued with the baightes of fooolish curiousnes, so to commit and giue ouer it selfe willingly to the deceites and iuglings of Sathan.

3. *Assoone as I had searched out perfectly.* The olde translation hath (*omnia assecuto*) I hauing followed all thinges. The Greeke worde is metaphorically deduced from them, which treade in others steppes, least ought shoulde escape them. For Luke woulde declare vnto vs a diligent studie and manner of learning. Euen as Demosthenes vseth the same word, when as he boasteth himselfe to haue beene so diligent in examining the embassage, which hee accuseth: saying that hee saw all thinges that were done, as if he himselfe had beene a beholder of them.

Luke 1.

Matthew	Marke.

5. *In the time of Herod, king of Iudea there was a certaine prieſt, named Zacharyas, of the courſe of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.*

6. *Both were iuſt before God, and walked in all the commaundements and ordinances of the Lord without reproofe.*

7. *And they had no child becauſe that Elizabeth was barren, and both were well ſtricken in age,*

8. *And it came to paſſe, as hee executed the prieſtes office before God, as his courſe came in order,*

9. *According to the cuſtome of the prieſtes office, his lot was to burne incenſe when hee went into the temple of the Lord.*

10. *And the whole multitude of the people were without in prayer, while the incenſe was burning.*

11. *Then appeared vnto him an Angell of the Lord, ſtanding on the right ſide of the Altar of incenſe*

12. *And when Zacharias ſaw him, he was troubled, and feare fell vpon him.*

13. *But the angell ſaid vnto him feare not Zacharias, for thy prayer is heard, and thy wife Elizabeth ſhall beare a ſonne, & thou ſhalt call his name Iohn.*

Luke very aptly doth begin his Goſpell with Iohn Baptiſt, euen as if hee that ſhoulde ſpeake of the light of the day, ſhould beginne with the morning: For like vnto the morning he did goe before the ſonne of righteouſnes, which now was about to riſe. Other alſo make mention of him, but they deſcribe him executing of his office. But Luke doth purchaſe authoritie to him not yet borne, when that hee declareth the wonders of diuine power euen in his infancie, and ſheweth him to be appointed of God to bee a Prophet, before that men coulde knowe what manner of man hee ſhoulde bee, And for this purpoſe he doth it, that with greater reuerence he might be heard, when that he ſhoulde take vpon him that publike office, to go forth for the aduancement of the glory of Chriſt.

5. *In the time of Herod.* Hee was the ſonne of Antipater, whom his father did promote euen to the kingdome, for the augmentation of the which, hee had ſo great care, and did with ſo great diligence labour, that therefore there was giuen vnto him the ſurname of Great. Certaine doe thinke that hee was named heire of Luke, becauſe hee was the firſt foreine King that raigned there, and therefore to be a fitte time for their deliuerance, becauſe that their ſcepter was now tranſpoſed to a ſtrange nation. But they that ſo ſay, doe not very well vnderſtand the Propheſie of Iacob: whereas the comming of the Meſsias is not ſimply promiſed after that the Iewes ſhall bee depriued of their empyre: But after that the ſame ſhoulde bee ta-

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ken away from the tribe of Iuda: neither yet in this holy Patriarkes minde, that the tribe of Iuda ſhould be depriued of their Princely gouernaunce, before the comming of Chriſt: But that the rule of the people ſhould bee eſtabliſhed in that ſtocke, vntill Chriſtes comming: in whoſe perſon, the ſure euerlaſting continuance of the ſame ſhould be. And although that what time the Machabeyes flouriſhed, the tribe of Iuda was brought into a narrow ſtreight, and ſhortly after Duke Iohn, the laſt of that ſtocke was ſlaine yet notwithſtanding was not that rule altogether extinguiſhed: For yet there remained the Synedrion, as it were a choſen counſel of the ſtocke and poſteritie of Dauid, whoſe auctoritie was great: And did continue to Herod, who with moſt horrible ſlaughter of Iudges, reuenged puniſhment layd vpon him before: becauſe that he being condemned of murder, was conſtrained to goe into voluntary exile, that he might eſcape the loſſe of his head. The reigne therefore of Herod, becauſe he was a ſtraunger brake not the ſcepter of the tribe of Iuda, but becauſe that what reſidue of renowme ſoeuer there remained in that ſtocke, by his theeuiſh dealing was aboliſhed: That the kingly dignity fayled long before, and that the rule by little and little fell almoſt downe: that diſcontinuance doth not repugne with the propheſie of Iacob. For to the outward ſhew God hath promiſed two diuerſe thinges, the throane of Dauid to laſt for euer: that after it were ouerthrowne, he would repayre the ruines of the ſame: the power of that kingdome to be euerlaſting: and yet notwithſtanding a young ſlippe ſhould riſe out of the ſtocke of Ieſſe: both the which things ought to be fulfilled.

God did ſuffer the rule which he had erected in the tribe of Iuda to bee kept downe for a ſeaſon, that the greater might be the diligence of the people, to hope for the kingdome of Chriſt. When the hope of the faithfull was as it were cut off by the deſtruction of that choſen counſell, ſodenly the Lorde ſhone forth. And now this belongeth to the courſe of the hiſtorie, whilſt that the time of this thing being done, was noted. But not raſhly, vnder the name of the king was alſo noted the miſerable ſtate of the time, that the Iewes might know, that they ſhould turne their eyes vnto the Meſſias, if that they aſſuredly had in eſtimation the league of God.

Zacharias of the courſe of Abia. It is knowne by ſacred hiſtorie, that the families of the Prieſtes were deuided by Dauid into certaine orders. In the which thing Dauid attempted nothing againſt the commaundement of the lawe, God did appoynt the Prieſthood to Aaron and his Sonnes, the reſt of the Leuites he appointed to leſſer offices: In that thing nothing was altered of Dauid: but his deuice was partely to beware leaſt any thing ſhoulde bee done tumultuouſly among the people: And partely to preuent ambition, and alſo to bring to paſſe, that a few ſhould not take all the charge to themſelues, and the greater part ſit idle at home. And in that diſtribution Abia, the Son of Eliazar poſſeſſed the right place. Zachary therefore was of the Prieſtly ſtocke, and alſo of the poſteritie of Eliazar, who ſucceeded his Father in the high Prieſtes office. But how Elizabeth, when that ſhe was of the daughters of Aaron could be coſine to Mary, I will ſhewe in his place,

And Luke doth mention the ſtocke of Elizabeth for honours ſake: for it was lawfull for Zachary, according to the lawe, to take vnto him to wife, a daughter of a Leuite, of the common ſort: Of this equall wedlocke therfore it doth appeare, that this man was not deſpiſed in his degree.

6. *Both were iuſt before God.* A right and good teſtimonie doth he giue vnto them, not only that they behaued themſelues holily and vprightly before men, but they were accounted iuſt before God. And alſo Luke doth breifly define that iuſtice. That they walked in the commaundementes of the Lord, both are diligently to be noted. For although that to this ende Zachary and Elizabeth are prayſed, that we might know that the Lanterne which bare light before the Sonne of God was not choſen out of an vnknowne ſtocke, but out of a moſt famous holy place: yet notwithſtanding vnder their examples there is ſhewed to vs a rule of liuing godly and righteouſly. There ore in framing of a mans life well, this is cheifeſt: that wee ſhould endeuour our ſelues to bee approued before God. And we know a ſincere heart & pure conſcience, cheifly to be required of him, Therefore an ouerthwart order it is, if any man litle eſteeming the vprightnes of his heart, ſhould only frame his outward life in obedience of the Law For it is to be kept in memorie, that God, (to whom we are commanded to haue regard) lyketh not vpon the outward viſor of workes, but eſpecially the heart. Further more, in the ſecond place let obedience be added: that is, let not any man frame vnto himſelfe, without the word of God, a newe kinde of righteouſneſſe, which ſhall pleaſe him: but let vs ſuffer our ſelues to be ruled by the power of God. For neither is this definition to bee neglected, that to be righteous, which frame their life after the preceptes of the Law: in the which it is agreed, all faigned worſhipings to be nothing regarded with God, and the courſe of mans life to be wandring and erronious, which ſhall depart from his law. Betweene preceptes and iuſtifyinges there is this difference, that the latter name is properly referred to the exerciſes of holines, and diuine worſhippinges: the firſt is more vniuerſall, and it doth as well appertaine to the worſhip of God, as to the dutie of charitie. For *hukim* which with the Hebrewes doth ſignifie ſtatutes or decrees, the Greeke interpreter hath tranſlated iuſtifications, *hukim* commonly in holy ſcripture doth ſignifie ceremonies, in the which the people exerciſed themſelues in worſhipping of God, and confeſsion of faith. And although hypocrites in that poynt are meruailous curious and exquiſite: yet they haue nothing like with Zacharias and Elizabeth.

For ſincere worſhippers of God, as theſe two were, doe not greedily ſnatch vnto them naked and vaine ceremonies, but being bent vpon the trueth, they ſpirtually obſerue them. But lewd and counterfeite men, although they dayly weary themſelues in outwarde ceremonies: yet becauſe they do not obſerue them, as they were commaunded of the Lord, they doe nothing but looſe their labour, Cheifly in theſe two woords Luke dooth comprehend the whole law. But if Zachary and Elizatheth were vnblamable as concerning the keeping of the law, they had no need of Chriſt. For the full obſeruing of the law doth bring with it life, & where there is no tranſgreſſion, the

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arrained state doth cease. I answere, that these reportes of praise, wherewithall these children of God royally are adorned, are to be taken with some exception. For it is expedient to consider diligently, how God should deale with them euen according to his couenant, which he made with them, whereof the cheifest point is free reconciliation, and dayly forgiuenes, whereby hee pardoneth them their offences. Iust and vnreprouable therefore are they thought, because that all their life doth witnesse them to be auowed to righteousnes, the feare of God to reigne in them, while there is a certaine example of godlynes. But when their godly endeuour did farre differ from perfection, it could not please God, without forgiuenes and mercie: Wherefore the iustice which is praysed in them, dependeth vpon the free mercie of God. Whereby it commeth to passe, that he accounteth not what vnrighteousnes so euer remaineth in them. So it is necessary to vnderstand what soeuer is found in scripture of the righteousnes of men, that it ouerthrow not forgiuenes of sinnes, to the which it leaneth, no otherwise then the building to the foundation. They that say that Zachary and Elizabeth were simply iust by faith, because that they freely pleased God by the mediatour, doe wrieth Lukes words into a contrary sense As concening the matter it selfe, they neyther say nothing, nor yet all I graunt the righteousnesse which is ascribed to them, ought not to be imputed to the desert of works, but to the loue of Christ The Lord yet notwithstanding, because he imputed not sinne vnto them, hath thought their holy life, although vnperfect, to bee woorthy the title of iust. The foolishnes of the Papistes will easily be refelled: For they lay this, which is attributed to Zachary against the iustice of faith: the which as it is certaine to proceede from the same: so ought it to be made subiect and brought vnder to the same: or as they commonly say, to be brought into a ranke vnder, to auoyde contention betweene them And that which they so paint in respect of that one worde is friuolous They say the commaundements of the Law are iustifications, therefore that they iustifie vs. As though we denied true iustice to be taught in the law, or that we should lay the fault to be in the doctrine, because it doth not iustifie: and that rather the cause is not in our weake flesh Therefore that a hundred times I may graunt life to bee contained in the precepts of the law: yet notwithstanding nothing thereby shall come vnto men, which by nature are altogether turned away frō the same. And now being borne againe by the spirit of God, yet notwithstanding they are farre from the pure obseruation of the same: Albeit, as I shewed of late, it is a faint and a vaine cauillation about the worde, when it signifieth nothing else, then statutes and appointed ceremonies.

7. *And they had no childe.* It was appointed by the singular prouidence of God, that Iohn should be borne contrary to the common and accustomed order of nature. The same thing also was done in Isaac, in the which God determined to shew a token of his loue, not often seene, & worthy of remembrance Elizabeth was barren, euen in the flower of her age. And old age doth finish childbearing euen in fruitfull women: therefore in these two lets a double miracle of diuine power doth appeare, and that to this ende, that the Lord would witnesse that prophet to be sent of him, as it were with stretched hand from heauen. And a mortall man was hee borne of earthly parents: but a meane a- Gen. 18. 1

[b]oue nature, (if I may ſo ſay) no otherwiſe commended him, then if he had [f]allen from heauen.

9. *According to the cuſtome of the Prieſtes office.* The law did commaund to burne incenſe twiſe dayly: that is to witte, in the morning, and in the euening. That the Prieſts had their order diſpoſed among them, that Dauid did appoint euen as we haue ſaid before. Therfore the law of God doth eſpecially cómand that, which here is ſayd of incenſe. The other things came from Dauid, that euerie familie ſhould haue their courſe, notwithſtanding Dauid did appoint nothing, but out of the commaundement of the lawe. For he onely did ſhew the way, whereby they might fulfill their charge enioyned them of God.

The name of the Temple here is taken for the holy place, that therefore is to be noted, becauſe that ſometime it ſignifieth the Poarch. It is ſayd that Zachary went into the Temple, into the which it is not lawfull for any to goe, but for the Prieſtes, Therefore Luke doth ſay, the people ſtoode a farre off, betweene whom and the altar of incenſe was a great diſtaunce. For betweene them was the altar, where vppon the ſacrifice of beaſtes were offered. And it is to be noted, that Luke doth ſay, before God. For as oft as the Prieſt did enter into the holy place, he did goe as it were into the ſight of God, that he might be a mediatour betweene him and the people. For the Lord would haue this thing teſtified vnto his people, that the entrance into heauen was not open to any mortall men, except the prieſt did goe before.

Nay how long ſoeuer men liue here vpon earth, they cannot come to the heauenly throane, that they may find fauour there, but in the perſon of the mediatour. Therefore when there were many Prieſtes, it was not lawfull for two of them together to execute the ſolemne office of interceſsion for the people: but therefore were they deuided into companies, that one onely ſhould enter into the ſanctuary. and therefore there was but one Prieſt at once.

Furthermore hither belonged that ſweete perfume, that the faithfull might bee admoniſhed, that the odour of their prayers aſcended not into heauen, but by the ſacrifice of the mediatour. And it is to bee ſought out of the Epiſtle to the Hebrewes, how theſe figures ſhall agree to vs.

12. *Zacharias was troubled.* Although that therefore God doth not appeare vnto his ſeruantes, that he ſhould feare them: yet it is profitable, yea and neceſſary for them to be mooued with feare, that they being diſmayed with themſelues, might learne to yeelde iuſt honour to God. Neyther dooth Luke onely ſhew Zacharias to haue beene troubled: But he addeth, a feare fell vpon him. Whereby he declareth to haue beene ſo diſmayed, that he was ſubdued to feare. Neyther doth feare of the preſence of God ſo much ſtrike men, that it ſhould inſtruct them to reuerence, but that it might humble the pride of the fleſh, the which is ſo hautie, that they will neuer ſubmit themſelues to God, vnleſſe they be violently driuen to it. Whereof alſo we doe gather, that men onely in the abſence of God, (that is, when they hide themſelues from his ſight) are proud, and flatter themſelues. For if they had God as a

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iudge before their eyes, it should be necessary for them to fall downe flatte.

And if that this did befall to Zacharias (to whom the prayse of righteousnesse was giuen) at the beholding of an Angell, which is but a sparke of diuine light, what shall become of vs wretches, if that the maiestie of God should bring vs to his shining brightnes? And now by the example of holy fathers we are taught, that no other are moued with the liuely feeling of the diuine presence, but that they quake and tremble at his sight, and also that they are foolish and dull, which doe heare him without feare.

Feare not Zacharias. It is to be noted, that the glory of GOD is so fearfull to the godly, that they are not altogether deuoured of feare: but onely they are throwne downe from their vaine boldenesse, that they might humbly looke vppon him. Assoone therefore as GOD hath vanquished the pride of the flesh in his faithfull, with his outstretched hand, he rayseth them vp againe. Hee dealeth otherwise with the reprobate. For as oft as they are drawen to the iudgement seate of God, meere desperation ouerwhelmeth them. And God doth giue againe this, as a iust reward vnto their vaine pleasures, in the which they haue made themselues drunken to wantonnes of sinning. Wherefore this comfort is to bee imbraced of vs, in that the Angell doth vphold Zachary, that it is not to be feared, where God is present with vs, For they deceiue themselues much, who, that they might enioy peace, doe hide them from the face of GOD, seeing wee should seeke peace at him.

Thy prayer is heard. Zachary might seeme to haue done amisse, and contrary to the trade of his office, if hee entring into the holy place in the name of all the people, as a priuate man should pray for the obtaining of offspring. For the Priest taking vpon him ro bee a common person, should be as it were forgetfull of himselfe, and should pray for the common safegard of the congregation. If we shall say, that it was not inconuenient, that Zacharias hauing perfourmed his cheifest part of prayer, should then secondly haue some priuate consideration of himselfe, it were not an vnapt answere. But it is scarce probable, that Zachary should then haue prayed for the obtayning of a Sonne, whereof he was past hope by the olde age of his wife, Neyther is there any certaine moment of time gathered of the woordes of the Angell. Wherefore simply I interpret, that his desire was now heard, which long before he had poured out before God: Furthermore the desire of hauing offspring (so there be no excesse) is godly and holy, as may be gathered out of Scripture, which esteemeth this not in the last place among the blessings of God.

Thou shalt call his name. The name of Baptist I thinke was giuen vnto him, to declare the effecte of his office: *Iuchannan* For the which the Greekes say Iohn, with the Hebrewes doth signifie the grace of God. But many thinke the Sonne of Zachary so to bee called, as beloued of God. I doe not thinke that fauour heere to bee commended, which God thought him priuately to bee woorthy of, but that which his message was about to bring to all men. The time doth encrease the authoritie

and eſtimation of his name: becauſe that before he was borne, God imprinted in him a ſigne of his loue.

Luke 1.

Matthew.	Marke.	14. *And thou ſhalt haue ioy and gladneſſe, and manie ſhall reioyce at his byrth.* 15. *For hee ſhall be great in the ſight of the Lorde, and ſhall neither drinke wine, nor ſtrong drinke, and he ſhalbe filled with the holy Ghoſt, euen from his mothers wombe.* 16. *And manie of the children of Iſrael ſhall he turne to their Lord God.* 17. *For he ſhall go before him in the ſpirit and power of Elias, to turne the heartes of the fathers to the children, and the diſobedient, to the wiſedome of the iuſt men, to make readie a people prepared for the Lord.*

14 *Thou ſhalt haue ioy.* The Angell doth ſignifie greater ioy, then that Zacharias could comprehende, of his new offſpring: For he declared, that he ſhould haue ſuch a ſonne, as he durſt not wiſh for: And ſtreight wayes hee goeth further, that that ioy ſhould not be priuate, whereof onely the parentes ſhould take their delectation, or that it might keepe it ſelfe in priuate houſes, but ſhould be common alſo to ſtraungers, to whome the profit of his natiuitie ſhould be declared. Therefore it is like, as if the Angell had ſayd, not a ſonne to haue beene borne alone to Zacharias, but a teacher and a prophet to all people.

The Papiſtes abuſed this place, that they might bring in a prophane cuſtome, in celebrating the birth of Iohn. I let paſſe this, that they worſhippe this day too much contrary to all good order, with daunſinges, leapings, and all kind of laſciuiouſneſſe, with libertie of banketting, which order they faigne to be ſacred vnto them: and that they ſuffer themſelues in that celebration to be deluded with magicall artes, and deuiliſh deuiſes, no otherwiſe then as in the ceremonies of Ceres.

At this preſent it ſhall be ſufficient for me briefly to declare the Angelles words to haue been wreſted of them vnwiſely, to the annuall celebrating of his byrth day: when the Angell ſimply did commend the ioy which ſhould come to all godly men, by the fruit of his doctrine: For they reioyced for a prophet to be borne vnto them, by whoſe miniſterie they were brought in hope of ſaluation.

15. *For he ſhall be great.* He confirmeth that which hee ſayd of ioy: becauſe that Iohn was appointed to a thing great, & vnaccuſtomed: Neither yet are the vertues wherein he did excell ſo much here praiſed, as the greatnes & excellency of his office is extolled. Like as Chriſt, whē he affirmeth him to be the cheifeſt amōg the children of women, he hath not reſpect ſo much to the holi-
Mat. 11. 11 nes of his life, as to his miniſtery, that which ſtreight waies after followeth He

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ſhall neither drinke wine nor ſtrong drinke, is not ſo to be vnderſtoode, as though it were an eſpeciall vertue of Iohn, to be a refrainer from wine: but becauſe that by that eſpeciall marke, God would note his ſeruant, whereby the world might know an euerlaſting Nazarite. The prieſts alſo refrayned from wine and ſtrong drinke, when they ſupplyed their courſes in the temple. The ſame abſtinence was preſcribed to the Nazarites, vntill their vow were fulfilled. And God would ſhew by a notable token, that Iohn in all his life was a Nazarite, dedicate vnto him, as we read alſo the ſame of Sampſon. Num.6.3

But vnder this colour there is not to be faigned a worſhipping of God, in abſtinence from wine, as Apes, that with ambition will follow whatſoeuer they may perceiue of their fathers deedes. Onely let all men haue temperaunce in eſtimation: they that find hurt in drinking of wine, let them willingly abſtaine: they that lacke, let them take the want of it in good part. For that which pertayneth to the name of Sicera, I willingly agree to their iudgement, which *ſhed* with the Hebrewes doe thinke to be called euery kind of made wine. Iud.13.5.

Hee ſhall bee filled with the holy Ghoſt. This more inward note, wherewithall the Angell ſayth Iohn ſhall be ſigned, was farre excellenter, then the outward and viſible ſigne. In theſe wordes I thinke nothing els to be noted, then his apparant towardneſſe, which might ſhew a hope of his excellencie to come Further, I ſay not ſuch towardneſſe, as is alſo in prophane men, but ſuch as might accord to the greatneſſe of his office.

The ſenſe therefore is that the power and grace of the ſpirite ſhould not then onely ſhewe it ſelfe in him, when that hee ſhould aſpyre to his office: but that euen from his mothers wombe he ſhould excell in the giftes of the ſpirite, which as certaine ſignes ſhoulde teſtifie what hee ſhould bee: For from his mothers wombe, is as much to ſay, as from his firſt infancie. I grant truly the power of the ſpirit to haue wrought in Iohn, when he was yet included in his mothers wombe. But in my iudgement the Angell here meant an other thing, that Iohn being yet an infant, ſhoulde be brought as it were into the theatre with a ſingular commendation of the grace of God: of the fulneſſe it is not meete, that we ſhould more ſubtily diſpute, or rather trifle with ſophiſters.

For the ſcripture doth by this name ſignifie no other thing, then the excellent, and not common aboundance of the giftes of the ſpirite. To Chriſt alone we know the ſpirit to haue beene giuen without meaſure, that we might all drawe of his fulneſſe: and to bee giuen to other by a certaine meaſure. But they that aboue our common capacitie are indued with more plentiful grace, are ſayd to be full of the holy Ghoſt. Iohn 1.6. 1.Cor.12.11 Ephe.4.7.

But as the larger power of the ſpirite was an extraordinarie gyfte of GOD in Iohn: ſo it is to bee noted, the ſpirit not to bee beſtowed vppon all menne by and by in their infancie, but when it ſhall pleaſe God.

Iohn from the wombe did beare the token of his dignitie to come, Saule beeing yet but a Sheepheard, did beare no Kingly ſhewe, yet

at length he beeing choſen King, was ſodainely chaunged into a newe man.

By this example therefore let vs learne, that the free woorking of the ſpirit is free in men from the firſt infancie, to the laſt poynt of age.

19. *And many of the children of Iſraell.* In theſe wordes he declareth a deteſtable diuiſion, which then was in the Church. For it was neceſſary, to haue ſuch Apoſtles, in whom conuerſion to God might haue ſome place.

And truely there was ſo much corruption of doctrine, ſo much depraying of manners, ſuch a confuſe gouernment, that it might be accounted a miracle, to finde a few to perſiſt in godlineſſe. If ſuch exceeding diſſention was in the olde Church, there is no cauſe, that the Papiſts ſhould with a vaine cloake defend their ſuperſtitions, as if it were impoſſible the Church ſhould erre: For becauſe that vnder this name they doe vnderſtand not the true and elect Sonnes of God, but the company of the wicked.

But we ſee more heere to be attributed to Iohn, then ſhould agree to man. For when conuerſion vnto God doth renew in men a ſpirituall life, it is not only the proper worke of God, but it doth excell euen the creation of men. Therefore by this meanes the miniſters may ſeeme to be equall with GOD yea, and to bee preferred in as much as he is a creator, ſeeing it is more to be borne againe into a heauenly life, then to be borne mortall men vpon the earth.

The anſwere is eaſie: For the Lord, when he attributeth ſuch praiſe to his outward doctrine, he doth not ſeperate the ſame from the ſecret power of his ſpirit. For, becauſe God chuſeth men vnto him for miniſters, whoſe ayde he vſeth in the building of his Church, together by them he woorketh with the ſecret power of his ſpirit, that their labour might be effectuall and fruitfull, as oft as the ſcripture commendeth this efficacie in the miniſterie of men, let vs learne to yeelde the thing receiued to the grace of the ſpirit, without the which mans voyce to no effect ſhould be ſpread abroad in the ayre. So Paul, while he reioyceth himſelfe to be the miniſter of the ſpirite, challengeth nothing apart vnto himſelfe, as though with his voyce he ſhoulde peirce the heartes of men, but hee declareth in his miniſterie the power and grace of the ſpirit. Theſe ſayinges are woorthie to be noted: For Sathan very artificially worketh to diminiſh the effect of doctrine, that he might weaken the grace of the ſpirite ioyned to it. I graunt that externall preaching ſeperately by it ſelfe can doe nothing, but becauſe it is an inſtrument of diuine power for ſaluation, and an effectuall inſtrument by the grace of the ſpirit: let not vs ſeperate thoſe things which God hath ioyned. But that the glory of conuerſion and of faith, may remaine whole towardes one God. The ſcripture doth admoniſh vs oftentimes, miniſters through themſelues to be nothing, but then he compareth with God, leaſt any taking the honour from God, ſhould beſtow it amiſſe on them.

1. Cor. 3. 6.

In ſumme, the miniſter is ſayd to turne them, whom God dooth conuert, through the woorke of his miniſter. For hee is nothing but the hand of God

God,& in this place both are expressed very well, now of the effect of doctrine there is enough spoken. That the same is not in the appointment or hand of the minister to conuert men vnto God, of this wee gather because that Iohn did not conuert all commonly to God: (the which thing without doubt hee would haue done, if all thinges had beene giuen him that he desired) but he turned them onely, whome it pleased God effectually to call. In conclusion, the same is taught here of the Angell, which Paule taught to the Romans: Faith commeth of hearing, but by faith none are lightened, but they to whom the Lord hath inwardly reuealed his arme. Rom.10. 17.

17. *Hee shall goe before him.* In these wordes hee defineth what the office of Iohn should be, and by this note he distinguisheth him from the rest of the Prophetes, to whom a peculiar and propper message was commanded. when that Iohn for this thing onely was sent, that he might go before Christ, as an officer before a king. So the Lord speaketh by Malachy. Behold I send, my Angell, which shall prepare my way before me. In summe, to no other poynt belonged the calling of Iohn, but to prepare an audience for Christ, and to get him disciples. And in that no expresse mention is here made of Christ, but that the Angell maketh Iohn a fore-walker or standert bearer of the eternall God: hereof the eternall diuinitie of Christ is gathered. Mal.3. 1.

With the spirit and power of Elyas. The spirit and power I take for the power or excellency of the spirit, wherewithall Elyas was endued. For neither must we inuent the dreame of Pythagoras, that the soule of the Prophet should goe into the body of Iohn: But that spirit of God, which wrought mightily in Elyas, shoulde after exercise like power and effect in the Baptist. but the latter name is added expositiuely, to expresse the kinde of grace, wherein Elyas most did excell: namely, that he being furnished with heauenly power, might meruellously restore the decayed worship of God: For such repayring passed the power of man. Now that which is begunne of Iohn was no lesse merueilous, wherfore it is no meruell, if it behooued him to be adorned with the same gift.

That he may turne the hearts of the fathers. Here the Angell doth note what especiall similitude Iohn had with Elyas. Therfore hee said he was sent that he might gather people dispearsed into vnitie of faith: for the turning of fathers to sons, is a reduction frō discord to loue. whereof it followeth that there was a certaine breach, the which might cutte, or as it were rend the people. We knowe in the time of Elyas what a horrible defection of the people there was, how shamefully they were degenerate frō their fathers, they were so deuided, that they could be nothing lesse thought, then the sonnes of Abraham. Elias brought them againe into a holy consent. Such a gathering together of fathers with children there began to be by Iohn, the which Christ at length finished: wherefore Malachy when hee speaketh of bringing againe, doth signifie that the state of the Church should be so deuided (when the other Elyas should come) as it is sufficiently knowne by histories, to haue beene then, and shall more apparantly be seene in their places. The doctrine of the scripture was polluted by innumerable lyes, the worshipping of God was corrupt with more then grosse superstitions, religion was deuided into diuers sectes. The priestes openly wicked and Epicures, the common people

it ſelfe was drowned in wickednes. Furthermore nothing was ſounde. That is ſayd here, *the heartes of fathers to children*, it is vnproper. For it behoueth rather to conuert the ſonnes, which were truce breakers, and had gone from the right faith of fathers. But although the Euangeliſte doth not ſo warily expreſſe the order, yet the ſenſe is not obſcure, that God to bring to paſſe, by the worke of Iohn, that they againe ſhould grow together into holy concord, which firſt were diuided amongſt themſelues: Eyther part is had of the Prophet, which notwithſtanding ment nothing elſe then to ſignifie mutuall agreement. But becauſe that men oftentimes ſo conſpire among themſelues, that ſome ſhould more alienate ſome from God: the Angell doth therewithall define, what manner of conuerſion it ſhoulde bee, which hee doth promiſe: yea ſuch as ſhould call the diſobedient to the wiſedome of the righteous. That therefore is to be noted, that wee knit not our ſelues faſt with the wicked, vnder the falſe cloke of concord. Becauſe the name of peace is goodly and pleaſant, as oft as it commeth in the ſcriptures, it is greedily ſnatched of the Papiſtes, to procure vs enuy: as though that we (which endeuour to call the world from diſloyall reuolting to Chriſt) were the auctheurs of diſcorde. but by this text, their fooliſhneſſe is very well refelled: becauſe the Angell doth ſhew the manner of true and lawfull conuerſion, hee maketh the ſtay and bande of it to bee the wiſedome of the righteous. Accurſed therefore bee that peace and vnitie, wherein men agree amongſt themſelues againſt God. Furthermore, it is not to be doubted, but that fayth is vnderſtoode by the wiſedome of righteous men, as of the contrary the vnfaithfull are called diſobedient.

Truly anexcellent teſtimonie of fayth, whereby wee learne that wee then are wiſe to ſaluation, when wee are obedient to the woord of God. The worlde alſo hath his wiſedome, but corrupt, and therefore deadly: and which is condemned of vanitie. Although the Angell ſignifieth ouerthwartly ſhadowed wiſedome, wicked and accurſed before GOD, wherein the ſons of this world pleaſe themſelues. Now wee vnderſtand men ſo to be reconciled amongſt themſelues, that chiefly they might come againe in fauour with God. That which ſtraight wayes followeth of making ready a people, prepared for the Lord, doth agree with that part, that Iohn ſhould bee the cryer of Chriſt, that hee might walke before his face, for the ende of his preaching was to make the people dilligēt to heare the doctrine of Chriſt. Although the participle *Kataskeuaſmenon* doth not ſo much ſignifie perfection with the Greekes, as the forme and aptnes, whereby thinges are made fitte for their vſe. The which ſignification ſhall not ill agree with this place, that Iohn was ſent to prepare and frame that people for Chriſt, which otherwiſe being rude and vnpoliſhed, would neuer ſhew it ſelfe eaſie to bee taught.

Luke 1.

Matthew	Marke.	18. *Then Zacharias ſayde vnto the Angel, where by ſhall I knowe this? for I am an olde man, and my wife is of a great age.* 19. *And the Angell anſwered, and ſayd vnto him: I am Gabryell, that ſtand in the preſence of*

of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20. And behold thou shalt be dumb, and not be able to speak, vntil the day that these things be done, because thou beleeuedst not my words, which shall bee fulfilled in their season

18. *Then Zacharias sayde vnto the Angell.* Here followeth the infidelitie of Zacharias, and the punishment which the Lord layd vpon his vnfaithfulnesse. He prayed for the obtaining of offspring. now, when it is promised, as forgetfull of his vowes and fayth, hee distrusteth. Albeit at the first blush it might seeme a harde thing that with his answere God should so greiuously be offended. He obiecteth his old age: euen so did Abraham, whose fayth yet is so much praysed, that Paule should say, his body which now was dead, was not considered. Nor the vnfruitefull wombe of Sara: but simply that he reposed himselfe in the truth and the power of God. Zachary doth aske how, or by what argument he may bee the more assured. And Gedeon was not reprehended, though that twise he required a signe: And also a little after there is the like exception giuen of Mary: How shall this thing be, when I know not man? The which notwithstanding the Angell dooth dissemble as if there were no fault in her: how commeth it then, that the Lorde shoulde so seuerely chasten Zacharyas as guiltie of most greiuous sinne? Verily I graunt, if the words only should be looked on, eyther that they did all offend a like, or Zachary not to haue offended at all. But when it is conuenient to iudge the doinges and sayings of men, according to the affection of the hart, it is rather to be stood to the iudgement of God, to whom the priuie secret places of the heart are open. The Lord without doubt doth see something worse in Zachary, then his words do shew: And therefore the Lord waxed angry with him, that by distrust hee should put away his promised fauour to him It is not our dutie to prescribe a law for God, but let it be free for him to punish that in one, which offence hee doth pardon in others. But it doth easily appeare, that the cause of Zachary differed from the cause of Abraham, Gedeon, or Mary. That in words is not discerned. The knowledg therfore isto beleft to god, whose eies doe pearse euen to the fountaine of the heart. So God discerned betweene the laughter of Sara and of Abraham: when notwithstanding, the one differed not in likenesse from the other. Furthermore the cause of distrust in Zacharyas, was, that hee staying in the order of nature, did attribute lesse to the power of God then was meete. For ouer straightly and sparingly doe they thinke of the works of God which beleeue not him to be able to doe more, then according to nature is credible, as though his hande were subiect to our sence, or included in earthly means: but it is the propertie of faith much more to beleeue, then the reason of the flesh could say might come to passe. zacharias doubted not, whether it were the voyce of God, or no. But when he was ouermuch bent vpon the world, an ouerthwart doubting crept into his minde, whether that should come to passe, that he heard or no. And in that thing he did no smal iniury to God. for it were as much, as if he shold dispute whether god might be accoũted true or no, whõ he surely knew had spokẽ in which was sufficiẽt, although it is to be known Zacharias not

Rom. 4. 19

Iud. 6. 17.

Gen. 17. 17 & 18. 10.

not to haue been ſo vnbeleeuing, that altogether he ſhould ſhrinke from faith. For there is a generall faith, which doth take hold of the promiſe of eternall ſaluation, and the teſtimonie of free adoption. And euen as after God hath once receiued vs into fauour, he ſpecially promiſeth many thinges that he will feede, that he will take vs out of perils, he will be a defender of our innocencie, and preſerue our life: ſo there is a perticular faith, which anſwereth to euery ſuch promiſes. Therefore ſometime it may be, that ſome man truſting in God of forgiuenes of ſinnes, and of ſaluation, yet in ſome point ſhould wauer: for either he ſhould feare to much in the danger of death, or be too much carefull for dayly ſuſtenance, or ouer doubtfull in his counſailes. Such was the incredulitie of Zacharie, becauſe that hee hauing the roote and foundation of faith, did onely ſtick in this one point, whether God would giue him a ſonne. Wherefore let vs know that they doe not by and by fall and depart from the faith, when their infirmities in ſome particular affaires doe diſturbe or moue them, nor faith to faile at the root, as oft as the boughes doe ſhake at diuerſe inuaſions or blaſtes. Graunt that Zachary meant nothing leſſe then to call to tryall the aſſurance of the diuine promiſe. But when that generally he was perſwaded God to bee true, hee was drawne by ſtealth into a ſhrewd eſtate, by the crafte and deceites of Sathan. So much the rather it becommeth vs to be readie bent to watching day and night For which of vs ſhall be ſure from the deceites of Sathan, into the which wee ſee a man of ſingular holines to haue fallen, who diligently in all his life took heede to himſelfe?

19 *I am Gabryell.* In theſe wordes the Angell doth ſhew, that the credit was taken not from him, but from God, of whom he was ſent, and whoſe meſſage he brought: and therefore he reproueth Zachary, that he was diſobedient againſt God. To ſtand before God, ſignifieth as much as to be readie at commandement, as if he ſhould ſay, that he was no mortall man, but a heauenly ſpirit, neither raſhly to haue come, but as it became the miniſter of God, faithfully to fulfill his office: whereof it followeth, that God the authour of the promiſe is vnworthily hurt, and deſpiſed in the perſon of his meſſenger. To that purpoſe tendeth the ſaying of Chriſt, Hee that doth deſpiſe you, deſpiſeth me. For although the preaching of the Goſpell is not by Angels, brought vnto vs from heauen: yet becauſe God doth witneſſe by ſo many miracles the ſame to proceed from him, and Chriſt the prince and cheife of Angels publiſhed the ſame once with his own mouth, that hee might ſanctifie and eſtabliſh the ſame for euer, no leſſe maieſtie ought to perſiſt in it, then if all the Angels openly crying from heauen ſhould witneſſe the ſame. Nay, the Apoſtle in his Epiſtle to the Hebrewes, not being ſatiſfied to ſay, that the voyce of the Goſpell, which is founded out by the voyce of men, is equall to the law giuen by Angels: but doth gather his argument from the leſſer to the greater: If the word (ſaith he) brought by Angels being reiected, was not without puniſhment, much leſſe ſhall they eſcape reuenge, which this day deſpiſe the voyce of Chriſt, who can ſtrike the heauen and earth. Let vs therefore learne to perfourme obedience of faith to God, the which he doth more account then all ſacrifices.

Luke 10. 16.

Heb. 10. 28 & 12. 25.

Gabryell doth ſignifie might or ſtrength, or the gouernaunce of God, and this name was giuen to the Angell for our ſake, that wee might learne

to

to attribut nothing as proper to Angels, whē that what vertue soeuer they haue is diuine, and of God. The Participle *Parestecos* is of the preter tense: but in such wordes it is very well knowne, the preter tense to be put in the place of the present tense, especially where continuall action is signified.

Furthermore, the Angell, as it was lately sayd, doth affirme in those words himselfe to be the perpetuall messenger of God. That phrase *of shewing good tidings* doth amplifie the fault of Zachary, that he should be vngratefull to God promising him gently a thing ioyfull, and to be wished for of all.

20. *And behold, thou shalt be dumbe.* This kinde of punishment was like to be layd on Zachary, that hee beeing dumbe might looke for the comming of the promise, the which when he ought to haue heard it with silence, hee as it were brake it off with greiuous repining murmuring. Fayth keepeth silence, that it may be attentiue to the word of God. Furthermore, it hath also the courses of speaking: That it may answere Amen, according to that of Osee. 2. 23 I will say to them, you are my people, And they shall say to mee, thou art our God. And because that Zachary answered rashly to the worde of God, this fauour was not graunted to him, that streightwayes he should breake forth into giuing of thankes. but the vse of his tongue, which was ouer hastie was taken from him, for a time: Yet notwithstanding G O D doth gently mittigate his paine. First, because he doth end the same in tenne monethes: then that hee suffered Zachary not to be depriued of that benefit, whereof hee was vnworthy. He vseth the same gentlenes dayly towardes vs. For as our fayth is small, and wee obiect many impedimentes, it is needefull that the trueth of G O D, by some meanes should breake out, that it might continue his course towardes vs. That is the meaning of the Angell, when accusing Zachary of vnbeleife, hee doth yet pronounce, that thing should be finished, which Zachary did not beleeue: Therefore Zachary is not a little cheered, when he heareth that his faith is not ouerthrown of God, by reasō of his fault: but that at length it should appeare victorious And sometime it commeth to passe, that the Lord doth performe and fulfill that, which was promised to vnbeleeuers, how much soeuer they resist: of the which thing we haue an example worthy of remembrance, in king Achaz: Isa. 11. 7. who when he forsooke his promised safegard, was yet deliuered frō his enemies, but that tēded not to his profit, but for the saluatiō of the chosen people. There is another thing in Zachary to be considered, to whom the Lord doth so forgiue the lacke of fayth, that therewithall hee yet correcteth it.

Luke. 1

Matthew	Marke.	21. *Now the people waited for Zacharias, and marueiled that he tarried so long in the temple.* 22. *And when hee came out hee coulde not speake vnto them: then they perceiued, that he had seene a vision in the Temple, for hee made signes vnto them, and remained dumbe.*

23. *And it came to passe, when the dayes of his office were fulfilled, that hee departed to his owne house.*

24. *And after those dayes his wife Elizabeth conceaued, and hid her selfe fiue monethes, saying:*

25. *Thus hath the Lord dealt with me in the daies wherein hee looked on mee, to take from mee my rebuke among men.*

21. *And the people waited.* Luke declareth that the people also was a witnesse of this vision Zachary taried longer in the temple then the wont was: Hereon suspition grewe, some vnaccustomed thing to haue befalne to him: he being come out, by gestures and signes doth shew, that he is become dumb. And it is credible, that some tokens of feare remayned in his countenaunce, wherby they gather that God had appeared to him. And there were in that age few or no visions: but the people did remember that they had beene common before in their fathers time. Wherefore not without cause did they iudge of these manifest signes For it was not common, that sodenly without sickneſſe he should be dumbe: And that after longer delay then neede was, hee should come so amazed out of the temple. Furthermore, the name of the temple, as we now sayd, is vsed for the holy place, where the altar of incense was: from thence the Sacrifice being finished, the preistes were woont to goe into their porche, and thence they blessed the people.

23. *When the dayes were fulfilled.* Luke doth put the word *Liturgian* for the executing of the office, which did goe by course in order to euery one, euen as we haue sayd. That it is sayd, that Zachary returned to his house, the time of his charg being past: hereout we gather the priests so long as they were in their courses did refrain from their houses, that they might altogether be giuen and fixed to the seruice of God. For this purpose there were Galeries made in the sides of the temple in the which they had chambers. The lawe did not forbid the priest frō his own house: but that it restrained them from touching of their wiues, when they shoulde eate the holy bread. It is probable that when many with small reuerence did handle the holy things, this remedie was inuented, that they being remoued frō al allurementes, might keepe themselues cleane & free frō al polution: neither was the lying with their wiues only forbidden thē but also the drinking of wine & strong drink. Therfore when the order of their diet was chaunged, it was profitable not to departe from the temple, that the sight of the place might teach them to seeke & esteem of purity, euen as it was appoynted of the Lord. It was also profitable that all occasion of wantonnes should thereby be taken away, that with more diligence they might apply their charge. The Papistes this day vnder this pretēce do defend their tyranous law of vnmarried life. For thus they reason seeing the priests in times past were cōmanded to abstaine from their wiues, when they were busied in holy affayres: now worthily may perpetuall continence be required of our priests, which not by course of times, but dayly, do sacrifice: Cheifly, for that the dignitie of holy rites is far more excellent then vnder the law. But I woulde knowe, why they

2. Reg. 6. 5.

1. Sam. 21. 4

Leuit. 10. 9

doe

doe not also abstaine from wine and strong drinke. For neither is it lawfull to seperate those commaundements, which God hath ioyned that onely halfe should be obserued, and the other part neglected. The company with their wiues is not so expressly forbidden, as the drinking of wine. If vnder the colour of the law, the Pope doth inioyne to his priests single life, why doth hee permit them wine?. Nay, by this reason hee ought to shut vp his prieſtes in some innermost roomes of his Temples, that they being shut in prisons, might passe all their life without the fellowship of women and people. Now we see plainely they wickedly pretend the law of God, from which they depart: But notwithstanding a full answere dependeth of the difference of the law and the Gospell. The priest did place himselfe before God, to purge away the sinnes of the people, that he might bee as it were a mediatour of God & men: it behoued him, vpon whom that office was layd, to haue some note, whereby he being exempted from the common order of men, might be knowne as the figure of the true mediatour. For this purpose were appointed the holy garments and annoynting: Now in the publike ministers and pastors of the Church there is no such like thing, I speake of the ministers, which Christ instituted to feed his flock, not of those which the Pope maketh, rather butchers to sacrifice Christ, then prieſtes. wherefore let vs repose our selues in that sentence of the holy Ghost, which pronounceth that matrimony is honourable in all men. Ezec 24.16 Heb.13.4.

24. *Shee hidde her selfe.* This seemeth to bee absurd, as though that shee shoulde bee ashamed of diuine blessing. Some thinke that the thing being yet doubtfull, shee durst not come abroad, least that she should make her selfe a laughingstocke, if her opinion should bee made frustrate, which she had conceaued. And I doe so accompt of the promise made, that she was assured it shoulde come to passe. For when shee perceaued such grieuous punishment to bee layde vppon her husbaud, for the vnaduised fall of his tongue, how coulde shee fiue monethes space nourish such doubt in her heart: and her wordes doe plainely declare that her hope was not wauering, or doubtfull: For when she saith the Lorde hath doone it, shee wisely and without feare declareth the Lords knowne fauour.

There might bee two causes of her hiding. First that the myracle of GOD shoulde not bee layde open to the diuers speaches of men, before it shoulde apparauntly bee knowne. For it is the custome of the world to speake oftentimes rashly and very vnreuerently of the workes of God.

The other cause was, that when men of a sodaine shoulde see her great with childe, they shoulde the more bee stirred to prayse the Lorde. For those workes of God, which by little and little rise vp amongst vs, in processe of time are naught set by. Therefore Elizabeth hid and absented her selfe not for her owne sake, but for the cause of others.

25. *Thus hath the Lorde delt with mee.* Shee setteth forth the goodnesse of GOD priuately, vntill the appoynted time shoulde come of publishing the same vnto the worlde. It is to bee supposed that her husband by writing had enformed her of the promised childe, in that the more certainely and with the cheaefuller minde shee sheweth that GOD is the authour of this benefitte. And that shee approoueth in her next

woordes. *In the dayes wherein hee looked on mee, to take from mee my rebuke among men.* Shee declareth, that the cauſe of barrenneſſe was, for that the fauour of God was turned from her.

Amongſt the e rthly bleſſinges, which God doth giue, the ſcripture accounteth this as chiefe, that he vouchſafeth to giue vs children. For if the increaſe of bruit beaſts is a bleſſing of God: then how much more excellent man is then beaſtes, ſo much more to be eſteemed and accounted of, is the increaſe of men then of beaſtes. Neither is it a ſlight or cõmon honour, that when God alone deſerueth to be accounted a father, he yet admitteth earthly men into the fellowſhip of this name with him. Therefore that doctrine is diligently to bee conſidered, that children are the inheritance of the Lord. Pſalme. 127. 3. and the fruite of the wombe his reward. But Elizabeth had a further regard: becauſe that beyond the common order of nature, ſhe being barren and olde, had now conceaued by a wonderfull myracle of God.

To take from me my rebuke among men. Barrenneſſe was not without cauſe eſteemed as a reproach, ſeeing that the bleſſing of the wombe was accounted amongſt the eſpecial teſtimonies of Gods fauour & loue. Some thinke that this did ſpecially appertaine to the people of the old law, becauſe that Chriſt was to come of the ſeede of Abraham. But that belonged onely to the tribe of Iuda. Others more rightly affirme, that the increaſe of the people of God was proſperous and happy, for that it was ſaid to Abraham, Gen. 13. 15. Thy ſeed ſhall be as the ſand of the ſea, & as the ſtars of heauen: But the generall bleſſing which reacheth vnto all mankinde, & the promiſe made vnto Abraham, which is peculiar to the Church of God, ought to bee ioyned together.

Let parents learne to be thankfull to God for their childrẽ, but let them that want, learne by the ſame to humble thẽſelues. Elizabeth acccounteth that this reproach is but before men, becauſe that it is but a temporal chaſtiſement, by which we are nothing the further from the kingdome of heauen.

Luke 1.

Matthew	Marke.

26. *And in the ſixt moneth the Angell Gabriell was ſent from GOD vnto a Cittie of Galile, named Nazareth.*

27. *To a virgin affianced to a man, whoſe name was Ioſeph, of the houſe of Dauid: and the virgins name was Mary.*

28. *And the Angell went in vnto her, and ſayde, Hayle, thou art freely beloued, the Lorde is with thee: Bleſſed art thou among women.*

29. *And when ſhe ſawe him, ſhee was troubled at his ſaying, and thought what maner of ſalutation that ſhould be.*

30. *Then the Angell ſayde vnto her, Feare not Mary: for thou haſte found fauour with God.*

31. *For loe, thou ſhalt conceiue in thy wombe, and beare a ſonne, and call his name Ieſus.*

32. *He ſhall be great, and ſhall be called the Son of the moſt high: and the Lord God ſhall giue him the throane of Dauid his father.*

33. *And he ſhall reigne ouer the houſe Iacob for euer, and of his kingdome ſhall be no ende.*

26. *In the ſixt moneth.* The order of Gods counſell is wonderfull, and much differeth from the common iudgement of men. In that he woulde that the beginning of the generation ſhould be more famous in his forerunner, or cryer, then in his owne ſonne. The prophecie of Iohn Baptiſt vttered in the temple, is knowne in euery place. But Chriſt is promiſed to a virgin, in an vnknowne towne of Iuda, and this prophecie remaineth buried in the boſome of one maide. But ſo it was requiſite to bee, that euen in Chriſtes birth that might be fulfilled. That God by fooliſhneſſe might ſaue them that beleeue, 1. Cor. 1. 21. But ſo was this treaſure of this ſecret myſterie layde vpp with the Virgin, that at the length in his time it might come forth to all the godly. This ſecret repoſing of it is (I graunt) contemptible: but ſuch as was moſt meete both for the tryall of the humilitie of our faith, and alſo for the beating downe of the pride of the wicked.

And let vs (although the reaſon do not at the firſt appeare) learne with modeſtie to ſubmit our ſelues to God: neyther in this let it greiue vs to learn of her, that bore Chriſt the eternall wiſdome of God, in her womb. Nothing is more to be taken heed of, then that wee through our proud contempt bereaue not our ſelues of the knowledge of the incomparable miſterie, which God wil ſhould bee hid in his little ones, and ſuch as ſeeke for knowledge. This ſeemeth to me to be the cauſe, why he choſe a virgin eſpouſed to a man. The imagination of Origen, that he ſo wrought it, that he might keepe ſecret from ſathan the ſaluation, which he prepared to giue to men, hath no liklyhood with it. The vayle of matrimonie was therefore ſpread before the eies of the world that he whom they commonly ſuppoſed to be the ſonne of Ioſeph, the godly at length by fayth ſhould know to be the ſonne of God. And yet Chriſt came not foorth in ſuch baſe and meane ſort, but that the heauenly Father ſhewed forth in him euen at the beginning, the glory of his Godhead. For the Angels declared, that the Sauiour was borne. But their voyce being heard onely of the Shepheards was not ſpread farre.

There was one wonder famous amongſt the reſt, that the wiſe men which came from the Eaſt, did euery where reporte, that a ſtarre appeared vnto them, as a teſtimonie of the birth of the great king: yet wee ſee howe GOD kept his Sonne, as it were in ſecrete, vntill the time came, that hee ſhould fully bee ſhewed. Then hee erected, as one ſhould ſay, a Theatre, from whence he might plainly be beholden. The participle, *Memneſteumenen*, which the Euangeliſt doeth vſe, doeth ſignifie, that ſhee then was a Virgin, promiſed to a husbande, but not deliuered as a wife to a

husband. For it was a cuſtome amongſt the Iewes, that the parentes ſhoulde keepe their daughters at home with them, for a time, after that they were eſpouſed vnto men: Or elſe that law for the ſlaundered wife, which is in Deut 22.13. were in vaine. Luke ſayth that Ioſeph was of the ſtocke of Dauid, becauſe that the families were wont to be accounted by the names of men: of the which matter we will ſpeake more in another place.

28. *Haile thou that art freely beloued.* Becauſe that the meſſage was wonderfull, and almoſt incredible: therefore the Angell began with a commendation of the fauour and grace of God: And ſeeing that by reaſon of our dull vnderſtanding, our mindes are driuen to ſuch a ſtraight, that they cannot cõprehend the wonderfull greatneſſe of God his works. This is the beſt remedie that we ſtirre vp our mindes to meditate and conſider the infiniteneſſe of his grace. Therefore ſince that the vnderſtanding of God his goodneſſe is the gate of fayth: The Angell tooke this (and not without cauſe) as the beſt order, that by occupying the minde of the Virgin in meditating of the fauour of God, ſhee might be the better prepared to receiue and vnderſtand that incomprehenſible myſterie. For the participle *Kecharitomene*, which Luke doeth vſe, ſignifieth the free fauour of God, as appeareth more plainely in the Epiſtle to the Epheſians. 1.6. where Paule intreating of our reconciliation with GOD ſayth that God by his beloued Sonne *Echaritoſen*, that is, receiued vs into his grace, and through his fauour he embraced vs, which before were his enemies. Afterwardes the Angell ſayth, that *God was with her.* For vpon whom God vouchſafeth once to beſtow his loue, vnto them hee declareth himſelfe to bee mercifull and bountifull, and to them hee giueth and beſtoweth his giftes, and therefore is the third parte of the ſentence added, *Bleſſed art thou among women:* For hee vſeth this worde *Bleſſing* as the effect and proofe of the fauour of GOD. For in mine opinion, it is not heere vſed for a prayſing of her, but doeth rather ſignifie a happyneſſe or bleſſedneſſe.

So Paule vſeth to pray, that the faythfull might haue firſt grace, then peace: that is, all kinde of good thinges, ſignifying thereby that we are then become bleſſed and rich, when wee are beloued of God, the authour of all good thinges. Then if the bleſſedneſſe, righteouſneſſe and life of Marie doe come of the free loue of God and that her vertues and all her excellencie is the meere liberalitie of God: Then deale they very prepoſterouſly, that teach vs to aſke thoſe thinges of her, which ſhee with vs receiueth from an other.

But very groſſe is the folly of the Papiſtes, which as it were by a magicall coniuring, haue turned this ſalutation into a prayer. And by want of reaſon they haue beene thus farre drawne, that their Preachers might not pray in the pulpit for the aſſiſtance and grace of God his ſpirite, but by their *Hayle Mary.* And beſides that, this is to bee accounted as a ſalutation onely they raſhly take vnto themſelues the office of an other, which God inioyned not to any but to the Angell: but twiſe more fooliſh is that imitation, that they ſalute one that is abſent.

29. *When*

29. *Whenſhee ſawe him, ſhee was troubled.* Luke doth not ſay that ſhee was troubled at the ſight of the Angell, but at his ſaying: why then dooth hee alſo make mention of the ſight? This, (as I interprete it) was the cauſe: Mary ſeeing ſome portion of heauenly glory in the Angel, through the reuerence of GOD, ſhee conceaued a ſodaine feare. Therefore ſhee was troubled, for that ſhee perceiued, that it was not a mortall manne that did ſalute her, but an Angell of GOD. But Luke dooth not ſay, that ſhee was ſo troubled, that ſhee was thereby amazed: but rather ſheweth the ſigne of an attentiue and very ready minde, when that hee preſently addeth, that ſhee thought with her ſelfe what manner of ſalutation this ſhould be: that is whereto it tended, and what it meant. For preſently ſhee thought that the Angell was not ſent to her for nothing.

And by this example wee are admoniſhed: Firſt, that the workes of God are not ſleightly to be paſſed ouer. Then likewiſe wee ought ſo to weigh and conſider them, that reuerence and feare may goe before.

30. *Feare not Mary.* In that hee willeth her not to be afrayde, let vs alwayes remember howe weake our fleſhe is, and that it cannot bee, but that wee ſhoulde bee afrayde, ſo oft as but the leaſt ſparke of GOD his glory doth appeare. For when we earneſtly conſider the preſence of God, wee cannot imagine a vaine or ydle preſence. Therefore when wee are all in daunger of his iudgement, out of feare there riſeth a trembling, vntill hee ſheweth himſelfe as a father. The holy Virginne ſawe amongſt her people ſuch a vile heape of ſinnes, that there was good cauſe why ſhee ſhoulde be afrayde of the greater vengeance.

Wherefore, that the Angell might put this feare away, hee ſayth, that hee is a witneſſe and tydinges bringer of that, which is wonderfull good. Luke vſed this Hebrewe phraſe, to *finde fauour*, for to haue GOD mercifull. For it cannot bee ſayde, that hee found fauour, that ſought the ſame: but hee to whome it was offered, and ſeeing that examples of the ſame are ſufficiently knowne, it were but vaine here to alledge them.

31. *For loe thou ſhalt conceaue in thy wombe.* The Angell frameth his woordes, firſte, to the Propheſie of Eſaye, and then to other places of the Prophets, that it might thereby the better ſincke into the Virginnes minde. For ſuch Propheſies weerknowne and common, euery where among the godly: yet with all it is to bee noted, that the Angell did not whiſper that onely in the eare of the Virginne, but hee brought that gladde tidinges of ſaluation, which not long after was to bee ſpread throughout the whole world.

Wherefore it is not doone without the counſell of GOD, that hee ſo plainely expreſſeth the conſent betweene the olde Propheſies and the preſent meſſage of the comming of Chriſte, The woorde *Conceauing*, is ſufficient to confute the witleſſe fancie, as well of Marcyon, as of Manicheus. For thereby may bee eaſily gathered, that Mary did not bring forth an aiery body or Ghoſt, but ſuch fruit as ſhee before had conceaued in her wombe.

And thou ſhalt call his name Ieſus. Mat. 1. 21. rendreth the cauſe why this name was giuen him. For that hee ſhoulde ſaue his people from their ſinnes: ſo that in the very name Saluation is promiſed, and the cauſe is ſhewed to what ende Chriſt was ſent of his Father into the worlde. As hee ſayth himſelfe, that hee came not to deſtroy, but to ſaue the world. Iohn 12. 47. Let vs alſo remember that this name was not giuen him by the will of man, but by the Angell, at the commaundement of God, that our faith might be faſtened in heauen, and not vppon earth. It is deriued of *Iaſhang* which with the Hebrewes is Saluation: and from thence commeth that worde, which ſignifieth to ſaue. Furthermore they doe but fondly reaſon, which endeuour to deriue it of that Hebrewe nowne *ihuſhug*.

It appeareth that the Rabbynes did deale very malitiouſly, in that they neuer giue him that honourable title of Chriſt, but in euery place write Ieſu: or rather imagine him to haue bin ſome baſe or degenerate Iew. Therefore their writing deſerueth as much credit and authoritie, as doth the barking of a dog. That they obiect that he ſhould be farre inferior to the dignitie of the ſonne of God, if he ſhould haue a name common with others, may alſo be pretended of Chriſt. But the anſwer to them both is very eaſie. For that which before was ſhadowed vnder the law, is fully and wholy performed in the Sonne of GOD: or that he had the ſubſtance of that in him, which was before but figured. The other obiection is of no greater force. They deny that the name of Ieſu is holy & reuerent, before whom euery knee Philip. 2. 9. ought to bow, vnleſſe it did onely belong to the Son of God. Paule doth not attribute vnto him a magicall name, in whoſe ſyllables the maieſty were included: but his words were to this purpoſe, as if he ſhould haue ſaid great power was giuen vnto Chriſt of his father, vnder the which al the world ſhould bow. Therfore let vs bid ſuch faigned inuentions fare well, and let vs knowe that the name of Ieſu was giuen vnto Chriſt, that the faithfull might learne to ſeeke in him that, which before was ſhadowed vnder the lawe.

32. *Hee ſhall be great.* The Angell ſaide the ſame of Iohn Baptiſt, whom yet hee woulde not make equall with Chriſt. But the Baptiſt was great in his order: And preſently after he declareth that the greatneſſe of Chriſt extolled him farre aboue all creatures. For this hath hee alone proper and peculyar to himſelfe, that he ſhoulde bee called the ſonne of God, as the Apoſtle proueth Heb. 1. 5.

I graunt that ſometimes in the ſcripture the Angelles and kings are adorned with this title: but theſe are in common called the ſonnes of God, for the excellencie which God hath giuen them. And it is cleare, and not to be doubted, but that God exempteth his ſonne from all the reſt, when that he peculyarly ſaith vnto him, Pſalme 2, 7. Thou art my Sonne: Therefore Chriſt is accounted here neither among Angels nor men, that he might be accounted one of common ſort or company of the children of God: for that which is giuen vnto him, it is lawfull for none other to take to themſelues.

It is true that Kinges are the children of God, but not by right of nature, but becauſe the Lorde hath beſtowed that honour vpon them. Neither doth this title belong vnto Angelles, but as they vnder their chiefe head excell

excell amongſt the creatures. And we alſo are children but by adoption which we obtaine by faith, for we haue it not of nature. But Chriſt is the onely, and the onely-begotten ſonne. That interpretation is very falſe & deceitfull, which that filthy dog Seruetus wreſteth, the word of the future tence, that hee might prooue that Chriſt was not the eternall ſonne of God: But that he began then ſo to be accompted when that hee tooke vpon him our fleſh. Hee argueth that Chriſt was not the ſon of God, before that he being clothed with fleſh, did appeare in the world, becauſe that the angell ſaid: He ſhall be called. I except againſt this, & affirme that the words of the Angell do ſignifie nothing elſe, but that ſuch a ſonne of God ſhould be made manifeſt in the fleſh, as was eternall: For to bee called is referred to the apparant knowledge. But there is great difference here betweene theſe two enterpretations, whether hee began now to be the ſonne of God, which was not before, or that he was made knowne vnto men, that they might know him to bee the ſame which was promiſed in times paſt. And truly, ſith that God in all ages was called a Father of his people, it may thereby be gathered, that the Sonne was in heauen: from whome & through whom this fatherhood came to men. For men ſhould arrogate too much vnto themſelues, if they durſt be ſo bold as bragge, that they were the ſonnes of God: but as they are the members of the onely begotten ſon. wherefore it is certaine that the holy fathers had not the aſſurance of that ſo honourable a calling. But as they had their confidence in the Sonne, the mediatour. But what profit wee haue by this more perfect knowledge, whereof wee now ſpeake, Paule doth teach vs in an other place. For that nowe wee may freely not onely call, but cry out that God is our Father. Rom. 8. 15. & Gal. 4. 5.

God ſhall giue vnto him the throane of Dauid. We haue ſaid that the Angel tooke out of the Prophets theſe titles, which he giueth vnto Chriſt, that the holy virgin might thereby know the better, that hee ſhould bee the Redeemer, which was in times paſt promiſed vnto the fathers. When as the Prophets do ſpeake of the reſtitution of the Church, they call the whole hope of the faithfull to the kingdome of Dauid. So that it was a common rule amongſt the Iewes, that the ſafegard of the Church was repoſed in the proſperitie of Dauids kingdom. Neither did there any thing more aptly or fitly agree to the office of the Meſſias, then that he ſhould againe reſtore the Kingdome of Dauid. And therefore the Meſsias is ſometimes called by the name of Dauid: as in Ier. 30. 9. They ſhall ſerue the Lord their God, and Dauid their king: Alſo in Ezechi 34. 24. and 37. 24. My ſeruant Dauid ſhall bee prince amongſt them: And in Oſe. 3. 5. They ſhall ſeeke the Lord their God, and Dauid their king.
The places alſo whereas he is called the ſon of Dauid, are ſufficiently knowne and vnderſtood. In ſumme, the Angell declareth that the Prophecie of Amos 9. 11. of rayſing the tabernacle of Dauid, which was fallen downe and ouerthrowne, was fulfilled in the perſon of Chriſt.

33. *Hee ſhall raigne ouer the houſe of Iacob.* Seeing that ſaluation was peculiarly promiſed vnto the Iewes, euen as the couenant was made with Abraham their Father: and Chriſt, as Paule witneſſeth, Rom. 15. 8. was a miniſter of circumciſion. the Angell doth not without cauſe appoint his kingdome in that nation, as if it were the proper ſeate and abiding

place of the ſame. But this differeth not from other Propheſies, which doe enlarge & ſtretch the kingdō of Chriſt to the vttermoſt parts of the earth. For God by a new and wonderfull adoption did plant the Gentiles (which before were ſtrangers) into the houſe of Iacob, ſo yet that the Iewes as the firſt borne ſhould hold the principall degree, as it is ſet downe in the Pſalme 110. 2. The Lord ſhall ſende the rod of thy power out of Sion. Therefore the throne of Chriſt was placed amongſt the children of Iſraell, from whence hee made the whole world ſubiect vnto him. But as many as are gathered by faith to the ſons of Abraham, are accompted as the true Iſrael. And although the Iewes through their defection ſeperated themſelues from the Church of God, yet the Lords will was, that certaine remnants of them ſhoulde remaine euen vnto the ende, becauſe that his calling is beyond the power of men The body of the people in ſhewe is vtterly cut off. But wee muſt remember the myſterie whereof Paule ſpeaketh to the Rom. 11. 25. That at length it ſhoulde come to paſſe that God woulde gather ſome of the Iewes from the diſperſing and ſcattering abroad. In the meane ſeaſon the Church which is ſcattered through the whole worlde, is the ſpirituall houſe of Iacob, becauſe ſhe fetched her beginning out of Sion. *For euer.* The Angell declareth in what ſenſe the perpetuitie was ſo oft promiſed by the Prophets to the kingdome of Dauid. It flouriſhed only in the times of Dauid and Salomon, in power and riches. Roboam the third ſucceſſor, ſcarſe held a tribe & a halfe From that time it ceaſed not to be ſhaken with diuers miſeries, vntill at length it was broken downe. Now the Angel declareth that when in the perſon of Chriſt it ſhall bee eſtabliſhed, that ſhall not againe be deſtroyed: & to proue the ſame, he vſeth the words of Daniel, which are ſet downe 7. 14. *And of his kingdom ſhall be no end.* Although the ſenſe of the words is, that God is the euerlaſting gouernor of the kingdom of Chriſt and of the Church, ſo that it ſhall neuer periſh from off the earth, ſo long as the Sun and Moone ſhall ſhine in the heauen, yet the true perpetuitie belongeth vnto the glory that is to come. Therefore the faithfull doe ſo by continuall courſe ſome of them ſucceed others in this life, vntill at the length they bee gathered together into heauen, where they ſhall raigne without ende

Matthew | Marke. | Luke 1.

34. *Then ſayd Mary to the Angell: how ſhall this be, ſeeing I know not man?*

35. *And the Angell anſwered and ſaid vnto her: the holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadowe thee: therefore alſo that holy thing which ſhall be borne of thee, ſhall be called the ſonne of God.*

36. *And beholde thy couſin Elizabeth, ſhee hath alſo conceiued a ſonne in her olde age, and this is her ſixte moneth, which was called barren.*

37. *For with God nothinge ſhall be vnpoſſible.*

38. *Then Mary ſaide, Behold the ſeruant of the*

the Lord, be it done vnto mee according to thy worde: So the Angell departed from her.

34. *Howe can this bee.* The holy Virgin ſeemeth as hardly to reſtraine the power of God, as Zachary did before. For that doth ſhe account to be vnpoſſible, which is beyond the common order of nature, for thus ſhee reaſoneth. I know no man, howe then ſhoulde I beleeue that this ſhoulde come to paſſe which thou telleſt me? It is not needfull that we ſhould greatly labor to cleare her of all fault, for by fayth ſhee ought to haue riſen to the omnipotent power of God, which is not tyed to natural meanes, but ſurmounteth the whole world, and yet ſhee now ſtayeth in the common courſe of generation: yet it is to be knowne that ſhee doth not ſo doubt or demand, as if ſhee would haue the power of God made ſubiect or equall to her ſenſes, but being ſtricken with a ſodaine admiration, ſhee is onely moued to aske this queſtion. And that ſhee obediently and gladly receiueth this promiſe, may be gathered by this: That whereas there were many doubts on the contrary part, ſhee yet did ſtay but at this one. Shee might eaſily haue obiected: where is that throane of Dauid become, ſeeing that all the dignitie of that Empire had now a long time binaboliſhed, & all the glorious beauty of the kingly ſtocke was extinguiſhed. So that if ſhee had weighed the matter with the iudgement of the fleſh, ſhe ſhould haue taken al that ſhe heard of the Angel but for a fable, wherfore it is not to be doubted, but ſhee eaſily gaue place, & was throughly perſwaded of the reſtitution of the church, a thing according to the fleſh incredible. And it is probable that the propheſie of Eſay 11. 1. was commonly ſpoken of euery where, whereas God promiſeth to rayſe a graffe to grow out of the contemned ſtocke of Iſay. Faith therefore being through the grace of God conceiued in the vigins minde cauſed her without doubt to beleeue the meſſage that was brought her of erecting of the throne of Dauid. If any except and ſay that there was alſo an other Propheſie, that a virgin ſhould beare a ſonne, I anſwere that the knowledge of that myſterie was as then very darke. The fathers hoped that they ſhould haue a king borne, vnder whom the people of God ſhould bee bleſſed and happy. But the meane lay hidden from them, as if a vayle had beene put betweene them and it. Therefore it is no marueile that the holy Virgin aſketh a queſtion of that ſhee knoweth not. But that ſome do imagine of her words, that ſhee had made a vow of perpetuall virginitie, it is ouer weake and altogether abſurd For then very vnfaithfully had ſhee done in that ſhee ſuffered her ſelfe to bee beſtowed on a husband, and ſo making a mocke of God, had deſpiſed his holy ordinance of matrimonie. Although that in Poperie there had crept in a barbarous tyrannie in this matter of matrimonie, yet they neuer durſt go ſo far, as to permit the wife without the conſent of the husband to vow continencie, furthermore, it is a childiſh inuction to imagine a kind of monkerie amongſt the Iews. Yet that obiection is to be anſwered, that the virgin had reſpect vnto the time to come, and therfore ſhould ſignifie that ſhe ſhould not dwell together with her husband. But this coniecture is probable and plaine, that the greatnes, or rather the maieſtie of the matter did ſo ſtrike the virgin, that ſhee had all her ſenſes tyed & bound with admiration. When ſhee heareth that the Son of God ſhall bee borne, ſhee conſidereth a matter not common, & this is the

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reaſon why ſhee excludeth the knowlede of man. Thus being amaſed, ſhee cri eth out, how can this be? Therefore doeth God ſo gently pardon her, and ſo louingly and fauourably anſwere her: becauſe that hauing Gods workes in admiration, ſhee did reuerently and ſoberly demand how that could come to paſſe, which ſhe was perſwaded to be far aboue the common and accuſtomed courſe of nature. Furthermore, this queſtion was not againſt faith. Becauſe that it arose rather of an admiration, then of diſtruſt. *The holy Ghoſt ſhall come vppon thee.* The Angell doth not ſo ſet the maner, as it had been needfull he ſhould haue done, that would ſatisfie the curioſite of many: But he calleth the Virgin ſimply to conſider the power of the holy Ghoſt, that with ſilence and quietly, ſhe might reſigne her ſelfe wholy ouer vnto him. The word *to come vpon*, doth ſignifie that this is an extraordinary worke, wher the means of nature do want. And the next part of the ſentence is added to expound the former. *The power of the moſt high ſhall ouerſhadowe thee.* For the ſpirit is as it were the eſſential power of God, through whoſe worke he ſheweth and exerciſeth himſelfe, as well in the gouernance of the world as in miracles. There is an apt Metaphore in the word *ouerſhadow*. For the Scripture doth oft compare the power of God (wher w th he preſerueth and defendeth his) vnto a ſhadow. But there ſeemeth to be an other more peculiar ſenſe and vnderſtanding of this place: namely that the worke of the ſpirit ſhould be ſecret, euen as a cloud ſet before ſhoulde ſtay the eyes of men from ſeeing. And as in working miracles, God doth keepe ſecret from vs the counſell of his workes: So it is our partes with modeſtie to reue rence that which he would haue kept hidden from vs. *Therefore that holy thing that ſhall be borne.* This is a confirmation of the former ſentence, for the Angell teacheth vs, that it behoueth Chriſt to be borne without the company of man and woman, that he might be holy and the Son of God, that is, that he ſhould not be in a cómon eſtate amongſt men, but that in holineſſe & glory he ſhould excell all creatures. The heretikes which faine, that when he was borne man, and was after made the Sonne of God, doe wreſt that cauſall coniunction, that he ſhould therefore be called the Sonne of God, becauſe that hee was wonderfully conceiued by the power of the holy Ghoſt, but they reaſon very wickedly. For although that he was manifeſted the Sonne of God in fleſh, it followeth not but that the word was begotten of the Father before all worlds. Or rather, he the ſame that was the Sonne of God in his eternall Deitie, appeared alſo the Sonne of God in his humaine fleſhe. But this place dooth not onely teach vs the vnitie of the perſon in Chriſt, but alſo ſheweth that Chriſt, euen in that he had put on the humane nature, was alſo the Sonne of GOD. Therefore as the name of the Sonne of God was from the beginning proper to the diuine eſſence of Chriſt, ſo now the Deitie and humanitie ioyned, it a greeth to both the natures together, becauſe that the ſecret and celeſtiall wor king of his generation exempteth him from the common order of men. Often alſo other where as he affirmeth himſelfe to be very man, he calleth himſelfe the ſonne of man. But the veritie of the humane nature is no let but that his diuine generation might procure him a peculiar honor aboue all others: namely in that hee was conceiued by the holy Ghoſt beyond the ordinarie maner of nature. Of this there groweth a good cauſe of the aſſurance of

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our fayth, that wee might more boldly call God, Father. For his onely Sonne would needes become our brother, that hee might in common make his father to be also ours. It is also to bee noted, that Christe as hee was conceiued by a spirituall power, is called a holy seede. And euen as it was behouefull that hee shoulde be very man, that he might wash away our sinnes, and in our flesh that he might ouercome death and Sathan, and that he might so bee a perfecte mediatour: so it was necessarie, that he that shoulde purge others from sinne, shoulde be free from all vncleanesse and spottes Although yet that Christ was borne of the seede of Abraham, yet brought hee no infection out of that corrupt nature, because that the holy Ghost kept him pure and cleane euen from the beginning. Neither that he himselfe alone should excell in holinesse, but also that hee should sanctifie his. Therefore the maner of conception doth testifie that we haue a mediator seperate from sinners.

36. *And behold Elizabeth.* With an example done at home by her, the Angell doth strengthen the faith of Mary in hope of the myracle, For if neither the barrennesse, nor the old age of Elizabeth could hinder God, but that hee would make her a mother, when shee shall see such a spectacle of Gods power in her owne kinswomã, there is no cause why Mary should still contain her selfe with in the accustomed boundes of nature. He expresly noteth the sixth moneth. For seeing that the woman cõmonly perceiueth in the fifth moneth, that her childe hath life, in the sixt month, she is put out of all doubt: It had bin the part of Mary so to haue credited the simple word of God, that there should haue been no need by any ot hermeanes to strengthẽ her faith, but least she should wauer any more, the Lorde vseth this new supportation to stay her in his promise. With the sãe fauour doth he daily ayd & hold vs vp, yea and as our faith is weaker, so with the more fauour doth he ayd vs. Therfore least that we should doubt of his truth, he gathereth diuers testimonies which may cõfirme the sãe vnto vs. It is demanded how the kindred cãe between Elizabeth, which was of the daughters of Aarõ, & Mary which was of the stocke of Dauid And also it seemeth to be against the law Num. 36 which forbiddeth women to marry out of their owne tribes. As concerning the lawe, if the ende beconsidered, it did forbid onely those mariages whereby inheritances may bee mixed. But there was no such daunger, if that a woman of the tribe of Iuda was maried to a Priest, to whome the inheritance could not be transfrred. The same reason was also, if that a woman of the tribe of Leuie was bestowed out of her kinred. And it may bee that the mother of the holy Virgin was of the tribe of Aaron, & that the kinred so came betweene her daughter and Elizabeth.

37. *For with God shall no worde bee vnpossible.* If you will vse this phrase *worde* in his proper and natiue signification, then the meaning is that God will performe what so euer hee hath promised, because that there is no let equall with his power. And the argument shall thus bee framed: This hath God promised, therefore hee will performe it, because that no impossibilitie may bee obiected against his woorde. But because that *woorde* according to the phrase of the Hebrew tongue, is oft vsed for a *thing or substance*, we may more plainly expound it thus, *nothing is impossible with God* Yet that axiome must bee alwayes holden that they doe peuishly wander out of

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the way, which dreame of the power of God beſides his word, if any be found. For his omnipotencie is to be conſidered, ſo as it may be a foundatiō for the further building of our hope & faith. And now we ſhall not onely doe very raſhly and vnprofitably, but alſo very perilouſly, if we diſpute what God can do, vnleſſe withall we conſider what he will doe. Furthermore, the Angell doth here in this place, as God doth in diuers places of the ſcripture, for that vnder a generall doctrine, hee confirmeth one eſpeciall promiſe. And this is the true and righte vſe of a generall doctrine, if we apply the promiſes therein ſet downe, to the preſent matter, when ſoeuer we be vexed and troubled: for ſo long as they be generall and indefinite, they are colde. Furthermore it is not to be maruailed at, that the Angell doth tell Mary of the power of God, for the diſtruſt of his power, doth make vs not to beleeue his promiſes. All men with tongue confeſſe that God is omnipotent: but if he promiſe any thing beyond the reach of our capacitie, wee are at a ſtay. And whereof commeth this? but for that wee will attribute nothing more to his power, then our ſenſes can diſcerne. Therefore Paule to the Rom. 4. 20. commending the faith of Abraham, ſayth that hee gaue the glory to God, becauſe he was able to fulfill what ſoeuer hee had promiſed. And in another place when he ſpeaketh of the hope of eternall life, he propoſeth the power of God before him. In the 2. Tim. 1. 12. he ſayeth I knowe whom I haue beleeued, and I am perſwaded that he is able to keepe that which I haue committed vnto him. This ſeemeth to be but a ſmall portion of faith, and that none, no not the wicked will derogate from God the title of omnipotent: But who ſoeuer hath the power of God ſurely and deepely fixed in his heart, hee ſhall eaſily ouercome all other lets and hinderances of his faith. Yet it is to be noted that the effectuall power of God (if I may ſo ſpeake) is apprehended in a true faith: For God is mighty, and will be acknowledged, that he may declare himſelfe to bee true in deede.

38. *Behold the ſeruant of the Lord.* The holy virgin will argue and diſpute the matter no further, and yet it is not to bee doubted but that there were many things which might hinder her faith, yea, & altogether turne her minde frō the ſpeach of the angel. But ſhe taking the aduantage frō the contrary reaſons, enforced her ſelfe to obedience: & this is a right proofe of faith, whē we reſtraine our minds, & hold thē as priſoners that they dare not oppoſe this or that againſt God: ſo on the other ſide liberty to contēd, is the mother of infidilitie: & theſe words are not of ſmal weight. *Behold the ſeruant of the Lord,* for ſhe offereth & dedicateth her ſelfe wholy vnto God, that hee may freely vſe her according to his owne wil. The vnbeleeuers withdrawe themſelues frō his hand, & as much as they can, they hinder his worke: But faith doth preſent vs before God, that we may be ready to obey. Then if the holy virgin was the ſeruant of the Lord, becauſe that ſhee obediently ſubmitted her ſelfe to his gouernement, there is not a worſe contempt, thē by fleeing to deny him that obedience which hee deſerueth & doth require. To bee ſhort as faith only maketh obedient ſeruants to God, & deliuereth vs into his power: ſo infidelitie maketh vs rebels and runagates. *Be it done vnto me.* This clauſe may be expounded two wayes, eyther that the holy Virgin paſſeth into a prayer and requeſt: or els continuing in the ſame matter, ſhee proceedeth in reſigning and deliuering her ſelfe vnto God.

God. I simply interpret it, that shee being perswaded of the power of God, and willingly following whether he calleth, shee doth also subscribe vnto his promise, and so doth not only waite for the effect, but also doth earnestly desire the same. And it is to be noted that shee rested vpon the word of the Angel, because shee knew that it came from God, weighing the dignitie of the same, not of the minister, but of the authour.

Luke. 1.

Matthew	Marke.	
		39. *And Mary arose in those dayes, and went into the hill countrey with haste, to a citie of Iuda.*
		40. *And entred into the house of Zacharias, and saluted Elizabeth.*
		41. *And it came to passe, as Elizabeth heard the salutation of Marie, the babe sprang in her bellie, and Elizabeth was filled with the holy Ghost.*
		42. *And shee cryed with a loud voyce, and sayd: Blessed art thou among women, because the fruit of thy wombe is blessed.*
		43. *And whence commeth this to me, that the mother of my Lord should come to me?*
		44. *For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy*
		45. *And blessed is shee that beleeued: for those things shalbe performed, which were told her from the Lord.*

39. *And Marie arose.* This iourney whereof Luke maketh mention, testifieth that Maries fayth was not vnfruitfull, because that Gods promise was not so soone forgotten as the Angell was out of sight, but that remayned fast in her minde. And her haste witnessed her earnest and ardent affection. Heereof it may be gathered, that all other businesse being set aside, the Virgin as it was meete did account of, and preferre this fauour and grace of God. Yet it may be demaunded for what purpose shee tooke this iournie. It is certayne that she went not thither only to make search & enquirie, for she nourished the sonne of God as well in her heart by fayth, as conceiued in her wombe: neither can I subscribe to the iudgement of some, which thinke that shee went thither to salute her. For it seemeth more probable to me, that partely to increase & to confirme her faith, partely that they one with an other might set foorth the glory of God, was the cause that moued her. And there is no cause why we should account it an absurde thinge, that shee by the sight of a myracle did seeke for confirmation of her fayth, because that it was not in vaine that the Angell did propose the same vnto her. For although that the faithfull are content with the bare and onely worde of the Lord, yet in the meane time they despise not any of his works, which they thinke may any whit preuaile for the supporting of their faith. And especially it behooued Mary to accept this ayde profered her, vnlesse she would haue forsaken that, which the Lord had willingly giuen her. Furthermore the seeing one anorher, might stirre vp as well her as Elizabeth, to a greater thankefulnes, as by the text it appeareth. For the

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power of God was more euident and notable, in that at once they ſee his grace powred vpon them both, becauſe that compariſon did adde no ſmall light. But Luke doth not declare which was that Cittie wherein Zachary dwelt, but only maketh mention that it pertained to the tribe of Iuda, and alſo that it was placed in a hill countrie: whereof is gathered that it was further from the towne of Nazareth, then was Hieruſalem.

41. *As ſhee heard the ſalutation.* It is a naturall thing, that the childe in the wombe of a woman great with child, ſhould moue at a ſodaine ioy, But Luke would note vnto vs ſome extraordinary thing. It appertaineth nothing to the matter to entangle our ſelues in ſubtile queſtions, whether the infante knew that Chriſt was preſent, or whether this was a ſenſe or feeling of godlineſſe. Let this one thing rather ſuffice vs, that the infant leapt by the ſecrete motion of the ſpirit. Neither doth Luke attribute any proper ſenſe to the Infant, but doth rather ſignifie that this was a portion of the worke of GOD in the mother, that the infant ſprang in her wombe, That he ſayth that ſhee was filled with the holy Ghoſt, the meaning is, that ſhe beſides the accuſtomed maner was ſodenly indued with a ſpirite of propheſie, For ſhee was not without the gifts of the ſpirit before, but then the power appeared farre more plentifull and wonderfull.

42. *Bleſſed art thou.* Shee ſeemeth to place Mary & Chriſt in like degree, which were nothing meete nor conuenient, but I willingly admit their iudgement which thinke that the cauſe of her bleſſedneſſe is rendred in the ſecond parte of the ſentence. For it is oft vſed to put a copulatiue in ſtead of a woorde cauſall, therefore Elizabeth affirmeth that her Couſen is bleſſed becauſe of the bleſſednes of the Son. And although this was not the cheife felicity that Mary had, to beare Chriſt in her wombe: nay, this dignity in order came behind that, that ſhee was by the ſpirit of Chriſt borne againe into a new life, yet was ſhee worthily called bleſſed, whom God made worthy this ſingular honour, that ſhee ſhould beare vnto the world his ſonne, in whom ſhee was ſpiritually regenerate. And to this day wee cannot make mention of the bleſſing brought vnto vs thorow Chriſt, but alſo that we muſt remember how honorably the Lord aduanced Mary, in that he would that ſhe ſhold be the mother of his only begotte ſon

43. *Whence commeth this to me?* This modeſtie is to be noted, that Elizabeth conſidering the great graces of God in Mary, doth giue vnto her that honour that is due, and yet lifteth her no higher (whereby God might bee offended) then was conuenient. For there is ſuch wickedneſſe planted in the world, that there are but few that fall not into one of theſe 2. vices: for ſome pleaſing thē-ſelues too much aboue meaſure, doe maliciouſly deſpiſe the giftes of God in their brethren, that they alone might be aloft. And there are others which do ſo ſuperſtitiouſly extoll men, as if they ſhould make idols of them, for them to worſhip. Hereof it came, that they leauing Chriſt, as it were in the lower rowme, did giue the chiefeſt ſeate vnto Mary. Contrariwiſe Elizabeth in prayſing her, doth not ſo obſcure the glory of God, but rather referreth all thinges to God himſelfe, And yet as ſhee acknowledgeth that GOD hath giuen his grace vnto her, and to others, ſhee enuieth not to giue him the higheſt degree, and modeſtly ſheweth that ſhee hath receiued more then was due to her.

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In that shee calleth Mary the mother of her Lord, there is noted the vnitie of the person in two natures, as if shee should haue said: hee which is begotten a mortall man in the wombe of Mary, is also eternall God: for it must be remembred that the simple woman doth not speake of her owne wit, but shee onely vttereth those things which the holy ghost doth teach her And this name doth properly belong to the Son of God manifested in the flesh, vnto whom all power is giuen of the father, & which was ordained the cheife Prince of heauen & earth, by whose hand God gouerneth all things. Yet he is especially the Lord of the faithfull, who willingly and gladly submit themselues vnder his gouernment: for he is not the head but of his owne bodie. Therefore Paul saith, 1. Cor. 8. 5. Although that many are called Lords in the world, yet vnto vs, that is, to them that are of the houshold of faith, there is but one Lord. Furthermore, when shee amplifieth this grace of God whereof she speaketh, by the sodaine motion of the infante which shee bare in her wombe, it is not to bee doubted but that shee would declare that shee felt something supernaturall and diuine.

45. *Blessed is shee that beleeued.* Seeing that it appeareth by that which Luke hath sayd before, that Elizabeth spake by the secret direction of the spirit: it is the same spirit that affirmeth that Mary is blessed because that she beleeued and in praysing the fayth of Mary, he generally teacheth vs wherein the chiefe felicitie of men consisteth. Blessed Mary which beleeued in her heart the promise of God, conceiued and bare saluation to her selfe and to all the worlde. This was speciall to her. But because that wee haue no drop of righteousnesse, life, or of any good thing, but as the Lord offereth the same vnto vs in his word there is one faith which pulleth vs from out of extreame pouertie and miserie, and maketh vs partakers of the true felicitie: and there is great waight in this clause: *For those things shall be performed which were told her.* This is the meaning that faith giueth place to the promise of God, that they may take effecte in vs. And it is certaine that the truth of God doth not depend vpon the will of men, but rather that is true. Rom. 3. 4. That God remaineth alwaies true, although all the world (which is giuen to vnbeleife and lying) should endeuour to weaken and hinder the same. But because that vnbeleeuers are vnworthy to inioy the fruite of the promises, therefore the scripture teacheth, that the same promises are onely by fayth made effectuall to our saluation, for God offereth his benefites generally to all, and fayth openeth her bosome to receiue the same, but vnbeleife suffereth the same to passe by, that they may not once come neare vs. If Mary had beene vnbeleeuing, yet that could not haue hindered the purpose of God, but that he would haue performed his worke, by some other meanes that he would haue liked. But shee is called blessed, because that by fayth shee receiuing the blessing offered her, made the way readie to God for the performance of his worke. So againe vnbeleife shutteth the gate against him, and stayeth his hand from working, least that they should taste the comfort of saluation, which disappoynt him of the glory of his power. Also the relation betweene the word and faith is to be noted, and hereof we learne what it is to beleeue: namely, when we subscribe and consent to that which GOD doth speake, and doe certainely assure our selues, that hee will performe that which he hath promised.

The clauſe *From the Lord*, ſignifieth as much as the ſimple doe commonly ſay on the behalfe or part of God, for the promiſe was brought by the Angell, but it came from God alone, whereby we gather, that whether God vſeth the miniſterie of Angels or of men, yet his will is, that there ſhall no leſſe reuerence be giuen to his word, then if he himſelfe openly ſhould appeare from heauen.

Luke. 1.

Mathew.	Marke.	46. *Then Mary ſayd, my ſoule magnifieth the Lord.*
		47. *And my ſpirite reioyceth in God my ſauiour.*
		48. *For hee hath looked on the poore degree of his ſeruant: For behold, from henceforth ſhall all ages call me bleſſed.*
		49. *Becauſe hee that is mightie, hath done for mee great things, and holy is his name.*
		50. *And his mercy is from generation to generation, on them that feare him.*

Now doth hee ſet downe and ſhew the ſong of the holy Virgine, notable and worthy to bee reported, whereby it playnely appeareth how ſhee excelled in the gift of the ſpirite. And there are three partes of this ſong, for Marie with a ſolemne thankes giuing, doeth firſt declare the mercie of God which ſhee had found in her ſelfe. Then in generall wordes ſhee commendeth the power and iudgements of GOD: At length ſhee applyeth the ſame to this preſent matter, where ſhee ſpeaketh of the redemption promiſed in times paſt to the Church, and nowe perfourmed. *My ſoule magnifieth.* Here Marie declareth her thankefulnes, as we ſayd euen now. And becauſe that the hypocrites for the moſt part do ſet forth the prayſes of God with full mouthes and no affection of the heart, therefore Mary ſayth that ſhee doth prayſe God, euen from the innermoſt affection of her minde. And truely, they doe nothing elſe but prophane the holy name of God, which not from their heart, but with the tongue onely doe declare his glory. Furthermore, when as theſe wordes *Soule* and *Spirite* are diuerſly taken in the Scripture, yet when that they come together, they doe ſignifie two eſpeciall faculties of the ſoule: for the ſpirite is taken for the vnderſtanding, and the Soule for the ſeate of affections. That wee may the better vnderſtand the minde of the holy Virgine, it is to bee noted, that that is put heere in the ſecond place, which in order ought to be firſt: for that the will of man might be ſtirred to prayſe God, it is neceſſary that the reioycing of the ſpirite ſhoulde goe before, as Iames teacheth chap. 5. 13. Is any man merry? let him ſing, for ſorrow and heauineſſe do reſtraine the minde, and alſo they do hinder the tongue from vttering and declaring the goodneſſe of God: Therefore when as the minde of Mary was filled with ioy, her heart brake foorth into the prayſe of God, and it is not without cauſe that ſhee attributeth the epithite of Sauiour vnto GOD, when as ſhee ſpeakes of the ioy of her heart: for vntill that God be knowen as a ſauiour, the mindes of men are neuer freely nor truely merry, but doe alwayes remaine

maine ambiguous & carefull. Therefore it is the onely fatherly fauour of God, & the saluation which proceedeth frō the same, which filleth vs with ioy. In summe, this is first to be learned, that the faithfull may glory & ioy, that their saluation is in God. Then they ought to follow the next, that they hauing foūd him a louing father, should giue him thanks. The word *soteros* doth signifie more in Greeke, then *Seruator* doth in the Latine, euen such a one as doth not onely once deliuer, but is also the author of perpetuall saluation.

48. *For he hath looked.* She sheweth the cause why she had thee ioy of her heart grounded vpon God, euen because that he of his fauour & loue had looked vpō her, for in that she calleth her selfe poore, she resigneth all worthines from her selfe, & ascribeth the whole cause of her ioy, to the free grace and goodnesse of God, for humilitie in this place (as some vnlearned & ignorāt men haue foolish ly thought) doth not signifie submission or modestie, or a habite of the minde, but signifieth a vile estate and an abiect condition, therefore this is the sense. That I was vile & despised, was no hinderance to God, but that he vouchsafed to turne his eyes vnto me. Then if the pouertie of Mary bee opposed to excellencie, (as the matter it selfe declareth, & it plainely appeareth by the Greeke word) we see that Mary casting downe her selfe, doth onely exalt God. And this was not a shew of fained humilitie, but a simple & plaine confession of her thought, which she had engendred in her minde: for as she was of no account in the world, so she did no whit the more esteeme of her selfe. *From hencefoorth shall call me blessed.* She sayth that this benefite of God shalbe remembred in all ages: And if it were so notable that all men euery where shoulde declare the same, then it was not lawfull for Mary, vpon whom the same was bestowed, to bury the same in silence. But obserue that Mary accounteth nothing of hir own felicitie, but that she acknowledgeth that it were giuen her from aboue, and thankefully accepteth the grace she hath receiued: I shall (saith shee) bee accounted blessed throughout all ages. Doth she say this, as if shee had obtained this prayse by her owne power or industrie? No, but shee rather dothe commend the onely worke of God: whereby we perceiue how much the Papistes differ from her, for what good thinges soeuer shee had of God, they made small account of, and vnaduisedly they set her foorth with their owne vaine inuentions: They aboundantly heapte vp together for her magnificall and more then proud titles, as that shee shoulde bee the Queene of heauen, the starre of saluation, the gate of life, the life, the sweetnesse, the hope and the health: yea sathan also carried them so farre into impudencie and madnesse, that they gaue her power ouer Christ for this is their song: Aske the father command thy sonne. Seeing that it plainly appeareth that none of these proceede from the Lorde, the holy Virginne in one woorde abandoneth them all, while shee esteemeth all her glory to be in God his benefites, for if shee bee for this one thing onely to bee renowned, because that GOD hath dealt mightily with her, then there is no place left for those fained titles which they else where haue borrowed. Furthermore, there is nothing more reprochfull to her, then to haue her Sonne spoyled of that which was due to him, and that shee her selfe shoulde be clothed with those sacrilegious spoyles. Now let the papists go, & let them cry that wee are iniurious to

Christes mother : because that reiecting the lyes of men, wee onely set forth the benefites of GOD in her, and wee graunt her that which is most honourable for her, but these prepostrous worshippers take it from her . For wee doe willingly receiue her as a teacher , and wee obey her doctrine and her preceptes, and it is not vnknowne what she hath sayde. which the Papistes not regarding, but treading the same, as it were vnder their feete, doe discredite her wordes as much as they canne. But let vs remember that here is a common rule set downe, to bee vsed of vs in praysing eyther Angels or men : namely that the grace of GOD may bee setfoorth in them : So also there is nothing to bee praysed at all, that procedeth not from thence. When she sayth, that God, *that is mighty, hath done great things*, she declareth that God was not holpe with any other ayd, that his only power might the more appeare Now we must repeate that, which she sayd before, that she was looked vpon, although she was an abiect and contemned. Whereof it followeth, that those prayses of Mary are prepostrous and adulterous, in which the power and free fauour of God is not altogether and wholy extolled.

49. *And holy is his name.* This is the second part of the song, wherein the holy Virgin in generall sentences commendeth the power, iudgementes, and mercy of God. And this clause ought not ioyntly in one sentence to bee read with the former, but aparte. Mary had extolled the grace of God, which shee had found in her selfe, and taking occasion of this, she cryeth out that his name is holy, and that his mercy flourisheth in all ages.

Furthermore, the name of God is called holy, because it deserueth great reuerence, that so oft as there is mention made of God, there shoulde appeare withall a reuerend maiestie of him. The next sentence (wherein the perpetuitie of the mercy of God is praysed) is taken out of the accustomed forme of the couenant, Gen. 17. 7. I will bee thy God, and the God of thy seede after thee for euer. And in Deut. 7. 9. I am God that shew mercy euen to a thousand generations : In which words hee doth not onely shew, that he is alwaies like himselfe, but hee declareth his continuall fauour, which hee beareth towards his: so that euen after their death, he loueth their children & their childrens children, and their whole ofspring. So with a continuall course of loue he did shew himselfe to the posteritie of Abraham, because that hee had receiued Abraham in to his fauour, he made a league with him for euer. But because that all that come of Abraham after the flesh, are not in deede the sons of Abraham, therefore Mary restraineth the effect of the promise to the true worshippers of God, as Dauid also doth, Psal. 103. 17. The mercy of the Lord endureth for euer, vpon them that feare him, and his righteousnes vpon childrens children, vnto them that keepe his couenant. God therefore so promiseth, that he will shew himselfe mercifull to the children of his Saints throughout all ages : that so hee may yet take away the occasion of all vaine hope from hypocrites : for they that are degenerate children of his Saints, & haue fallen frō their godlines and faith, do in vaine & rashly glory that God is their father.

Wherefore by this exception their vanitie and pride is ouerthrowne, which are puffed vp with a false pretence of GOD his grace, without fayth.

God

God made an vniuersall couenant of saluation with the stocke of Abraham: But as the stones watered with the raine, doe not become softe therewith. so the hardnesse of heart is such a hinderance to the vnfaithfull, that the promised righteousnesse and saluation cannot enter into them. Yet God, that his promise might be certaine and sure, hath reserued vnto himselfe some seede. By the feare of God is vnderstood all godlines and religion, which cannot be without faith. But here a question may be demaunded, for what cause is God called mercifull, if no man do so finde him, but hee that deserueth his fauour? For if the mercie of God be vpon them that feare him, then godlinesse and a good conscience doe procure his fauour to men: and so by this meanes men should by merits preuent his grace. I answere that this also is a portion of his mercie, that God planteth a feare and a reuerence of him in the children of the godly. For he doth not meane heere the beginning of grace, as if they should imagine that God were idle, and should looke downe from heauen to espie who they were that were woorthy of the same, but he onely driueth the hypocrites from their pieuish securitie, least that they should think they had God bound to them, because that they according to the flesh, are the children of godly parents, when that the end of God his couenant is far otherwise and the condition much contrary, namely this: Hee will haue a people alwaies in the world, of whom he will be purely worshipped.

Luke. 1.

Matthew	Marke.	
		51. *Hee hath shewed strength with his arme, hee hath scattered the proud in the imagination of their hearts.*
		52. *He hath put downe the mightie from their seates and exalted them of lowe degree.*
		53. *He hath filled the hungrie with good things and sent away the rich emptie.*
		54. *He hath vpholden Israell his seruaunt, being mindefull of his mercie.*
		55. *As he hath spoken to our fathers, to wit, to Abraham and his seede for euer.*

51. *He hath shewed strength.* Is as much as if he should haue sayd, hee hath wrought mightily, and the arme of God is opposed against all other helpes, as in Esa. 59. 16. God looked and there was none to helpe. Therefore his arme did saue it, and his righteousnesse it selfe did sustaine it. This then is the meaning of Mary, that God was satisfied with his owne power, and had no fellowes in his worke, and called none to helpe him. That which presently is spoken of the proude, seemeth to bee added for two causes, partely because that the proude which endeuour after the maner of Gyants to striue against God doe nothing preuayle: and also because that God doth not stretch foorth the power of his arme, but for the sauegard of the lowly, and that he might ouerthrow the proude, which arrogantly take too much to themselues. And to that purpose belongeth that exhortation of Peter, 1. Pet. 5. 6. Humble your selues vnder the mighty hand of God. The maner of speach is also to be noted. *Hee scattereth the proud in the imagination of their harts.* For (as their pride & ambitiō is great, so is their couetousnes insatiable) in their deuises, they heap together as it

were a great mountaine, and that I may ſpeake one word, they build the tower of Babell: for they being not ſatisfied in that they haue fooliſhly attempted this or that aboue their ſtrength, they forthwith heape newe conſultations of madde preſumption to their former deuices: when God for a while hath with ſilence from heauen laughed at their notable purpoſes, then at a ſodaine hee diſperſeth & ouerthrowerh their whole heape, as if a man ſhould pull downe a building, which before was ſtrongly and ſoundly built and compacte together, and ſhould diſpearce the ſame farre off into diuerſe places.

Hee hath put downe the mightie. If you tranſlate it Princes, the ſenſe will bee the plainer: For although that *dynaſtai*, are ſocalled of the Greeks by reaſon of their power, yet they are interpreted gouernours and cheife magiſtrates. But many haue thought this word mightie, to bee a Participle. Mary ſayeth that they ſhall bee pulled out of their thrones, that the vnknowne and ſimple may bee lifted into their places. So that which prophane men doe call the place of Fortune, ſhee doth attribute to the iudgements and prouidence of God. Yet we muſt know that there is not giuen to God an abſolute power, as if he ſhould by a tyranneus authoritie toſſe and turne men hither and thither as balles: but a moſt right and iuſt gouernement, and hath a notable reaſon for what ſoeuer he doth, though it be often hid from vs: for ſodaine chaunges doe not pleaſe God, as that hee ſhould in a mockerie lift them vp aloft, whome hee had determined ſodainely to throw downe, but rather the wickednes of men doth turne and alter the eſtate of thinges, becauſe that no man acknowledgeth that the eſtate of euery man is in the will and hand of God. But they that are placed aboue others, do not onely contumelioufly and cruelly handle their neighbours, but alſo moſt ſharpely doe they deale againſt the authour of their ſaluation. Therefore ſome are lifted vp into high degree of honour, and ſome are ſlipte downe, or rather caſt downe headlong out of their thrones, that wee indeede might learne, that what ſoeuer thing is aloft and exalted in the worlde, is ſubiect to God, and that all the world, is vnder his gouernement. Dauid declareth the cauſe and end of theſe changes, Pſal. 107. 20 and alſo Dan 2. 21.

Wee ſee how the Princes of the worlde become arrogant without meaſure how they runne into luxurioufneſſe, how they ſwell in pride, and howe the ſweeteneſſe of proſperitie hath made them drunken. It is not to be wondered at, if God cannot beare with ſuch vnthankefulneſſe, and this is the cauſe why for the moſt part their ſtate is not durable, whom God hath lifted vp on high. And againe, the glory of Kings and Princes, doeth ſo amaze the common ſort of men, that few there bee that thinke there is any God aboue them. But if that Princes brought their ſcepters with them from their mothers wombe, or that the continuance of their kingdomes were perpetuall, then all knowledge of God, and of his prouidence, would preſently vaniſh away. The Lord therefore placing the low aloft, hee leadeth the pride of the world as pryſoner in his triumph, and with all hee teacheth his, ſimplicitie and modeſtie.

Now wee knowe why Mary ſayde, that it is GOD that throweth the Princes from their thrones, and exalteth the lowly: namely, that he might teach vs that the worlde is not turned and rowled by the blinde force of Fortune,

Fortune, but what chaunges so euer are seene, they all come to passe by the prouidence of God: and also that God himselfe with great equitie doth gouerne those things which seeme to trouble & peruert the whole order of the worlde. The which thing she more fully confirmeth in the next vers. He that filled (saith she) the hungry with good things, & sent away the rich empty. Hereby we gather that alterations please not God of themselues, but for another cause: That is, because that the great ones, & the rich, and the mighty, being puffed vp with their fulnes, do chalenge all things to thēselues, & leaue nothing to God himselfe. wherefore we must diligently take heed that we be not carryed away with prosperity, we must also beware of the vnconstant fulnes of the flesh, least that God sodenly make vs empty. But this doctrine, that God filleth the hungry with good things, bringeth great comfort to the godly, which feele their owne pouerty: and as though they were hungerstarued, doe sigh vnto God.

54. *Hee hath vpholden Israell.* In this last parte, Marie doeth apply these generall sentences to the present purpose. And the summe is, that God now perfourmeth the saluation, which in times past was promised to the holy Fathers.

But first there is an apte Metaphore in the worde *vpholden*, for the estate of the people was so throwne downe, that amongst the most there was no hope left that it might be againe restored, therefore it is said that Israel is vpholden, because that God with his outstretched hand raised it vp, it beeing throwne prostrate, and lying vnder feete. Religion was defiled many wayes, in the publicke doctrine there was left almost nothing sound.

The gouernement of the Church beeing wholy confused, did breath out nothing else but cruell barbarousnesse: The politicke order was vtterly ouerthrowne, the Romaines and Herode as sauage beastes, did rend in peeces the body of the people: So much more notable was their restitution, for that it was then when all things beeing ouerthrowne, not lawfull for them to hope after it.

Heere he vseth the name of childe, which may as well be vnderstoode a seruant, as a sonne, but to take it for a seruant is most apte. And Israell in this place (as in many others) is called the seruant of God, because that hee was receiued into the housholde of God.

Being mindefull. Mary sheweth the cause why this people ready to fall into ruine, was receiued of GOD: nay why God raysed them vppe, being nowe all ready fallen downe, because that in preseruing the same, he might shew a token of his mercy, yea in woorde expressely he declareth that God was mindefull of his mercy whereof hee might haue seemed to haue beene somewhat forgetfull, seeing that he suffered his people to be so miserably vexed and afflicted: for it is commonly vsed to attribute affections to God, euen as in their causes men thinke him either to be angry or to be mercifull vnto them And because that mens mindes cannot conceiue the mercy of God, but as the same is offered and testified to vs in his woorde: here Mary calleth her selfe and others to the promisses, and teacheth that GOD is faythfull and constante in performing the same.

In this ſenſe God is often called louing and true: becauſe that wee can neuer account of his fatherly goodneſſe towardes vs: but that wee muſt alſo remember his worde, by which band he bindeth himſelfe vnto vs, & the ſame being put in the middle, he knitteth our ſaluation with the goodnes of God, with a knot that cannot be vnknit But in the ſame wordes doth Mary ſhew, that the couenant which God made with the fathers in times paſt was of his free grace for there ſhe fetcheth the promiſed ſaluation out of the meere mercy of God, as out of a fountaine: and hereof we gather that ſhe was well exerciſed in the doctrine of the ſcripture. The Meſsias was then commonly looked for: but there were but few which had their faith grounded vpō ſo ſincere a knowledge of the ſcripture.

55. *To Abraham and to his ſeede.* If thou readeſt it ioyntly, the chaunging of the caſe ſeemeth to be abſurd: for then thou ſhouldeſt rather haue vſed the accuſatiue caſe, then the ablatiue, but in my iudgement there is no ſimple appoſition: becauſe that Mary doth not onely declare who thoſe fathers were, to whom God ſpake, but ſhe ſheweth that the force and effect of the promiſes doth reach to all the poſteritie, if they be of the true ſeed of Abraham. Whereof it alſo followeth to be vnderſtood, that Mary ſpeaketh of the ſolemne couenant, which was ſpecially made with Abraham and his houſe. For there were other promiſes, which were made to Adam, to Noah, and to others, which generaly did belong to all the Gentiles. But as vnbeliefe did cut off many fleſhly children of Abraham, and becauſe they were degenerate, they were altogether eſtranged from the houſe of Abraham: ſo wee, which were ſtrangers, beeing grafted in by fayth, are to bee accounted the true ſeede of Abraham. Let vs therefore holde, that God in times paſt ſo ſpake to the fathers, that his grace which hee offered vnto them ſtould alſo appertaine to them that came after, and alſo he hath adopted all the Gentiles, that by faith they might become the ſpirituall children of Abraham, which by nature were not.

Luke 1.

Matthew	Marke.

56. *And Mary abode with her about three monethes: after ſhe returned to her owne houſe.*

57. *Now Elizabeths time was fulfilled, that ſhe ſhould be deliuered, & ſhe brought foorth a ſonne.*

58. *And her neighbours & coſines heard tell, how the Lord ſhewed his great mercy vpon her, and they reioyced with her.*

59. *And it was ſo, that on the eight day they came to circumciſe the babe, and called his name Zacharyas, after the name of his father.*

60. *But his mother anſwered and ſaid, not ſo: but hee ſhall be called Iohn.*

61. *And they ſayd vnto her, there is none of thy kinred, that is named with this name.*

62. *Then they made ſignes to his father, how he would haue him called.*

63. *So*

63. *So hee asked for writing Tables, and wrote, saying: his name is Iohn, and they marualled all.*

64. *And his mouth was opened immediately, and his tongue loſed, and he ſpake, and prayſed God.*

65. *Then feare came on them that dwelt neere vnto them, and all theſe woordes were noyſed abroade throughout all the hill countrey of Iudea.*

66. *And all they that hearde them, layde them vp in their hearts, saying, what manner childe ſhall this bee, and the hande of the Lorde was with him.*

The ſumme of this hiſtorie is, that the natiuitie of Iohn became famous through diuers myracles of God, which promiſed ſome great and ſingular thing (in time to come) of that infant. For it was the will of God to ſet him foorth with theſe rare tokens from his mothers wombe, leaſt that afterwardes, as an vnknowne perſon, or as one of the common ſorte, hee ſhoulde goe forth to execute the office of a Prophet. Firſt, Luke declareth, that Mary was almoſt three monethes with her coſine, euen vnto the day of her deliuerance: for it is probable, that there was no other cauſe of her tarrying, but that ſhee might enioy the ſight of the heauenly grace, which the Angell tolde her of, for the confirmation of her fayth.

58. *And her neighbours and coſines.* It may bee doubted whether theſe men eſteemed the great grace of God of the only bleſsing of bearing a child, or whether they had heard before that an Angel had appeared to Zachary, which had promiſed him a ſonne. Certainly this was no ſmall benefit of God, that a barren woman, whoſe courſe of age was now paſt, ſhould beare a child beyond the order of nature. Therfore it may be, that for this ſo great a cauſe, they extolled the greatnes of the goodnes of God: Furthermore, on the eight day (as the cuſtome was) for duty & humanity ſake, they came together. But this occaſiō doth God vſe, that he might make them witneſſes & beholders of his power, and of his glory. And it is not to be doubted, but that there came a greater concourſe of the people, becauſe of the extraordinary birth: for they accounted it as a wonder, to ſee an old and barren woman ſodenly to become with childe. And nowe, when the child was borne, the wonder was renewed and increaſed. We gather by the words of Luke, that although they circumciſed their children at home: yet they did it not without a concourſe & an aſſembly of men: and that not without a cauſe, for ſeeing that it was a publike ſacramēt of the church, it ought not to bee adminiſtred ſecretly or priuately.

59. *They called him after the name of his father.* Wee knowe that in the beginning names were giuen to men, eyther of the euent of thinges, or elſe by propheticall inſtinction, to declare and note ſome ſecrete worke of God. But after in proceſſe of time, when there was more ſtore of names, ſo that conueniently they coulde not daily inuent newe, they beeing content with

their old & accuſtomed names, called their childrē by the names of their auncеſters. So there were many Zacharyes before Iohn his father, and it may bee that he came of the ſonne of Barachias. And we know, that moſt cōmonly that is holden for a law, which is receiued into vſe & cuſtome. Therefore theſe men ſtriue, that their cuſtome might be obſerued in naming of the child. But as there is no religion to be put in names, ſo no wiſe men will deny the faithfull in this behalfe, to make a godly and fit choyſe: that they may giue their children ſuch names as may teach them & admoniſh thē of their duties. Furthermore, let thē borrow the names of the holy fathers (that ſo they may prouoke their children to follow their examples) rather then take them from prophane men.

60. *His mother anſwered.* It is vncertaine, whether that Elizabeth was alſo taught of an Oracle: But it is moſt like, that when Zacharyas ſaw himſelfe puniſhed for his ſlackneſſe to beleeue, that hee tolde his wife by writing that, which the Angell had giuen in commandement as concerning his name: for that otherwiſe ſhee woulde not haue obeyed the commandement of God. Why alſo this name was giuen to the Baptiſt from aboue, I haue before declared. The kinsfolkes although they knew not the cauſe, yet they are mooued with the newneſſe of the thing, eſpecially becauſe that they ſuppoſe that this is not vnaduiſedly done.

64. *His mouth was opened.* God renowneth the birth day of his Prophet by reſtoring the tongue to the father. And it is not to bee doubted, but that this benefit was differred to this day, for this ende and purpoſe, that he might turne mens eyes vppon Iohn. It is ſayd that Zacharyas prayſed God, not only that hee might declare his thankfulneſſe, but that his kinsfolke and neighbours might know that this puniſhment was layde vppon him, becauſe that he was ſo ſlacke to beleeue. And hee was not aſhamed with his owne reproach, to declare and ſet foorth the glory of G O D. So it is euery where knowne to all men, that there is a childe borne not at aduenture, or after the common order, but promiſed by heauenly Oracle.

65. *Then feare came on them all.* This feare whereof Luke maketh mention in this place, ſprang of the feeling of Gods power: For the workes of God are with ſuch reuerence to be conſidered, that they may earneſtly mooue vs. For God playeth not with his myracles, but he ſtirreth vp the ſenſes of men, which otherwiſe he perceiueth to be ſlow and dull. And Luke ſayth that this fame was ſpread abroad throughout all the hill countrey of Iudea. Although that many tooke no profit by it (yet they were for a time touched with the power of God) for when that Iohn began to execute his office, few did remember how wonderfull his natiuitie was. But God woulde that the fame of theſe things ſhould be ſpread abroad, not for their ſakes onely that heard the ſame, but that the myracle might be of more credit in al ages after, which was thē ſo famous in euery place: yet as in a looking glaſſe we may here ſet before our eyes the cōmon vnthankfulnes of man. For when as vaine and fooliſh thinges are faſt fixed in our mindes: the remembrance of the graces of God, which ought alwayes to bee freſh in memory is preſently let paſſe and forgotten. Luke ſpeaketh not of blockiſh men, or of bruitiſh contemners of God, For hee ſayth that they layde vppe theſe thinges in their heart, that is, they were di-

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ligent to conſider theſe thinges. And it is probable that ſome at the time remembred theſe matters, but the greater part had ſhortly after caſt off this reuerent feare, which they had conceaued: Yet it is to be noted, that they did not digreſſe from the purpoſe, which referred theſe miracles which they ſaw to the excellencie, which ſhould in time to come be found in the childe: for ſuch was the counſell of God, as wee haue ſayd, that Iohn ſhoulde not after come abroad without ſingular commendation. In that Luke ſayth that the hand of God was with him, this is the meaning: The grace of God was euident ſo many wayes, which openly declared that hee was not a common man. It is a figuratiue ſpeach, which affirmeth that the power of God was as plainly ſhewed, as if the hand of God had beene openly ſeene, that euery man might readily diſcerne that God was preſent.

Luke. 1.

Matthew	Marke.	
		67. *Then his father Zacharias was filled with the holy Ghoſt, and prohecied, ſaying.*
		68. *Bleſſed be the Lord ~~of~~ God of Iſrael, becauſe hee hath viſited and redeemed his people.*
		69. *And hath rayſed vp the horne of ſaluation to vs in the houſe of his ſeruant Dauid:*
		70. *As hee ſpake by the mouth of his holy prophets, which were ſince the world began, ſaying:*
		71. *That he would ſend vs deliuerance from our enemies, and from the hands of all that hate vs:*
		72. *That he would ſhew mercie towardes our fathers, and remember his holy couenant.*
		73. *And the oath which he ſware vnto our father Abraham: that he would grant vs.*
		74 *That we being deliuered out of the hands of our enemies, might ſerue him without feare*
		75. *All the dayes of our life in holineſſe and righteouſneſſe before him.*

67. *Zacharias was filled with the holy Ghoſt.* But a little before it is ſhewed what this maner of ſpeach meaneth: that is, that the ſeruantes of God are indued with more aboundant grace of the ſpirite, the which they yet were not without before. We reade that the ſpirite was giuen to the Prophets, not that they were at other times without the ſame, but becauſe that the power of the ſpirit did more plentifully and fully ſhew it ſelfe in them, as oft as they (as it were by the hand of God) were brought into the light, to execute their office. Therefore this knitting together of thoſe two clauſes, which Luke vſeth, is to be obſerued, *that he was filled with the holy Ghoſt, and prophecied.* For it ſignifieth that he was then inſpired from aboue more then ordinarily, ſo that hee ſpake not after the faſhion of men, as a priuate man, but that he ſpake onely heauenly doctrine. So Paul ioyneth propheſie and the ſpirit together, 1. Theſſ. 5. 19. Quench not the ſpirite, deſpiſe not propheſie, that we might knowe that by the contempt of doctrine, the light of the ſpirite is extinguiſhed.

But this goodnes of God is worthy to be remembred, that Zacharias had

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not only the vſe of his ſpeach reſtored to him againe, which for nine moneths hee wanted, but alſo his tongue was made an inſtrument of the holy Ghoſt.

68. *Bleſſed bee the Lord.* Zachary beginneth with thankes giuing, but with a propheticall ſpirite he ſetteth foorth the accompliſhed redemption, promiſed before time in Chriſt, wherof the ſaluation and felicitie of the church did depend: why hee ſhoulde bee called the God of Iſraell, vnder whoſe gouernement the whole world is ſubiect, it doth better appeare by the texte: namely, for that the redeemer was ſpecially promiſed to the ſeede of Abraham. Becauſe that GOD hath made his couenaunt onely with one people and nation, whereof Zachary was now about to ſpeake. For good cauſe therefore doth hee expreſly name the name of that people, to whome the grace of ſaluation properly, or at leaſt principally was ſent and appoynted. There is vnder this viſiting a ſecret oppoſition, becauſe that the countenance of God, for a time, was turned from the wretched children of Abraham: for they were fallen into that calamitie, and ouerwhelmed with ſo great a heape of miſcheifes, that no man would haue thought that God had any regard vnto them. Furthermore, this viſitation of God, whereof Zachary mentioneth, is put as the cauſe and the beginning of the redemption: Therefore reſolue it thus, God looked vpon his people, that hee might redeeme them. And ſeeing that they were pryſoners, which God redeemed, and that this kinde of redemption was ſpirituall: we thereof gather, that euen the holy Fathers were not free from the yoake of ſinne and the tyranny of death, but thorow the grace of Chriſt: For Chriſt is ſayd to be a redeemer ſent, euen to the holy and elect people of GOD. But if redemption was but then at length brought of Chriſt, when as he appeared in the fleſh: It followeth that the faithfull, which were dead before his comming, were all their life time ſeruants of ſinne & of death, which were a great abſurdity. I anſwere that the force and effect of this redemption, which was once giuen in Chriſt, was cõmon in al ages.

69. *He hath rayſed vp a horne of ſaluation.* That is a power to ſaue. For the throane of Dauid being throwne downe, and the people being diſpearſed, the hope of ſaluation in outward ſhew was alſo fallen away. And ſurely Zachary aludeth to the propheſies of the Prophets, in the which there is promiſed a ſodaine reſtitution, when that all things with them were in greateſt miſerie & deſtruction. And this ſentence is taken out of the Pſalm. 132. 17. where it is ſayd: There will I make the horne of Dauid to budde, for I haue ordayned a light for mine annoynted. If that God doth ſhew his power to ſaue vs in no other meanes, but in Chriſt, then it is a moſt haynous offence to bow from him any way, if that wee hope to bee ſaued from aboue. But obſerue, that that is a horne of ſaluation to the faythfull, which to the wicked is terrible: ſo that diſpearſeth them, or rather ouerthroweth them, and beateth them to duſt. Hee calleth Dauid the ſeruant of God, not ſimply, becauſe he worſhipped God as euery one of the elect doe: but in an other reſpect, namely that hee was choſen his miniſter, to gouerne and to preſerue his people, that he and his ſucceſſors ſhould repreſent the perſon and offices of Chriſt. And although there was then no ſhewe of a kingdome left among the Iewes: yet becauſe that Zachary repoſeth himſelfe in the promiſes of GOD, he doubteth

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not to call Dauid the seruant of God, in whom God shewed a token of saluation that was to come: Whereof it followeth that Christe is then in deede constituted as the authour of our saluation, when that there is a throne set vp for him amongst vs, from the which he may gouerne vs.

70. *As hee spake.* Least for the newnesse of it, the saluation shoulde be doubted of, which hee sayth was brought by Christe, hee citeth all the Prophetes, as witnesses of the same: which being raysed vp in diuers times, doe yet teach with one consent, that wee must hope for saluation from Christe alone. And this is not the onely purpose of Zachary, to prayse the fayth and constancie of GOD, because that he performeth and fulfilleth, that which he before in times past hath promised: But his minde is rather to call the faithfull to the olde Propheties, that with the more certeintie and readines, they might imbrace the saluation offered them, whereof all the Prophetes from the beginning witnessed. For truly our faith in Christ is established vppon a sure staye, when as it commeth forth confirmed with the testimonies of all the Prophets. Hee calleth the Prophetes holy, that thereby their wordes might haue the greater authoritie and reuerence, as if hee shoulde haue sayd, they are not light or common, but approoued witnesses, yea they are set foorth by publike commaundement, as if that from heauen they were called for this purpose from the common sort of men. But in small and seuerall perticular poyntes, to discusse how that all the Prophets did witnesse of Christe, it would bee too long. Let this suffice for this time (sith it is knowne to all men, that the people coulde not bee otherwise brought to beleeue that God woulde be mercifull to them any otherwise, but by bringing in that couenant which was established in Christ) that he plainely speaketh of the redemption to come, as it was reuealed in Christ. Hether belong many notable places, which do very plainly propheste of Christ, and shew him foorth, as it were with a finger. But especially that seale of the conenaunt of God is to be remembred, the which if any man neglect, he shall neuer vnderstand any thing in the Prophetes, as the Iewes miserably wandred in reading of the scripture: for that they being onely curious in wordes, they strayed farre from the purpose.

71. *Deliuerance from our enemies.* Zachary doth more plainely set forth the power and office of Christ. And truly it would profit vs little or nothing to heare that Christ was giuen vs, except wee also knew what good he brought vs. For this cause therefore hee doth more fully teach to what end the horne of saluation was erected, euen that the faithfull might be preserued from their enemies. It is not to be doubted but that Zacharias knew well ynough, that the greatest warre that the Church of God hath, is not with flesh and bloude, but with Sathan and all his retinewe, wherewith he doth deceitfully deuise the destruction of vs all. And although that outwarde enemies doe also moleste the Church, and that it is deliuered from them by Christ. yet seeing that the kingdom of Christ is spirituall, this sentence is spoken especially of Sathã, the prince of this worlde, and of his powers. Againe the miserable condition of men without Christ is here noted, that is: that they lye prostrate vnder the tyranny of the deuill: for otherwise Christ could not deliuer his children out of his handes that is, from his power. Yet this place doth declare, that the

Church

Church especially liueth amongst her enemies, while shee remaineth in this worlde, and is alwayes in daunger of their violence, if Christe were not present to helpe. But this is the inestimable grace of Christ, that our saluation remaineth certaine and safe, although our enemies do compasse vs on euery side. And although it is a hard speech, when hee saith that hee will send deliuerance from our enemies, yet the sense is not hard, because that no deuises of our enemies, or strengthes, no deceites, no forces can hinder God, but that hee deliuering vs from them, will perpetually preserue vs.

71. *That he would shew mercy.* Zachary doth teach vs againe from whence this redemption cõmeth, euen from the mercy of God, & from the couenant of his free grace. For he declareth the cause why it pleased God to saue his people: euen because he was mindefull of his couenant hath he shewed his mercy. And he is said to be mindfull of his couenãt, because that his so long delaying might seeme to be a certaine forgetfulnesse: for hee suffered the people afflicted with most grieuous mischiefes to languish. This order is diligently to bee obserued, that God was lead of his own meere mercy, to make the couenant with the fathers: Then he hauing made the couenant, he was bound by his word to performe the saluatiõ of men. Thirdly, that what thing soeuer is good, he giueth it in Christ, that so hee might sanctifie all his promises, that so the faith of them should bee no otherwise established, but when the fulnesse shoulde appeare in Christ. There is promised in the couenant forgiuenes of sins, but the same is to be had in the bloud of Christ: there is promised righteousnes, but the same is giuen by the satisfactiõ of Christ: there is promised life, but it is not to be sought but in the death & resurrection of Christ. And this is the cause why God commanded in times past, that the booke of the law also should be sprinckled with the bloud of the sacrifice. It is also worthy to be obserued, that Zachary extendeth to the fathers that are dead, the mercy which was shewed in his age, that they al in common might receiue the fruite of the same. For hereof it followeth that the grace & power of christ cannot be contained within the straites of this fraile life, but that it is eternal: And it cãnot be ended by the death of the flesh, seeing that both the soules are free from death, and also that a resurrection doth follow the destruction of the flesh. As therefore neither Abraham, nor any of the Saintes coulde by their owne power or merits obtaine saluation for themselues: so there is a common saluation shewed forth in Christ to al the faithfull, aswell to them that are dead, as to them that are aliue.

73. *According to the oath.* The preposition is not expressed in the Greeke, but it is sufficiently knowne, that it is the common vse of that tongue, when the nowne is put in the accusatiue case, without a word to gouerne it, that thẽ a preposition is to bee vnderstood, whereof it may bee gouerned. He maketh mention of his oath, that hee might the better set foorth howe sure and holy his truth is: for God doth so much submit himselfe to our capacitie, that hee vouchsafeth to vse his name as a stay and helpe of our infirmitie: wherefore if the bare promise do not suffice vs, let vs yet remember this confirmation, and if that take not all doubt from vs, wee are too vnthankfull to God, and iniurious to his holy name.

That hee woulde giue vs. Zachary doth not declare what the couenant of God

God doeth containe in all and euery of the particular pointes of the same. But he teacheth for what purpose God in his mercie dealt so louingly with his people, when he redeemed them, that is, that they being redeemed, should addict and vow themselues wholy to worship the authour of their saluation. Therefore as the free goodnes of God is the efficient cause of mans saluation: so the finall cause is, that men by liuing a godly and a holy life, might glorifie the name of God: the which is diligently to be noted, that wee beeing mindefull of our calling, might learne to referre the grace of God to his true vse. These sentences (I say) are to be considered, that we are not called to vncleanes, but to holines, that wee are redeemed with a great price, not that we should be seruants to the desires of the flesh, or that we should runne on in vnbridled libertie, but that Christ might reigne in vs: that wee by adoption are placed into the houshold of God, that we againe, as children, should obey our father. For Tit 2. 11. In this appeareth the goodnes of God, & *Philanthropia*, that denying worldly lustes, we should liue soberly, righteously, and godly. Therefore Paul in the Ep. Rom. 12 1. when that he would effectually exhort the faithful, that in newnes of life they should offer vp themselues vnto God, and that by putting off the olde man, and forsaking the former minde, they shoulde giue vnto him a reasonable seruice, he proposeth vnto them the bowels of the mercy of God. The scripture is full of such testimonies, which declare that the grace of Christ is made of no effect, if we bend not to this purpose. But it is to be noted, that he sayth, that we should serue him without feare: For it signifieth that GOD cannot be rightly serued, but with quiet setled mindes: for they which are not perswaded, but are in doubt with themselues, whether they shall finde him mercifull or offended, whether hee accepteth their obedience or refuseth the same: to be short, they which vncertainely wauer betweene hope and feare, it may be that sometimes they carefully busie themselues in seruing him, but they neuer submit themselues sincerely, and from the heart vnto him: for feare and doubtfulnes cause them to abhorre him: so that, if it were possible, they would rather wish that his Godhead were extinguished. But wee know that no sacrifice is acceptable to God, but that which commeth of a free will, and which is offered with a glad heart. Wherefore, that men may worship aright, it is necessary that their consciences be first quieted: as Dauid saith, psa. 130. 4. Mercie is with thee, that thou maiest be feared. For God hauing giuen peace to men, doth cal thē louingly to him, & causeth them to come gladly, and with a free & bold affectiō to worship him. And hereof doth Paul gather that sentence: what soeuer is not of faith, is sin. Ro. 14. 23. For seeing that god hath reconciled men to himselfe in his son Christ, seeing he defendeth thē by the aid of the same his Son, that they might be without all feare, & seeing he hath laid vp their saluation in his hand & keeping, Zachary hath good cause to say, that by his grace we are deliuered frō feare. Therfore the Prophets ascribe this as a propertie to his kingdom, that men should haue a certain peace, & should enioy most quiet ioy.

75. *In holinesse and righteousnesse.* As God hath comprehended in two tables the rule of liuing well: So Zachary doeth shew heere, that wee haue then serued GOD according to his law, when as our life is framed to holines and righteousnes, For it is not to be doubted, but that holinesse doth containe those

thoſe duties of godlines, which belong to the firſt table of the law: And of this thing Plato was not ignorant, and righteouſnes extendeth to all the duties of charitie. For God requireth nothing elſe of vs in the ſecond table, but that we ſhould giue to euery man, that which is his due.

There is added, *before him*. That the faythfull may know, that it is not ſufficient for them to gouerne their life well, or that they keepe their hands, their feete, and their whole body from all ſinne before the ſight of men: for it behoueth them to liue to the iudgement of God, who is not ſatisfied with an outward holineſſe, but he eſpecially beholdeth the heart. Laſt of all, leaſt any man thinke that he hath done this dutie, when he hath ſerued God for a ſmall time, Zachary ſayth that they were redeemed of this condition, that they ſhould ſpend their whole life in indeuouring to ſerue God And ſeeing that our redemption is eternall, it is our dutie neuer to forget it. And ſeeing God adopteth vs vnto himſelfe for euer, our thankefulnes ought not to be tranſitory, or for a ſmal time: to be ſhort, ſeeing that Chriſt died, and roſe againe for them, it is conuenient that he ſhould be Lord both of their life and death: Therefore Paul in that place which I cited a little before, commaundeth vs to lead a holy and a righteous life, vntill the comming of the mightie God, looking for (ſayth he) the bleſſed hope, &c.

Luke. 1

Matthew	Marke.

76. *And thou babe, ſhalt be called the Prophet of the moſt high: for thou ſhalt goe before the face of the Lord, to prepare his wayes:*

77. *And to giue knowledge of ſaluation, vnto his people, by the remiſſion of their ſinnes.*

78. *Through the tender mercie of our God: where by the day ſpring from on high hath viſited vs.*

79. *To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, and to guide them into the way of peace.*

80. *And the child grew, and waxed ſtrong in ſpirite, and was in the wilderneſſe till the day came, that hee ſhould ſhew himſelfe vnto Iſraell.*

76. *And thou childe.* Zachary returneth againe to the commendation of the grace of Chriſt: but hee doth this, as it were vnder the perſon of his owne ſonne, briefly ſetting forth the office of teaching, for the which he was prepared and appoynted. And although that hee coulde not yet diſcerne any propheticall giftes in the little childe, being but eight dayes old, hee yet turning his eyes to behold the counſaile of God, doth ſpeake as of a thing perfectly knowne, To be called a Prophet of God, is in this place taken for to be accounted, and to be openly knowne. The ſecret calling of God was gone and paſſed before, it onely reſted that it ſhould be made knowne vnto men what he was: But becauſe that the name of a prophet is generall, therefore by the reuelation brought vnto him by the Angell, he is appoynted to be the forerunner of Chriſt.

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Thou shalt goe before the face of the Lord (sayth hee.) That is, this office thou must vndertake, that by thy preaching thou maiest turne men to heare the Lorde. But why Iohn, when he had almost ended his course, denied that hee was the Prophet of God, it is declared in that place in Iohn. And wee shall hereafter see what maner of preparing of a way this is, whereof Zachary here speaketh.

77. *To giue knowledge of saluation.* Zachary now toucheth the cheife poynt of the Gospell, in that hee teacheth that the knowledge of saluation is put in the forgiuenes of sinnes. For seeing that by nature wee are borne the children of wrath, it followeth that by nature wee are condemned and lost: and this is the cause of our damnation, that wee are guiltie of vnrighteousnesse: wherefore there is no other way, whereby wee may escape death, except that God should reconcile vs to himselfe, by not imputing or laying our sinnes to our charge. And it is easily gathered out of the words of Zachary, that this is the onely righteousnesse that remayneth for vs before God: For whereof commeth saluation, but of righteousnesse? And if that it be not lawfull for the children of God to acknowledge any other saluation, then through forgiuenes of sinnes, it followeth that righteousnes cannot any other where be sought: so the righteousnes (which proude men haue forged and framed to themselues, of the merites of workes) is nothing else but imputation of righteousnesse, whilst that God freely absolueth vs from the guiltines of sinne. Moreouer it is to bee noted, that Zachary speaketh not of strangers, but of the people of god: whereof it followeth, that not only the beginning of righteousnesse doth depend vpon forgiuenes of sinnes: but that the faithfull also are by imputation or imputatiuely (that I may so speake) righteous before God, euen vntill the end: because that otherwise they cannot stand before his tribunall seate, except that dayly they haue recourse to the free reconciliation in his grace.

78. *Through the tender mercie.* In this so great a benefite, Zachary as it is requisite, doth set forth the mercy of God: and hee was not content to call it simply, the saluation which was brought vs through Christ, but he sayth that it came out of the tenderneste or very bowels of Gods mercie, the which is more forcible. Afterwardes hee metaphorically addeth, that through the great mercie of God it came to passe, that the day gaue light to them that sate in darkenesse. *Oriens.* (i. the day springing) in this place is not a participle: for in greeke it is *anatole*, that is the coast where the sunne ariseth, to the which the fall is opposed. Therefore Zachary extolleth the mercie of God in this, that the darkenes of death being shaken off, the light of life was restored to the people of God. In this maner it becommeth vs, as oft as we speake of our saluation, to lift vp our mindes to the mercie of God. It seemeth to be an allusion to the 4. chap. 2. v. of Mal. where Christ is called the sunne of righteousnes, hauing health vnder his winges, that is carying it in his beames. For the wordes *light* and *darkenesse*, there are the like in Esa. 9. 2. The people that walked in darkenes haue seene a great light, they that dwelled in the lande of the shadow of death, vpon them hath the light shined: And in many other places are those wordes vsed. But by these wordes wee are taught that there is no light of life in the world without Christ, but that all thinges are couered with the most horrible darkenes of death. Therefore in an other place

Esay doth testifie that this is proper to the Church alone. Beholde (sayth he) darkenesse shall couer the earth, and grosse darknesse the people: but the Lord shall arise vpon thee, and his glory shall bee seene vpon thee, Chap. 60. 2. Yet it is demaunded how the Israelites sate in the shadow of death, whose hartes the Lord alwayes lightened through faith. I answere, that the godly, which liued vnder the law, being on euery side compassed with the darkenes of death, did behold light a farre off in the comming of Christ, wherewith they were refreshed, least they should haue beene ouerwhelmed with present death. It may be also that Zachary had respect to the miserable estate of his time. But generally this is true: for by the comming of Christ there arose a light to all the godly, which were before, & also which were to come, which should quicken thē because he extended his life also euen to the dead. To sit, signifieth as much as to lie downe, therefore Esay commaundeth the Church to arise when the day shone, 60. 1.

79. *To guide our feete*. By this clause Zacharias teacheth, that the cheife perfection of all goodnes and felicitie doth consist in Christ alone. The worde *peace* might heere haue beene vsed in his proper sense, and should not haue bin much amisse, because that the light of Christ pacifieth the mindes of men. But because that amongst the Hebrewes peace doth signifie a good and blessed successe of all things: I doubt not but that Zachary in this place would make Christ the authour of all perfect blessednes, least that we should seeke any thing that is good else where: but that we being perswaded, that through Christ we should be made perfectly & wholy blessed, might rest in him alone. To the same purpose belong those words of Esay as. 60. 19. Thou shalt haue no more sunne to shine by day, nor moone by night: for the Lord shall be thine euerlasting light. If that Zachary by the onely beholding of his sonne, that was yet a childe, was lead to speake so notably of the grace and power of Christ, before he was borne, are not they thrise & foure times vnthankefull, which after that he is dead, risen againe, and ascended into heauen, that hee might sit at the right hand of his father, do esteeme lesse honourably and reuerently of Christ, and they extenuate his power, whose prayse the holy Ghost set forth, while he was yet in his mothers wombe? For we must remember that which I touched before, that Zachary spake not of himselfe, but as the spirite of God gouerned his tongue.

80. *And the childe grew*. Luke addeth this to conclude the historie with. First he declareth that Iohn was strōg in the spirit: wherby he signifieth that ther was a rare and vnwonted towardnesse in the child, which was a signe that the heauenly spirite dwelt in him: yet withall he sayth that he remained hid as one vnknowne in the wildernesse, vntill the day came that he should shew himselfe: that is, vntil the Lord appointed to bring him forth: whereby wee gather, that although Iohn knew well of his calling, yet he would not attempt any thing before the time, but taried the calling of God.

Math. 1	Marke.	Luke. 3.
1. *The booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham.*		23 *Iesus was supposed to bee the sonne of Ioseph, which was the sonne of Eli.*
2. *Abraham*		24. *The*

2. Abraham begate Isaac, and Isaac begat Iacob, and Iacob begat Iudas, and his brethren.

3. And Iudas begate Phares, and Zara of Thamar, and Phares begat Esrom, & Esrom beget Arã,

4. And Aram begate Aminadab, & Aminadab begat Naasson, and Naasson begat Salmon.

5. And Salmon begate Booz of Rachab, and Booz begate Obed of Ruth, and Obed begat Iesse.

6. And Iesse begat Dauid the king, & Dauid the king begat Salomõ of her that was the wife of Vrias

7. And Salomon begate Roboam, and Roboam begate Abia, and Abia begate Asa,

8. And Asa begate Iosaphat, and Iosaphat begat Ioram, and Ioram begat Ozias.

9. And Ozias begate Ioatham, and Ioatham begate Achaz, and Achaz begat Ezechias.

10. Ezechias begate Manasses, and Manasses begat Amon, and Amon begate Iosias.

11. And Iosias begate Iechonias & his brethren, about the time they were carried away to Babylon.

12. And after they were caried away to Babylon, Iechonias begate Salathiell, and Salathiell begate Zorobabell.

13. And Zorobabell begate Abiud, and Abiud begat Eliacim, & Eliacim begate Azor.

14. And Azor begat Sadock, and Sadock begate Achim, and Achim begat Eliud.

15. And Eliud begate Eliazar, and Eliazar begate Matthan, and Matthan begat Iacob.

16. And Iacob begate Ioseph the husband of Mary of whome was borne Iesus, which was called Christ

17. So

24. The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the son of Ianna, the sonne of Ioseph.

25. The sonne of Mattathias, the sonne of Amos, the sonne of Nahum, the sonne of Esli, the sonne of Nagge.

26. The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda.

27. The sonne of Ioanna, the sonne of Rhesa, the sonne of Zorobabell, the sonne of Salathiel, the sonne of Neri.

28. The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmadam, the son of Er.

29. The sonne of Iose, the sonne of Elieser, the sonne of Iorim, the son of Matthat, the sonne of Leui.

30. The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the the son of Ionan, the son of Eliacim,

31. The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the son of Dauid.

32. The sonne of Iesse, the son of Obed, the sonne of Boos, the son of Salmon, the sonne of Naasson.

33. The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the soone of Phares, the sonne of Iuda.

34. The sonne of Iacob, the son of Isaac, the sonne of Abraham, the sonne of Thare, the son of Nachor.

35. The sonne of Sarug, the son of Ragau, the sonne of Phaleg, the sonne of Eber, the sonne of Sala.

36. The sonne of Cainan, the sonne of Arphaxad, the son of Sem, the son of Noe, the son of Lamech.

37. The sonne of Methusala, the

17. *So all the generations from Abraham to Dauid, are fourteene generations: & frō Dauid vntil they were caryed away into Babylon fourteene generations: and after they were caried away into Babylon, vntill Christ, fourteene generations.*

the ſonne of Enoch, the ſonne of Iared, the ſonne of Maleleell, the ſon of Cainan.

38. *The ſonne of Enos, the ſon of Seth, the ſonne of Adam, the ſon of God.*

Becauſe that both theſe genealogies, which are written of Matthew & Luke doe not agree in all things: it muſt firſt be ſeene whether that both of them do fetch the genealogie of Chriſt from Ioſeph, or whether Matthew do ſo onely, and Luke doth fetch it from Mary. They that are of the latter iudgement haue a good colour for the difference, that is in diuers names. And truly at the firſt ſight, ſeeing that Luke doth ſo much differ from Matthew, it ſeemeth nothing leſſe, then that they ſhoulde declare one and the ſame genealogie: For from Dauid vnto Salathiell, and againe from Zorobabell to Ioſeph, they name altogether diuerſe names. Furthermore, they pretende that it is abſurde to beſtowe ſo much labour in a matter not needefull, as to account the petegree of Ioſeph twiſe, who yet was not the father of Chriſte. To what purpoſe (ſay they) is this repetition whereby there is nothing prooued, that doth much appertaine to the edifying of fayth? For if this thing bee onely knowne, that Ioſeph was one of the poſteritie and houſe of Dauid, yet the line of Chriſte remaineth doubtfull: therefore, by their iudgements it was ſuperfluous that both the Euangeliſtes ſhould imploy themſelues vppon this matter. But that Matthew repeateth the progenie of Ioſeph, they excuſe thus, that he did it, becauſe that many did yet thinke him to be the father of Chriſt. But it were to be ſcorned at, that with this cockering he ſhould nouriſh this moſt peſtilent error, & the text doth openly confute the ſame. For Matthew aſſoone as he commeth to the ende of the genealogie, teacheth that Chriſt came not of the ſeede of Ioſeph, but that by the ſecret power of the holy Ghoſt hee was conceiued in the wombe of the Virgin: wherefore if their iudgementes ſhould ſtand, Matthew might bee reprooued of fooliſhneſſe, and for want of conſideration, as one, who in vaine woulde recite the genealogie of Ioſeph. But their obiection is not yet anſwered, that the genealogie of Ioſeph doth nothing appertaine to Chriſt. The anſwere is olde and commonly known, that in the perſon of Ioſeph the petegree of Mary is alſo comprehended: becauſe that the lawe commaunded that euery man ſhould take him a wife in his owne tribe.

They take exceptions at this lawe, becauſe that it was neglected almoſte in all ages: but the argumentes which they vſe are friuolous. They cite that example, that the eleuen tribes promiſed with an oath, that they woulde not giue a wife to the men of Beniamin. If this were preſcribed by lawe (ſay they) then neede there not a newe oath. But I anſwer that they doe yll and vnwiſely, to drawe this extraordinary facte of theyrs into a common rule: For it was neceſſary, one trybe beeing cutte off, that the body of the people ſhoulde haue beene maimed, if that by this remedie there had not beene ſome helpe prouided for

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ſo great a neceſſitie. Therefore the common law is not in this to be conſidered. Againe they obiect, that Mary the mother of Chriſt, was coſine to Elizabeth, whom Luke before witneſſed to haue beene of the daughters of Aaron. The anſwere alſo to this is eaſie. It was lawfull for the maides of the tribe of Iuda or of any other tribe, to marrie into the the tribe of the prieſthoode: becauſe that, that reaſon which is expreſſed in the law, was not thereby hindered which was, leaſt that the woman ſhould cary her inheritance to any other, but to them of her owne tribe. So the holy hiſtorie 2. Para. 22. 11. declareth that the wife of Ioiada the high prieſt came of the kingly ſtocke: Therefore it is neither maruaile nor thing vnwonted, if that the mother of Elizabeth was married to a Prieſt. But if any denie that theſe thinges are not ſo fully proued, that it is lawfull to determine Mary to be of the ſame tribe that Ioſeph was, becauſe that ſhee was his wife: verily I grant, that it cannot ſimply bee prooued out of the bare hiſtorie, as it is here reade, except that other circumſtances bee added to the ſame. But firſt it is to be noted, that the Euangeliſtes ſpake of things well knowne in their age: ſo that when the genealogie of Ioſeph was drawne vnto Dauid, it was eaſie for euery man to draw the genealogie of Mary from thence alſo. And it is not to bee doubted, but that the Euangeliſtes being occupied in that which was commonly knowne in their age, were therefore the leſſe curious about the ſame: For if any had doubted, they might eaſily and ſpeedily haue made inquiſition.

Furthermore, they take this as a thing graunted, that ſeeing Ioſeph was a good man and modeſt, he would not take a wife, but out of his owne tribe, according to the appointment of the law. Although that generall lawe ſufficed not to proue that Mary was of the kingly ſtocke: for Mary might haue come of the tribe of Iuda, though ſhee came not of the ſtocke of Dauid. Therefore the matter beeing thus, the Euangeliſtes had a care of the godly which would not contentiouſly ſtriue, but might in the perſon of Ioſeph knowe the genealogie of Mary, eſpecially ſeeing the matter (as we ſayd before,) was in that age well knowne and not doubtfull.

But it may ſeeme to be incredible, that theſe poore deſpiſed married folkes ſhould be of the poſteiritie of Dauid, and ſhould be that kingly ſeede, whereof the redeemer ſhould come. Now, if any aske whether the genealogie, as it is ſet downe by Mathew and Luke, doth clearely and euidently ſhewe, that Mary is of the ſtocke of Dauid: I grant that it cannot certainely be gathered by it. But ſeeing that the kindred of Mary and Ioſeph was not then vnknowne, the Euangeliſtes were the leſſe carefull in this matter: but yet the purpoſe of them both was to take away the offence, which the baſenes, and the contempt, and the pouertie, as well of Ioſeph as of Mary might breede, leaſt that there might not be knowne in them any thing appertayninig to the kingly race.

Furthermore, that they imagine or faine that Luke ſetteth downe the genealogie of Mary, and letteth that paſſe of Ioſeph, is eaſily confuted: For thus: word for worde hee writeth, *Ieſus was ſuppoſed to bee the ſonne of Ioſeph, which was the ſonne of Eli, the ſonne of Matthat.* Truely he maketh mention neither of the father, nor of the grandfather of Chriſt, but expreſly

declareth the progenie of Ioſeph himſelfe. But I am not ignorant what anſwere they vſe to knit vp this knot withall: For they ſay that ſonne in that place is vſed for a ſonne in lawe. And ſo that Ioſeph was the ſonne of Hely, they interprete thus: becauſe he had his daughter to wife. But this is not agreeable with the order of nature, neither is there in any place of the Scripture any ſuch example read.

Now, if Salomon be excluded out of the genealogie of Mary, then ſhall Chriſt ceaſe to be Chriſt: for whatſoeuer is ſayd of that ſtocke, it is grounded vpon that ſolemne promiſe. Thy ſucceſſour, which ſhall ſit vpon thy throne ſhall raigne for euer, 2. Sam. 7. 12. and Pſal. 132. 11. I will be his father, and hee ſhall be my ſonne. And it is without queſtion that Salomon was the figure of this euerlaſting king, which was promiſed to Dauid. And the promiſe cannot otherwiſe be applyed to Chriſt: but as the truth of it was ſhadowed in Salomon 1. Chron. 28. 5.

Now if the ſtocke of Chriſt bee not referred to him, howe, or by what meanes ſhall hee be accounted the ſonne of Dauid? Therefore whoſoeuer putteth Salomon out of the genealogie of Chriſt, hee doth withall blot and wipe away the promiſes, by which he is knowne to be the ſonne of Dauid. And how Luke fetcheth the petigree from Nathan, and yet reiecteth not Salomon, it ſhall be ſeene hereafter in his place. And (leaſt I ſeeme too tedious) for that which is the ſumme of the matter, I ſay that theſe two genealogies doe agree together: yet there are to be noted foure differences in them. The firſt is, that Luke with a backward order (as they ſay) aſcendeth from the laſt to the firſt: when that Mathew beginneth at the very originall. The ſecond is, that Mathew ſtretcheth not his hiſtorie beyond the holy and elect ſtocke of Abraham: But Luke goeth on euen vnto Adam. The third, that Mathew entreateth of the genealogie, according to the law, and alſo permitteth himſelfe, to leaue ſome out of the courſe of his account: in that he prouiding for the memory of the readers, doth onely recite the numbers of three fourteenes: but Luke doth more exactly follow the naturall ſtocke.

The fourth and laſt is, that they both ſpeaking ſometimes of the ſame men, doe yet vary in their names. Of the firſt difference ſeeing there is no great difficultie in it, it is but in vaine to make many wordes about it. The ſecond wanteth not very good reaſon: for becauſe that GOD had choſen the ſtocke of Abraham to himſelfe, whence the redeemer of the world ſhould bee borne, and the promiſe of ſaluation was after a ſort therein included vnto the comming of Chriſt, therefore Mathew doth not paſſe beyond thoſe boundes appoynted of GOD: Wee muſt remembr that Paul ſayth, that Chriſt was a miniſter of circumciſion, for the trueth of GOD, to confirme the promiſed ſaluation made vnto the holy fathers, Rom. 15. 8. To the which that ſaying of Chriſt doth very well agree, that ſaluation is of the Iewes, Iohn. 4. 22. Therefore Mathew propoſeth him to bee ſeene in that holy ſtocke, to the which he was properly appointed And alſo in the catalogue of Mathew the couenant of God is to bee conſidered: whereby hee choſe the

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seede of Abraham for a people vnto himselfe, that it might be seperate from all other nations, as with a wall made vp betweene thē. But Luke looketh higher: for although the redeemer was peculierly promised to the seed of Abrahā, after that God had made his couenant with him: yet we know that all had need of him, presently after the fall of the first man, as he was then also promised to the whole world: But it was done by the wonderful counsell of God, that Luke should propose Christ vnto vs as the sonne of Adam, and that Matthew should include him in one stocke of Abraham: for it should haue profited vs nothing, that Christe was giuen of his father, the authour of saluation, except he had beene generally common for vs all. And also that had not beene true, which the Apostle sayeth, Hebrewes the 13. 8. that hee was yesterday, and to day, and is the same also for euer, if that his power and grace had not beene powred out vnto all ages from the creation of the worlde. Therefore let vs knowe that saluation in Christ is reuealed and giuen to all mankinde: because that hee was not without cause called the sonne of Noah, and the sonne of Adam: yet because, that hee is to be sought in the worde of GOD, the spirit dooth not without aduise call vs by an other Euangeliste to the holy stocke of Abraham, where the treasure of eternall life together with Christ was layd vp for a time.

Let vs come to the thirde difference. It is not to bee doubted, but that Matthew obserueth another order then Luke doth: for the one placeth Salomon next after Dauid, and the other placeth Nathan, whereby it euidently appeareth that they set downe diuerse lines. Good and learned interpreters doe thus reconcile this shewe of discord, that Matthew leauing the naturall genealogie (which Luke followeth) doth rehearse the legall genealogie: and I call that the legall genealogie, whereby it came to passe, that the right of the kingdome was translated to Salathiell. And in that Eusebius in the first booke of his Ecclesiasticall history, following the iudgemente of Aphricanus, doth rather call that the legall genealogie, which Luke setteth downe, hee speaketh it in the same sense: for hee meaneth not any thing else, but that the kingdome, which was established in the person of Salomō, by lawfull meanes did fall at length vnto Salathiell. But they saye better and more aptly, which saye that the legall order was set downe by Matthewe: For hee naming Salomon presently after Dauid, Doth not obserue from whom Christ came by continuall course after the flesh: But howe hee descended from Salomon and other kinges, that hee might bee theyr lawfull successour, in whose hand the perpetuitie of the kingdome shoulde bee established, according to the couenant of God. Their iudgement is probable, which thinke that the stocke of Salomon ended by the death of Ochozias, as 2. Kings. 9. 27. & 11. 1.

That whiche some reporte out of the commentaries of the Iewes, that Dauid was commaunded, if Salomon wanted ofspring, that the kingly power shoulde come to the posteritie of Nathan, I leaue as I find it: onely I take that which is certaine, that the succession of the kingdom was not confused, but had his distinct degrees. Now when the holy history

declareth, that after the ſlaughter of Ochozia his mother Athalia did hold the kingdome, and the kingly ſtocke beeing wholy ouerthrowne, it is more then probable, that thoſe wicked and moſte cruell murthers were committed of that woman ſo ambitious of gouernement, leaſt that ſhee beeing driuen to liue a priuat life, ſhoulde ſee the kingdome tranſlated otherwhere. Therefore, if Ochozias had, had a Sonne liuing after him, ſhee might haue raigned in the Courte, vnder the colour of protection, freely and ſafely without enuy and daunger. Therefore that ſhee had made her ſelfe infamous and odious by her extreame offences, was a ſigne of deſperation, for that ſhee coulde not holde her kingdome at home in her owne houſe. But the reaſon why Ioas is called the Sonne of Ochozias is, becauſe hee was next in degree vnto him. 2. Chro. 22. 9. So that he might bee rightly called the true and naturall heire of the kingdome. For beſides that Athalia (if wee graunt that ſhe was his grandmother) would gladly haue ſo abuſed the title of the infant, who is there endued with any ſmall diſcretion, that can thinke it likely, that the naturall ſonne of the king could be ſo hid of the prieſt Ioiada, and that his grandmother ſhould not more diligently haue ſought him out? But rather if a man conſider all thinges wiſely, it is eaſily gathered, that the next heire of the kingdome was of another line. And that is the meaning of the woordes of Ioiada: the kinges Sonne ſhall raigne according to the couenaunt of the Lorde with Dauid, 2. Chron. 23. 3. as if he ſhould haue ſayde, that it hadde been an hainous offence, if that a woman beeing a ſtranger, ſhould with violence take vnto her ſelfe the ſcepter, which God had appointed to remaine in the houſe of Dauid. Wherefore there is no abſurditie, if Luke doth fetch the petegree of Chriſt from Nathan: becauſe it may be that the ſtocke of Salomon, which appertained to the ſucceſion of the kingdom was decayed.

Nowe if any obiect that *Ieſus* cannot bee acknowledged for the Meſsias, which was promiſed, except he had come of the poſteritie of Salomon, who was certainly knowne to haue beene a figure of Chriſt: although that naturally he came not of Salomon, yet by the legall order hee is to bee accounted as his Sonne, becauſe he had his originall from kinges.

But ſuch diuerſitie in the names doth trouble many very much. For from Dauid euen vnto Ioſeph there appeareth no conſent between the two Euangeliſts, but in Salathiel & Zorobabell. The excuſe which was wont to bee made (that the difference roſe hereof, that the Iewes for the moſt parte had two names) is hardly admitted of many. But at this day ſeeing the cauſe that mooued Matthew to draw and ſet downe this genealogie is vnknown to vs, it is no maruell if we know not why in theſe particular names, they both agree, or diſagree: but it is not to bee doubted, but after the captiuite of Babylon they rehearſe certaine, the ſame men by diuerſe names. But I thinke that the names of Zorobabell & Salathiel were aduiſedly retained for the chaunge of the eſtate of the people: becauſe that then the kingly maieſty was extinguiſhed. The ſmall ſhadowe of gouernement which remained teſtified a greate change, which admoniſhed the faythfull to hope after a more notable Kingdome, then that viſible kingdome of Salomon, which flouriſhed but a ſhort time.

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Now it is worth the labour to note this also, that there is no absurdity in that that Luke doth reckon & account more in his Catalogue then Mat. doth, for it is ordinarily seene that there are more in number in the naturall generation, then in the legall. To this also appertaineth, that Matthew (when hee deuided the genealogie of Christ into three parts, & would apply to euery part, 14. generations,) thought that he might freely leaue out certaine names, which Luke might not omitte, seeing he bound not himselfe to that law. Thus farre haue I discoursed of the genealogie of Christ, as much as seemeth profitable & conuenient for the summe. If any man be tickled with a further curiositie, I remembring Paule his admonition, doe preferre sobriety & modestie before the friuolous arguings about things of no waight: the place to Tit 3.9. is well knowne where he forbiddeth vs to disput ouer curiously of genealogies Now lastly it remaineth to shew why Matthew comprehendeth the whole genealogie of Christ into 3 portions, & placeth 14. men in euery one. They that say that he did this that he might prouide for the memory of the readers, they neither say all, nor nothing, for this is true, the catalogue proposed in 3 equall numbers, may the easelier be remembred, yet withall it is plaine that here are expressly noted, the 3. sortes & states of people, which were after the time that Christ was promised to Abraham vntill the fulnes of time wherein he was shewed in the flesh, for although that the tribe of Iuda did excell all the rest of the tribes in honour, yet before Dauid it had no principalitie. In Dauid the kingly maiesty shone foorth beyond the hope of all men, which continued to Iechonias, frō that time there remained some dignitie and gouernement in the tribe of Iuda, which staied the mindes of the godly vntill the comming of the Messias.

1. *The booke of the generation.* Many interpreters haue laboured in vaine about this title, that they might excuse Matthew for naming of the whole history of the one halfe part of his first chapter, for this *epigraphe* (or inscription) doth not extend to the whole booke. But the word booke is put here and vsed for a catalogue, as if it should haue beene sayd, the catalogue of the generation of Christ: Furthermore he calleth Christ in respect of the promises, the Sonne of Abraham, the sonne of Dauid, because that God had promised that a seede shall rise from Abraham, in whome all the nations of the world shall bee blessed. Gen. 12. 3. But vnto Dauid there was a more euident promise made, that it should come to passe that the kingdome should remaine stedfast in his house vnto the end of the worlde, Psal. 72. 5. 7. and a king out of his stocke shall sit vpon the throne, so long as the Sunne and the Moone do shine in the heauen, Psal. 89. 29. whereupon it became a common speach amongst the Iewes, that Christ was called the Sonne of Dauid.

2. *Iacob begate Iudas.* Seeing that Matthew couered with silence Ismaell, the first begotten sonne of Abraham, and Esau who by order of nature was superiour to his brother Iacob, hee doth not without aduise giue a place to the 12. Patriarkes in this genealogie, seeing that God bestowed grace of adoption vpon them all. Therefore he declareth that the blessing promised in Christ, did not belong to the only tribe of Iuda, but that it was common to all the children of Iacob whome God gathered into his Church, when Ismaell & Esau were made straungers.

3. *Iudas begat Phares & Zara of Thamar.* This was the beginning of that humbling, whereof Paule speaketh, Phil. 2. 7. The sonne of God might haue kept his genealogie free and pure from all offence & note of infamie, but he cõming into the world that he might humble himselfe, & taking vpon him the forme of a seruant, became a worme & not a man, the scorne of men & the outcast of the people, & at the length endured the most cursed death of the crosse. Also this infamie in his genealogie hath not he refused, that he should spring from an incestuous bed, which was made amõgst his ancestors: for although that Thamar was not enforced through lust, to desire the company of her father in lawe, yet by an vnlawfull meane she attempted to reuenge her iniury. And Iudas when hee desired to lie with a whore, fell vpon his daughter in law. But the incomparable goodnesse of God striue with the sinne of them both, so that this adulterous seede should neuertheless enioy the scepter.

6. *Begat Dauid the king.* Dauid onely is adorned with this title, because that God proposed in his person the figure of the Messias of the gouernour & captaine that was to come. The kingdom first began at Saule, but because that this came to passe through a tumult, & by the wicked desires of the people, therfore the change at length from him to Dauid was esteemed lawfull, especially in as much as pertained to the couenant of God, wherein he had promised, that hee should be a gouernour for euer ouer his people: when as the people 1. Sam. 8. 4. had vnhappily shaken off the yoke of God, and with condemned voyces demaunded a king for themselues, Saule was graunted them for a small time: but God presently established his kingdome, which should be a pledge of true blessednes in the hand of Dauid. Therefore let vs knowe that here is noted the second estate of the people, as it was ordained of the Lord: yet withall, the shame and dishonesty of man is added by the Euangelist, how that the same can after a sort defile the glory of God his blessing in that Dauid begat Salomon of Bersabe, whome he had wickedly taken from her husband: & that he might enioy her he most vnfaithfully betrayed the innocent man to be slain with the swords of his enemies. This deformitie falling out about the beginnings of their kingdome, ought to make the Iewes not to glory in flesh, God also would it should be declared, that in the establishing of that kingdom hee would not bee bound to the merites of men: but in that succession which Mat. described, it appeareth by the sacred history, that 3. kings were omitted. They which say that this was done through forgetfulnes, are not to be heard, neither is their reason to be allowed of, which say that they are vnworthy to haue any place giuen thẽ in the genealogie of Christ: for that should haue falne also to the lot of many other, whom yet Matthew mixeth indifferẽtly with the godly & holy ones. Therfore it seemeth rather to be true, whẽ he would make a catalogue of 14. kings, he was not very curious in making his choise, because it was sufficient for him to compose a genealogie to set before the eyes of the readers vnto the end of the kingdome, but that there are read onely 13. it is most likely to be the fault and carelessnesse of Printers or wryters of bookes. Epiphanius in his first booke *contra hereses*, sheweth the cause: that when the name of Iechonias was put in twise, the vnlearned presumed to scrape it out of the second place, as a woorde more then needed, but hee admonisheth that it shoulde not haue beene done

done so, because that Ioacim the sonne of king Ioachin, had the name Iechonias common with his sonne. 1. Chron. 3. 17. 2. Chron. 36. 1. Ier. 27. 20. and 28 4. And Robert Stephanus citeth a Greeke copie, where this name Ioacim is put in.

12 *After they were caried into Babylon.* That is after the Iewes were caried into captiuitie, for the Euangelist declareth that the posteritie of Dauid, of kings were then become slaues and banished men. Furthermore, when that captiuitie was a kinde of destruction, it was wrought by the wonderfull prouidence of God, that the Iewes were not onely gathered together into one body, but also that there remayned certaine remnants of gouernment in the house of Dauid, for they which returned home, did of their owne free will obey the gouernment of Zorobabel, therefore the fragments of the kingly scepter endured and lasted in this world, vntill the comming of Christ was at hande, according to the prophecie of Iacob. The scepter shall not depart from Iuda nor a lawgiuer from betweene his feete, vntill the Shiloh come, Gen. 49. 10. and in that estate, although there was a miserable and a sorowfull dissipation of the people yet they neuer were without some sparks of the grace and fauour of God shining amongst them. The Greeke word (for the which the old interpreter vsed *transmigrationem*, Erasmus hath put *Exilium*) it properly signifieth a changed dwelling place, whereby vnderstād that the Iewes were enforced to go out of their coūtry, that in other places they might dwel as strangers that were neuer there.

16. *Iesus that is called Christ.* In the surname Mathew doth declare his office that the readers may vnderstand him to be no priuat man, but annoynted from aboue to fulfill the worke of redemption. But what maner of annoynting his was, and to what purpose it appertained, I will not in many words at this present declare. Of the voice it selfe this is to be vnderstoode: After the kingdom was abolished, they began to referre it to that one from whom the full restitution of their decayed estate was to be hoped for: for so long as there did any maiestie flourish in the house of Dauid, the kings were wont to be called *Christi*. But least the deformed wastnes which after followed, should throw the minds of the godly into desperation, it was the will of God that this name should bee applyed to the onely redeemer, as it appeareth out of Daniell, and the Euangelicall historie doth declare that after the sonne of God was giuen in the flesh, that this was the common maner of speach in euery place.

Mathew. 1.

	Marke.	Luke.
18. *Now the birth of Iesus Christ was thus, when as his mother Mary was betrothed to Ioseph before they came together, shee was found with child by the holy Ghost.*		
19. *Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.*		
20 *But whiles he thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the*		

the Son of Dauid, feare not to take Mary for thy wife, for that which is conceiued in her, is of the holy Ghoſt.

21. *And ſhee ſhall bring forth a ſonne, and thou ſhalt call his name Ieſus, for hee ſhall deliuer his people from their ſinnes.*

22 *And all this was done, that it might bee fulfilled which was ſpoken of the Lord by the prophet, ſaying:*

23. *Behold a Virgine ſhall beare a ſonne, and they ſhall call his name Emmanuell, which is by interpretation, God with vs.*

24. *Then Ioſeph being rayſed from ſleepe, did as the Angell of the Lord had inioyned him, and tooke his wife.*

25. *But he knew her not, till ſhee had brought forth her firſt ſonne, and hee called his name Ieſus.*

18. *The birth of Ieſus Chriſt.* Mathew doth not as yet declare, where, or after what maner Chriſt was borne, but how the heauenly generation was reueiled vnto Ioſeph. Firſt he ſayth that Mary was found with childe of the holy Ghoſt, not that, that ſecret worke of God was commonly knowne, but as it became knowne vnto men, ſo doth hee reueale the power of the ſpirite, which as yet lay hid. He ſheweth the time, when ſhee was betrothed to Ioſeph, and yet before that came together: for in reſpect of the aſſurance of the mariage, aſſoone as the maide was promiſed to a man, the Iewes eſteemed her as a lawfull wife, and therfore the law condemned them of adulterie, which defiled themſelues with them that were contract. The word which the Euangeliſt doth vſe, doth eyther modeſtly ſignifie a ſecret accompanying together, or it is ſimply taken for to dwell together, as husband and wife, ſhoulde make one houſe and one familie. So the ſenſe is, that the virgine was not yet deliuered by her parents into the hand of her husband, but as yet liued vnder the cuſtodie of her parents.

19. *Being a iuſt man.* Some interpreters vnderſtand, that Ioſeph becauſe that hee was iuſt, would haue ſpared his wife, ſo iuſtice with them ſhoulde ſignifie humanitie, or a moderation of the minde bent vnto gentlenes. But they are of better iudgement which reade theſe two clauſes contrarily, that Ioſeph was iuſt, but yet hee was carefull for the fame of his wife, ſo that the iuſtice which is heere commended, was in reſpect of the hatred and deteſtation of the ſinne. Becauſe that hee ſuſpected her of adultery, nay becauſe that he was perſwaded that ſhee was an adultreſſe, he would not nouriſh ſuch an offence with his gentleneſſe: and certainly he is his wifes bawde, whoſoeuer he is that winketh at her vnchaſtitie, good and honeſt mindes do not onely abhorre ſuch an offence, but alſo the lawes doe ſpot with infamie ſuch negligent ſlouthfulneſſe, as that is whereof I ſpake. Therefore Ioſeph with a zeale of iuſtice, condemned the fault which hee ſuppoſed to be in his wife, yet his minde bent to humanitie, ſtayed him from executing the extremitie of the law. This was a meane more qualified, if hee, priuily departing, ſhoulde goe to an other

place

place, whereby we gather that he was not of ſo ſoft & ſo effeminate a mind, that vnder the pretence of mercy he would nouriſh the ſinne by couering it. Onely he remitted ſomewhat of the extremitie of the law, & would not caſt her forth to the infamous reproch: & it is not to be doubted but that his minde was ſtayed by the ſecret inſtincte of the ſpirit: for we know how outragious iealoſie is, & how violently it carieth a man away, wherefore although Ioſeph had endured an ouer dangerous inuaſion, yet was hee wonderfully croſſed with diuers perilles which were at hand, when he firſt began to deliberate of the matter. I iudge the ſame of Maries ſilence, though we graunt that for ſhame ſhe durſt not tell her husband that ſhe was with child by the holy Ghoſt, yet ſhe was rather ſtayed by the prouidence of God, then by hir owne counſel or wit. for if ſhee had told him, as it was a matter incredible, ſo Ioſeph ſhould haue thought that ſhe had mocked him, & that all men would haue laughed at, & haue taken as a meere fable, neither ſhould the Oracle of God haue bin ſo much eſteemed of, if it had followed after. Therefore the Lord ſuffered his ſeruant Ioſeph to be caried away into a wrong opinion, that with his owne voyce he might reduce him into the way, but it is to be knowne, that it was rather done for our ſakes, then for his owne priuate cauſe, for the Lorde by all meanes preuented, leaſt there ſhould be any ſiniſter ſuſpition in the Oracle. For ſeeing the Angell commeth to Ioſeph as yet ignorant of the whole matter, the wicked haue no occaſion to cauill: for he came without partialitie to heare the voyce of God, hee was not entiſed by the flatteries of his wife, the opinion which he had conceiued was not drawne from him by entreaties, he was not bent to the contrary part by humane reaſons but whē the falſe offence of his wife ſtacke faſt in his mind, then did God ſhew himſelfe, as lette downe from heauen to vs, that he might be the more conuenient witneſſe, and haue the greater credit with vs. We ſee that it was God his will to teach his ſeruant Ioſeph by an Angell, to that ende that he himſelfe might be a heauenly meſſenger to others, and might declare and tell that which hee hearde neyther of his wife, nor of any other mortall creature. That this myſterie was not at the firſt reuealed to moe, this ſeemeth to bee the reaſon, becauſe that it was meete, that this incomparable treaſure ſhould be kept ſecrete, and onely reuealed to the children of God. Furthermore, there is no abſurditie in it, if the Lord (as hee often vſeth) would by this meanes prooue and trie the fayth and obedience of his children. Certainely except a man malicioufly refuſe to credite GOD, and to yeeld himſelfe in obedience to him, he will be ſufficiently ſatisfied with theſe teſtimonies wherewith this principle of our faith is prooued: for the ſame cauſe alſo did the Lord permit Mary to marry, that the celeſtiall conception of the Virginne might be hid vnder the vaile of marriage, vntil the appointed time of reuealing the ſame. In the meane while, the vnfaithfull (as their vnthankfulnes & malice deſerued) are blinded and ſee none of theſe mercies.

20. *Whiles hee thought theſe things.* Heere wee ſee howe the Lorde vſeth to bee preſent with his children in conuenient time, and (as they ſay) euen in the very point or time of neede, whereby we alſo gather, that while hee ſeemeth to diſſemble at our cares and ſorrowes, he yet hath a regard vnto vs. but hee ſo ſtayeth and ſecretly reſteth, while hee examineth our pati-

ences.

ence: & then in his time appointed he helpeth vs. And although his helpe ſeemeth to be ſlow & late, yet it is profitable that it ſhould bee ſo deferred. The Angel appeared in a dreame this is one of the ordinary maners of reuelations, wherof mention is made, Num .12.7. where God ſpeaketh thus. To the Prophets which are among you, I wil ſhew my ſelfe either by a viſion or by a dreãe but I will not do ſo with my ſeruant Moſes, to whom I will ſhew my ſelfe face to face: but it is to be obſerued that theſe ſortes of dreames do much differ from thẽ which cõe of naturalcauſes, for they haue a marke of aſſurance engraued in them, & they are ſealed from aboue, that wee ſhould not doubt of the truth of them. The dreames which men cõmonly haue, are woont to riſe either of the conſtitution of nature, or through euill diſpoſition of the bodies, or of ſuch like cauſes. But ſometimes the ſpirit giueth witneſſe to thoſe dreames which are of God, to aſſure vs certainly that it is God which ſpeaketh. *Sonne of Dauid bee not afraid* This exhortation of the Angell, declareth that Ioſeph was carefull in his mind, leaſt he ſhould be defiled with any infection, by bearing with his wifes adultery. He therfore taketh away that opiniõ of the offence which he had conceiued in his mind, to that end that with a quiet conſcience hee might remaine & dwell with his wife: he applieth the epithite of the *Sonne of Dauid* to the preſent cauſe, that he might ſtir vp his mind to that high myſtery, becauſe that he was of that familie (and that remaining a liue but with a few other) frõ whence ſaluation was promiſed to the world. Ioſeph therefore hearing Dauid named, out of whoſe ſtocke he came, ought to remẽber that notable couenant of God, of the reſtitution of the kingdom, & ſo ſhould know that he ſpeakes not of any new or ſtrang thing: for it is as much as if the Angel by ſetting forth the propheſies of the Prophets ſhoulde prepare Ioſeph his mind to accept this preſent fauour. *Thou ſhalt call his name Ieſus.* Of the word it ſelfe I haue before ſpoken briefly but ſufficiently. I will now onely adde one thing. Their dreame is confuted by the wordes of the Angell, which deriue this name from *Iehoua* the eſſentiall name of GOD: for the Angell ſheweth why the Sonne of GOD is to bee ſo called, that is, becauſe hee ſhall ſaue his people: wherof wee gather an etymologie, meere contrary to that which they imagine. But in vaine do they ſeeke by this cauill to ſlip away: Chriſte is to bee counted the authour of ſaluation moſt properly and moſt aptly, becauſe that hee is God eternall. For wee muſte not heere ſeeke onely, what GOD hath performed and beſtowed vppon vs: but this name was giuen vnto the ſonne, for an eſpeciall cauſe, becauſe of the commaundement which was enioyned him from the father, and by reaſon of the office which he had when he deſcended to vs. Now it were meere madneſſe to knitte theſe two wordes, *Ieſu* & *Iohoua* together, as if they were but one name, ſeeing that they agree but in two letters and differre in all the reſt, and which haue no likeneſſe in them at all. I leaue this kind of forging to the Alchumiſtes, frõ whom the Cabaliſtes do not much differ, who haue inuented for vs theſe filthy and vaine toyes. But the Son of God when hee came to vs in the fleſh, had alſo his name giuen him of his Father, that by the ſame it might bee openly ſhewed, to what ende hee came, what his power was, and what properly was to be looked for of him: for the roote of his name *Ieſu*, is from the Hebrewe verbe *in hiphil*, which ſignifieth

signifieth to saue, and in the Hebrew is after an other manner pronounced, namely *Iehōsua*. But the Euangelistes writing in Greeke followed the accustomed maner of speach: for the Greeke interpreters as well in Moses as in other bookes of the olde Testament, haue translated it *Iesoun*, whereby their ignorance is againe reproued, which wrest and wrythe, rather then deriue this name Iesu from Iehoua: for they account it for a great absurditie, if that any mortall man should haue this name common with the sonne of God, and they cry out tragically, that Christ will neuer suffer his name thus to bee prophaned: As though that it were not well knowne of the contrary, that the name of Iesu is as common to those men, as that of Iehosua. Nowe seeing that it sufficiently appeareth that the Sonne of God, vnder the name of Iesu is commended vnto vs as the authour of saluation, we will sifte more neerely the Angels wordes. He shall saue (sayth he) his people from their sinnes first this is to be obserued, that they of themselues were lost, whome Christ was sent to saue: and namely hee is called the Sauiour of the Church. If they whom God hath ioyned so neare vnto himself, are drowned in death and destruction, vntill Christ restore them life: then what shall wee say of strangers, to whom there was neuer any hope of life appearing. Wherefore it is to bee concluded, while saluation in Christ is reiected, that all mankinde is subiect to destruction. But the cause of destruction is withall to bee noted: for the celestiall iudge doeth not pronounce the curse against vs rashly and without a cause. Therefore the Angell witnesseth that wee perished and were holden oppressed vnder the miserable yoake of damnation, for that by our sinnes wee were estranged from life, whereby the corruption and wickednesse of our nature is reuealed vnto vs, for if any man were perfecte and able to liue a righteous life, hee might bee without Christ the deliuerer: but all, without the exception of any one, haue neede of his grace. Therefore it followeth that they are all the seruauntes of Sinne, and are destitute of the true righteousnesse. Heere againe wee gather, what maner and way it is that Christ vseth in sauing, that is, that he deliuereth vs from sinnes.

Furthermore there are two parts of this deliueraunce: first, in that hee by sacrifice hauing made a full satisfaction, giueth vs free pardon and forgiuenes, whereby wee are exempted from the guiltinesse of death, and are reconciled to God. The next, that he sanctifying vs with his spirit, chalengeth vs from the tyrannie of Sathan that wee should liue to righteousnesse: therefore Christ is not acknowledged truely as a Sauiour, vntill that by faith we learne to embrace the free forgiuenes of our sinnes, and that we knowe that we are accounted righteous before God, because that we are freed from guiltinesse: then that we being without all trust either of our workes or of our power, aske of him the spirit of righteousnesse and truth. The Angell without doubt nameth the Iewes the people of Christ, whose head and king he was ordayned. But because the Gentiles were shortly after to be grafted into the stocke of Abraham, this promise of saluation is generally stretched to al, which by faith are vnited to that one bodie of the Church.

44. *All this was done.* They very fondly and childishy trifle, which saw affirme

affirme that this name of Ieſu was giuen him becauſe he ſhould bee called *Immanuell*. For Mathew doth not only ſnatch at one onely clauſe, but hee comprehendeth what thing ſo euer was heauenly and diuine in the conception of Chriſt: to that purpoſe alſo appertaineth that note of vniuerſalitie. Now let vs ſee how aptly this propheſie of Eſaias is cited, the place is ſufficiētly knowne and much ſpoken of, chap 7. 14. But the Iewes according to their woonted malice depraue the ſame, although that they therein ſhew no leſſe blinde and fooliſh then a wicked hatred of Chriſt and of the truth. And many of their Rabbines were growne to that impudencie, that they expounded the ſame of king Ezechias, who was at that time borne, and was about 15. yeare olde. I pray you what maner of libertie of lying is this, that they will rather ouerthrow the order of nature, and hide a young man againe in his mothers wombe, that he might be borne at 16 yeares of age, then they will admit the truth to come to light? But theſe enemies of Chriſt are woorthy to bee ſtricken of God with the ſpirite of giddineſſe and aſtoniſhment, that they might ſo be beſotted. Others faine vnto themſelues ſome vnknowne ſonne of king Achaz, whome the Prophet foretold that ſhould be borne. But I demaund by what right hee was called *Immanuell*, and how the earth was ſubiect to his gouernment, who as a priuate man ended his life without honour: for ſhortly after the ſame Prophet appointeth that ſame childe (whoſoeuer hee was) Lorde of the earth, & they as fooliſhly doe bable, which will that this ſhould be ſpoken of the Prophet his ſonne: and truely, the Chriſtian writers were in this matter very groſſely deceiued, in drawing that propheſie which followeth in the next chapter to Chriſt The Prophet there ſayth, that by a viſion hee was commanded to keepe companie with his wife, and the Sonne which hee had begotten had this name giuen him by God, *Make haſt and ſpoyle*: for in that place is onely noted the vehemencie of the warre, which was at hand with horrible deſtruction, whereby it may eaſily be gathered that theſe matters were altogether diuers Therefore let vs ſeeke the right ſenſe of this place, when that at the beſieging of the cittie of Ieruſalem, king Achaz was afraid, nay hee was almoſt diſmaid with feare: a Prophet was ſent vnto him, who ſhoulde promiſe that G O D would bee the keeper of the Citie: But ſeeing a ſimple promiſe did not comfort his confuſed minde, the Prophet was commaunded to giue him what ſigne ſoeuer hee ſhoulde aske, eyther in heauen or in earth. When as that wicked hypocrite couering his infidelitie refuſed a ſigne, the Prophet vrged him more hardly, and at the length ſayd: Yet God ſhall giue vnto you a ſigne, for behold the Virgine ſhall conceiue and beare a ſonne. &c. Wee interprete this to be ſpoken of Chriſt in this maner: All you the poſteritie of Dauid, you endeuour as much as in you lyeth to blot out and aboliſh the fauour promiſed vnto you, (for the Prophet expreſly nameth the houſe of Dauid in reproch) yet your vnfaithfulneſſe ſhall neuer bring to paſſe, but that the truth of G O D ſhall haue the vpper hande: God promiſeth that this Citie ſhall be ſafe and free from the enemies. But if his worde bee not ſufficient, hee is readie to giue you a token of aſſurance at your pleaſure: you exclude both the graces, and you driue them from you, yet God will ſtand faſt in the aſſurance of his couenant, for the promiſed redeemer ſhall come, in whom God

will

will perfectly present himselfe vnto his people. The Iewes obiect that Esaya should haue done fooliſhly and absurdly, if he should haue giuen to those men in that age, such a signe as should be shewed eight hundred yeares after or ther about. And here they very proudly list vp themselues, because that this obiection was let slip and buried, eyther through the vnskilfulnes or the careleſneſſe of the Christians. But the answere seemeth not hard to me, if we obserue, that the couenant of adoption was giuen vnto the Iewes, whereof all the rest of God his benefites should depend. Therefore there was a generall promise, whereby God had chosen the children of Abraham as a people forhimselfe, vpon the which couenant all the speciall promises had their ground. Againe, the Messias was the foundation of this couenant: Now we perceiue that the cause of the deliuerance of this cittie was, for that it was the sanctuary of God, and that the redeemer was to come out frō thence. This respect being taken away, Ierusalem should haue perished a 100. times. Now let the godly readers consider, seeing that the king had openly reiected the signe offered him from God was it not conuenient for the Prophet to goe to the Messias? as if hee shoulde haue sayd: Although this age is vnworthy of that deliuerance which I promised from the Lord, yet God being mindefull of his couenant, shall deliuer this city frō the enemies. That he might therfore shew them no particular signe to testi ſie his fauor, this one ought to be enough, & more thē enough that the Messias should come of the stock of Dauid. And it is to be noted, that the prophet calleth the vnbeleuers to the general couenant, to be a maner of reproofe, because that they did admit no particular signe. Now it is sufficiently proued as I think, that when as the gate was shut against all miracles, it was high time for the Prophet to repaire to Christ, that the vnbeleeuers might knowe that there was no other cause of their deliuerance, then the couenant which was made with the fathers. And by this wonderfull maner of teaching, it was the will of God to testifie to all ages, that he therefore continually was so merciful to the chidren of Abraham, because he had made a free couenant with them in Christ, and not for any of their deserts. But the Iewes with an other cauil endeuour to shift away this our iudgement, because that presently it followeth in the text of the Prophet: Afore the childe shall haue knowledge to eschew the euill, and to chuse the good, the land shal be forsaken of two kings. &c. Hereof they gather that the birth of the childe is promised, which should not bee long delayed, otherwise that should not agree which is spoken of the change of the kingdoms so hard at hand, which the Prophet declared should bee before the infant had passed the one halfe of his age, I answere, when as Esayas had brought him as a signe which should be the authour of saluation, and sayd that an infant should be borne which should be the true *Immanuell*, or (that I may vse Paules word) God manifested in the flesh, 1. Tim. 3. 16. He then generally speaketh of all the infants of that age, for the which matter, there is a strong reason at hand. For hauing first spoken of the generall couenaunt of GOD, hee returneth to the especiall promise, for the which cause hee was sent: so the first place which appertayneth to the last and full redemption, noteth one certayne childe to whome the title of GOD should onely belong: but the latter place which is referred to that speciall benefitte which was then at hand, appoynteth the

time by the infancie of them which then were new borne, or ſhortly after were to be borne. Hetherto (except I be deceiued) I haue with ſtrong and ſounde reaſons refuted the cauils of the Iewes, wherewith they endeuor to ouerwhelm the glory of Chriſt, leaſt by this propheſie it ſhould ſhine forth. Now it reſteth for vs to take away that cauill in the word *glmh*. They very frowardly ſhake vp Mathew, who proue that Chriſt ſhoulde bee borne of a virgine, when that the Hebrew word doth ſimply note a young woman, and they ſcorne vs, as men deceiued with a word wrongfully tranſlated, that we ſhould beleeue that hee was conceiued by the holy Ghoſt, when that the Prophet onely ſayth that hee was the ſonne of a young woman. But firſt therein they ſhew ouermuch pleaſure in contending, while they vrge that worde to bee vnderſtoode of a yong woman knowne vnto a man, which the Scripture attributeth euery where to Virgins. The etymologie alſo agreeth with the ſame which ſignifieth a hiding, wherein is noted a maidenly ſhamefaſtneſſe, they bring one place out of the Prouerbes, chap. 30. 19. which yet helpeth them nothing at all, for there Salomon ſpeaketh of a maide, whom a young man loueth, but it doth not preſently follow, that ſhe ſhould be defiled whom a young man loueth, nay the coniecture on the other part is more probable. Furthermore, if I ſhould grant that which they require of the word, yet the matter it ſelfe conuinceth them and enforceth them to confeſſe that the Prophet ſpeaketh of a wonderfull and vnwonted birth. He crieth that he bringeth them a ſigne from the Lorde, and that no common ſigne but ſuch a one as ſhould excell all others: if he had onely ſayd that a woman ſhould beare a childe, then how ridiculous a thing had it beene for him to make ſo ſolemne a preface? Wee ſee how the Iewes through their owne frowardneſſe, do not onely ſet forth themſelues to be ſcorned at: but alſo the moſt reuerend myſteries of God. And it is not a vaine argument which is gathered out of the whole text: a damſell ſhall conceiue: why is there no mention made of the man? The Prophet commendeth and ſpeaketh of ſome vnaccouſtomed and vnuſuall thing. Furthermore, the commandement of giuing the name to the childe, was giuen to the damſell, in the which matter the Prophet alſo ſpeaketh of a thing extraordinarie, for although that the ſcripture declareth that the mothers oft times gaue the names to the children: yet they did it by the authoritie of the fathers: therefore the Prophet directing his ſpeach to the damſell, doeth in this childe take from the men what right ſoeuer the order of nature hath giuen thē. Then let this remaine ſtedfaſt, that the Prophet cōmendeth this great miracle of God that all the godly might attentiuely & reuerently conſider the ſame, which the Iewes doe vnworthily prophane, applying that to a common maner of conceiuing which is ſpoken of the ſecret working and power of the ſpirite.

23. *His name Immanuell.* The ſcripture vſeth to ſpeak thus, that God is with vs, when that he is preſent with vs, with his helpe & with his grace, and exerciſeth the power of his hand to defēd vs. But here is the meane expreſſed, wherby god cōmunicateth with men: for without Chriſt we are alienated from God, and by Chriſt we are not only receiued into his fauour, but we are alſo made one with him. And that which Paul teacheth to the Ephe. 2. 17. that the Iewes vnder the law were neere vnto God, & that ther was a deadly hatred betweene him & the Gētiles, meaneth nothing els, but that God in ſhadowes & figures gaue ſignes of

his

his presence vnto this people which hee had adopted, for that promise was in force, God in the middest of thee. Dut.6 15. & 7.11. Also this is my rest, Psal. 132. 14. But seeing that familiar coniunction of the people with God, did depend of the mediatour, because that in substance he was not yet fully reuealed, by signes he was shadowed. His seate and his dwelling place was placed betweene the Cherubins, because that the Arke was the figure and the visible pledge of his glory. But in Christ no more a shadowed but a perfect presence of God was giuen and shewed vnto the people: for the which cause Paule saith to the Col. 2.9. that all fulnesse of the Godhead doth dwell in him bodily. And truly, he could not otherwise haue beene a lawfull mediatour, except that vnseperable conioyning of both the natures in him had ioyned men to God · neither is there any cause why the Iewes shoulde iangle, that the name of God is often transferred to those monuments, wherein hee witnesseth his presence to the faythfull: for it connot bee denyed but that this name containeth in it a secret contrariety, which compareth the presence of God reuealed in Christ, with the whole maner of his presence, as hee was shewed to the old people before the comming of Christ. If the cause of this name began then in deede to bee manifest, whē that Christ appeared in the flesh: then it followeth that in times past God was ioyned to the fathers not fully, but only in parte: whereof againe it is concluded, that Christ is God manifested in the flesh. And hee hath exercised the offiee of a mediatour euen from the beginning of the world. But because all this did depend of the later reuelation, then as though he were cloathed with a new person, he was worthely at the length called *Immanuel*, whenas he came foorth as a Priest, who with the sacrifice of his owne body shoulde wash away the sinnes of men, and with the price of his owne bloud shoulde reconcile them to his father, and to bee short, should fulfill all the partes of mans saluation. So first in this name the diuine maiestie of Christ is to be considered of vs, that it may haue that reuerence of vs which is due to the onely and the eternall God. But yet neuertheless that fruite is not to bee neglected, which God would thereof gather and receiue from vs: for as oft as wee behold God and man in the person of one Christ, we may certainly determine that God possesseth vs, if by fayth we be ioyned to Christ. That the number is changed in that verbe, *they shall call*, it differeth nothing from those things which I spake before, the Prophet speaketh to one virgin, and therefore he vseth the second person, *thou shalt call*. But for what cause this name was first vttered, this is the common confession of all the godly, that God gaue himselfe in Christ to bee enioyed of vs all.

24. *Ioseph being raised.* The readinesse of the obedience which is heere described, doth make no whit lesse to testifie the certaintie of the faith of Ioseph, then it doth for the prayse of his obedience, for except that euery doubt hadde bin taken away, & his conscience very well setled, he neuer so willingly and so sodainly had changed his counsell & taken his wife, through whose company he lately iudged himselfe to haue bin defiled, therefore there was some note of the power of God imprinted in his dreame, which suffered not his mind to wauer. Then followed the effect of fayth, that the will of God being knowne, he presently prepared himselfe to obey it.

25. *He knew her not till she.* Vnder the colour of this place, Heluidius in times past moued great troubles in the Church, for that he would gather thereof, that Mary was a virgin but vnto her first birth, & that after she had other children by her husband. The perpetual virginitie of Mary was very sharply & copiously defended by Hierome, let this one thing suffice vs, that it can be very fondly and ill gathered out of the wordes of the Euangelist what became of her after that Christ was borne. He is called the first borne, but not in any other respect, but that we might know that he was borne of a virgin. It is denied that Ioseph had to do with her, vntill shee had brought foorth: this also is restrained vnto the same time, but what followed after he doth not declare. It is sufficiently known that such is the vse of the scriptures: and certainly no man will at any time moue question of this matter, except he be curious: & no man will obstinately stand in the same, except he bee a contentious brabler.

Luke 2.

Matthew | Marke,

1. *And it came to passe in those dayes, that there came a commaundement from Augustus Cesar, that all the world shoulde bee taxed.*

2. *This first taxing was made, when Cyrenius was gouernour of Syria.*

3. *Therefore went all to be taxed, euery man to his owne citie.*

4. *And Ioseph also went vp from Galile out of a cittie called Nazareth, into Iudea, vnto the citty of Dauid, which is called Bethlehem, (becausse he was of the house and linage of Dauid)*

5. *To bee taxed with Mary, that was giuen him to wife, which was with child.*

6. *And so it was that while they were there, the dayes were accomplished that she should be deliuered.*

7. *And shee brought foorth her firste begotten sonne, and wrapped him in swadling clothes, and laid him in a cratche, becausse there was no roome for them in the Inne.*

Luke declareth how it came to passe that Christ should be borne in the cittie of Bethlehem, when that Mary his mother dwelt in an other place, and was now neare vnto her trauell. And first he excludeth all humaine counsell, when hee sayth that Ioseph and Mary left their house and came thither, that they might be taxed according to their familie and stocke. If through their owne deuise & counsell, they hadde chaunged their place that Mary might bee deliuered in Bethlehem, then shoulde wee onely haue considered the persons themselues: but nowe, when that they haue no other purpose, but that they might obey the commaundement of Augustus, wee plainely see that they as blinde folkes were led by the hand of God thither, where it behooued Christ to bee borne. And this seemeth to fall out by fortune, as prophane men ascribe vnto fortune all other thinges which are not gouerned by the determined counsell of men

But

But it is not sufficient simply to beholde what is done, but wee must also remember what was forespoken by the Prophet many ages before. And this comparison shall euidently shewe, that this taxe was not commanded by Augustus Cæsar, and Ioseph and Marie remoued not from their house, that they might at that time come to Bethlehem, without the wondefull prouidence of God: so we see that sometime the holy children of God, although they wander in mind, not knowing whether they goe, yet they hold the right way, because the Lord directeth their steps: & the wonderfull prouidence of GOD doth no lesse shew it selfe in this, that the tyrannicall gouernment draweth Mary from her house that the propheſie might be fulfilled. God by his prophet had appointed this place (as we shall after see) where he would his sonne should be borne: but if Mary had not by force bin cõpelled, she had determined to haue beene laid at home. Augustus commanded that a taxe should be seased in Iuda and that euery man shoulde giue his name, that thence forth they might pay a yearely tribute, which before they were wont to pay to God. So that which God vsed to require of his people, a prophane man doth violently snatch vnto himselfe: and that were as much, as if he should bind the Iewes wholy to himselfe, and should forbid that after that they should be accounted for the people of God. So when the matter was come to vtter despaire, and the Iewes seemed for euer to be cut off and alienated from the gouernment of God: God doeth not onely spedily & beyond the hope of all men, giue a remedie, but hee vseth that wicked tyranny for the redemption: for the gouernour (or whosoeuer he was that was Cæsar his deputie) while hee executed that which was giuen him in commandement, was the secret messenger of God, to fetch Mary to the place appoynted of God. And certainely to this purpose tendeth the whole historie of Luke, that the faithfull might know that Christ was brought forth from his birth by the hand of God. For this auaileth not a litle for the assurance of faith, that Mary was sodenly and against her owne mind drawen to Bethlehem, that the redemer might come from thence, as he was promised.

1. *All the world.* This Synecdoche ought not to seeme hard, seeing that it was vsed in diuerse places by the Romane writers: and I doubt not but that this taxe was generall throughout all the prouinces, that it might be the more tollerable and not so odions, yet the maner of the tribute might be diuers. That this was the first taxing I interprete, becawse that the Iewes then as it were throughly tamed, had this new and vnaccustomed yoke layd vpon them. For that which some say that it was the first after that Cyrenius was gouernour of Syria, hath no colour in it: for there was a yearely tribute, but the description or taxing was not made euery yeere. Therefore this was the meaning, that the Iewes were then more greiuously oppressed. There is no absurditie in the diuersitie of the Gouernours name, while some call him Cyrenius, some Quirinus or Quirinius: for wee knowe that the Greekes in transtaring the Latine names, often change somewhat in the pronuntiation. But there ariseth a farre greater difficultie then this from otherwhere: for Iosephus in his eighteenth booke of Antiquities the first chapter, declareth that when Archelaus was banished to Vienna, Quirinus came as Proconsull, who should vnite Iudea to the prouince of Syria.

Alſo it is agreed vpon amongſt the writers, that Archelaus raigned 9. yeares after the death of his father Herod, whereof it is gathered, that there were aboue thirteene yeare betweene the birth of Chriſt, and this taxing. For almoſt all ſubſcribe to Epiphanius, who affirmeth that Chriſt was born the xxxiii yeare of the raigne of Herod, that is foure yeares before his death. This alſo is not a little doubtfull, that the ſame Ioſephus in the thirde chapter of the 18 booke, ſayth that this taxing fell in the 37. yeare after the victorie wonne at Actium. If that bee true, Auguſtus liued almoſt ſeuen yeares longer at the moſt, ſo eight or nine yeares ſhall be detracted from his age. For it appeareth out of the third after Luke, that he had then raigned but fifteene yeare. But ſeeing it is certayne that the age of Chriſt is better knowne, then that the ſame ought to be called into queſtion, ſo it is not vnlike but that Ioſephus had forgotten himſelfe in this matter, as alſo in many others. And truely the Chronicles declare that Quirinus was Conſull about nineteene yeares before that Antonius was ouercome, and that Auguſtus enioyed the Empire alone, ſo hee was a very olde man when hee was ſent into the prouince. Obſerue that the ſame Ioſephus numbreth foure gouernours of Iudea in the ſpace of eight years, yet he granteth that the fifte gouerned eleuen yeares: that was Valerius Gratus whome Pontius Pilate ſucceeded. Yet there may be giuen an other anſwere, that they could not goe through with the taxe: preſently as it was commaunded, for Ioſephus declareth that Coponius was ſent thether with an hoaſt, that he might keepe the Iewes vnder, whereof it is eaſily gathered that through the tumult of the people, this taxe was for a time hindered. And the words of Luke do beare this interpretatiõ, that there came out a commandement about the time of Chriſtes natiuitie for taxing the people: but the deſcription coulde not be made, except the eſtate of the kingdome had been changed, becauſe that Iudea was brought into a part of the prouince: ſo this latter parte was added in ſteade of correction. This firſt deſcription was vnder the gouernour Cyrenius: that is, it was then firſt brought to effect. Though the queſtion is not yet wholy anſwered. For to what purpoſe ſhould the people be taxed, when that Herod gouerned Iudea, who payd no tribute to the Romane Empire. I anſwere there is no abſurditie in the matter, if Auguſtus (that hee might accuſtome the Iewes to the yoke, whoſe ſtubberneſſe was ſufficiently knowne) woulde alſo haue them taxed vnder Herode: and the peculiar kingdome of Herode was no hinderance but that the Iewes in the name of a tribute might pay ſomewhat for euery of their heades to the Romane Empire: for Herode onely raigned by entreatie, and almoſt ſeruilely. I know not from whence Euſebius tooke that which hee ſayeth, that this taxing was decreede by the conſent of the Senate.

7. *There was no roome for them in the Inne.* Here we ſee not onely how poore Ioſeph was, but alſo how ſharpe that tyrannie was, that no excuſe is receiued, but that Ioſeph is compelled in that troubleſome time to bring his wife neare vnto her trauell with him. And it is to be ſuppoſed that they which came of the kingly ſtocke were more ſharpely and more reprochfully handled then the reſt. Ioſeph was not ſo blockiſh, but that he was carefull to prouide for the trauel of his wife, and ſo he would willingly haue eſchewed this neceſſitie.

But

But becauſe hee coulde not, enforced, hee giueth place, and commendeth himſelfe to God. Yet wee ſee what a beginning of life the Sonne of God hadde, and in what place and ſwadling clowtes hee was entertayned. And the maner of his birth was ſuch, bececauſe that to this ende hee tooke our fleſh, that for our ſakes hee might humble himſelfe: therefore hee was caſt out into a ſtable, and layde in a maunger, and hadde the roomthe of a gueſt denyed him amongſt menne, that hee might open heauen for vs, not only as gueſt-wiſe, but as an eternall kingdom & an inheritance, and that the Angels ſhould admitte vs into their fellowſhippe.

Luke 2.

Matthew	Marke.

8. *And there were in the ſame countrey ſhepheardes, abiding it the fielde, and keeping watch by night becauſe of their flocke.*

9. *And loe, the Angell of the Lord came vpon them, and the glory of the Lorde ſhone about them, and they were ſore afraide.*

10. *Then the Angell ſaide vnto them, Bee not afraide: for beholde, I bring you tydinges of great ioy that ſhall be to all the people.*

11. *That is, that vnto you is borne this day, in the citty of Dauid a Sauiour, which is Chriſte the Lorde.*

12. *And this ſhall bee a ſigne to you, yee ſhall finde the childe ſwadled, and layde in a cratch.*

13. *And ſtraight way there was with the Angel a multitude of heauenly ſouldiers prayſing God, and ſaying.*

14. *Glory be to God on high and peace in earth, towardes men good will.*

8. *And there were ſhepheardes.* It ſhould haue beene in vaine to haue Chriſt borne in Bethlehem, except it were knowne to the world. Yet the maner which Luke deſcribeth ſeemeth vnlikely in the iudgement of men. Firſt, Chriſt is reuealed but to a fewe witneſſes, and that in the darke night. Then, when God hadde at hand many both honourable and excellent witneſſes, which beeing put by, hee choſe onely Shepheardes, that is, men contemned and of no eſtimation. The reaſon and wiſedome of fleſhe muſt of neceſſitie heere become fooliſh, & let vs confeſſe, that the fooliſhnes of God excelleth whatſoeuer is, or ſeemeth to be wiſe in this world. 1. Cor. 1. 25. But this alſo was a part of the humbling of him, not that any thing of the glory of Chriſt was by this taken away, but onely that hee ſhoulde lie hidde for a time. Furthermore, as Paule, 1. Cor. 2. 4. andmoniſheth, that the Goſpell is contemptible according to the fleſh, that our fayth might bee grounded in the power of the ſpirite, and not in high woordes of mans wiſedome, or in any glory of the worlde: ſo GOD from the beginning laide vp this incomparable treaſure in fraile veſſels, that the obedience of our fayth might the better be prooued.

Wherefore if we desire to come to Christe let it not grieue vs, to followe them whom the Lord to the ouerthrowing of the pride of the worlde, hath taken as masters euen out of the filth of the beastes.

9 *The Angell of the Lord came,* Hee sayth that the glory of the Lorde shone about the shepheards, whereby they might know the Angell. For it shoulde haue little auailed to haue that tolde them of the Angell, which is reported by Luke, except God by some visible signe had witnessed that that came from him which they heard. Therefore the Angell appeared vnto them not in any common shape, or without dignitie, but adorned with a brightnesse of heauenly glory, which shoulde mooue the mindes of the shepheards, that they might receiue the word which was brought them no otherwise, then as out of the mouth of God himselfe. From thence came that feare, whereof Luke presently speaketh, whereby God vseth to humble the heartes of men, that hee might get reuerence to his worde, as I haue before declared.

10. *Be not afraid.* This exhortation tendeth to the taking away and lightening of the feare: for although it be profitable that the mindes of men should be stricken with feare, that they might learne to giue God his honour, yet together with it they haue need of comfort, least they should bee vtterly ouerwhelmed. For it cannot be, but that the maiesty of God shoulde swallow vppe the whole world, if the terrour that it hath in it, were not mixed with some sweetenesse. Therefore the reprobate fall downe halfe dead, because he appeareth to them but as a iudge: but the Angel that he might refresh the minds of the shepheards, testifieth that he was sent for an other end: namely that hee might declare the mercy of God For this voyce doth not only rayse vp those men that are fallen, but restoreth those that are lost, & calleth backe from death to life, where they heare that God is mercifull to them. But the Angell sayth that he bringeth tidings of great ioy, then he addeth the cause or matter of this ioy, that there is a Sauiour borne. By which wordes we are first taught, that vntill men haue peace with GOD, and that they bee reconciled by the grace of Christe, what ioy soeuer they conceiue, is but vaine and deceitfull. The wicked ones doe often triumph with a drunken and a madde mirth: but except there be a meane and a pacifier betweene God and them, of necessitie they must needes be miserably tormented with blinde stinges of their consciences. Furthermore, although that flatteringly and daintily they nourish vp themselues in delightes, yet their pleasures are so many tormentes to them. This then is the beginning of a perfect ioy, to feele the fatherly loue of God towardes vs, who onely giueth peace to our mindes: and this is the ioy in the holy Ghost, wherein Paule saith that the kingdō of God doth consist, Rom. 14.17. And that Epithyte of *Great* is therefore added, that wee might not onely knowe that wee shoulde especially ioy in our saluation offered vs in Christ: but that the greatnesse of this good is such and so vnmesurable, that it woorthily recompenceth all the sorrowes, griefes, and troubles of this present life. Wherefore let vs learne so to bee satisfied with this one Christ, that the feeling of his grace might exceede all the troubles of the flesh, yea and at the length abolishe the same.

That shall be to all the people. Although the Angell speaketh to the shepheardes onely, yet he declareth that this message of saluation which he bringeth them, reacheth

reacheth further, so that not they onely shoulde heare it priuately, but others also shoulde heare the same, Furthermore, obserue that this ioy is sayde to bee common to all people, because it was generally offered to all. For God promised Christ, not to one, or to other, but to al the seed of Abraham.

And that the Iewes, for the most part, were depriued of that ioy, which belonged vnto them, was because of their vnbeliefe: as at this day God calleth generally all to saluation by the Gospell, but the vnthankfulnesse of the worlde bringeth to passe, that fewe enioy this grace equally profered to all. Therefore this ioy being included amongst a few, is yet called common in respect of God. But although the Angell speaketh onely of the elect people, yet nowe that the wall is broken downe, the same message belongeth to all mankind for Christe preacheth peace not only to thē which are nere: but also to them which are far off, & no lesse vnto strangers, then to thē that are of the household. Eph. 2.17. But because that vntill the comming of Christ this couenant was peculier with the Iewes, therefore the Angel seperateth them from all other nations.

11. *Vnto you is borne this day.* Heere is expressed the cause of the ioy, as euen nowe wee declared, that is, because the redeemer, which in times paste was promised, is borne: who shoulde restore the Churche of God into his estate. And the Angell doth not speake, as of a thing vtterly vnknowne, but he taketh the beginning of his message out of the lawe and the Prophetes: because that it hadde beene in vaine for him to haue vsed this manner of speach to the Gentiles and prophane men. Christe the Lorde to you is borne a Sauiour: that same is also the cause why he maketh mention that hee was borne in the Cittie of Dauid, which had beene in vaine, but for the renuing of the remembrance of those promises, which were euery where knowne and famous amongst the Iewes. To bee short, the Angell applyeth his speach to his hearers, which were not altogether ignorant of the promised redemption. And hee ioyneth the Gospell with the doctrine of the lawe and the Prophetes, as that which springeth out of that fountaine. But seeing that *Soter* expresseth more amongst the Greekes, as Cicero witnesseth, Verrina 4. 109. then Seruator dooth amongst the Lattines: and that there is not extant a lattine word, which answereth vnto the same: I haue thought it better to speake barbarously, then to diminish any thing from the power of Christe: And I doubt not but that the common interpreter, and the olde doctours of the Church, hadde the same purpose: therefore is Christe called *Saluator*, as hee which bringeth full saluation. And also this pronowne *to you*, hath a great Emphasis: For it should but smally auayle to heare that a Sauiour was borne, except that euery man might apply it, as that hee was borne to him. In this manner speaketh Isayas, chap. 9.6. A childe is borne to vs, a sonne is giuen to vs. So also sayth Zacharyas 9.9. Beholde thy king commeth vnto thee, poore.

12. *And this shall bee a signe vnto you, you shall finde the childe swadled.* The Angell answereth to that, whereat the Shepheards might haue taken offence, and whereby their fayth might haue beene hindred: for what a mockery is it to see him layde in a stall, which was sent from GOD, as the king and onely Sauiour. Therefore least this vile and abiect estate of Christ, should

feare the Shepheardes frō fayth in Chriſt, the Angel foretelleth them what they ſhall ſee. And this order (which to the iudgement of man may ſeeme abſurde, & almoſt ridiculous) doth the Lord daily vſe towardes vs. For by the voyce of the Goſpell ſent downe frō heauen he doth command vs to embrace Chriſt crucified, and he ſetteth ſignes in earthly and tranſitorie elements, which might lift vs into the glory of bleſſed immortalitie: ſo he promiſing vs a ſpirituall righteouſnes, ſetteth a little water before our eyes, and hee ſealeth eternall righteouſnes to our ſoule by a ſmall taſte of bread and wine. If that the ſtable offend not the Shepheardes, and that they neuertheleſſe ſeeke their ſaluation from Chriſt, and that they ſubmit themſelues vnder the gouernment of him, beeing yet but an infant, there ought no ſigne, be it neuer ſo contemptible darken his glory with vs: but at the leaſt that we might humbly worſhip him, ſith that he is aſcended into heauen, and ſitteth at the right hand of the father.

13. *And ſtraight way there was a multitude.* Although that in one Angell there was giuen a ſhew of Gods glory: yet God would that his ſonne ſhould be more royally adorned, & that as well for the confirming of vs, as of the ſhepheardes. The credit of two or three witneſſes is ſufficient amongſt men to take away a doubt but the heauenly hoaſt with one conſent and with one voyce giue teſtimony to the ſon of God. Then what a peruerſnes were it, not to credit the generall teſtimonie of the angels, whereby our ſaluation in Chriſt is witneſſed? whereby we gather how deteſtable this incredulitie is vnto God, which diſturbeth this ſweete harmony both of heauen & earth? Againe we are to bee condemned of more then beaſtly blockiſhnes, if this ſong (which the Angels with one conſent haue ſong that they in wordes might begin to vs) do not kindle in vs a fayth & an endeuour to prayſe God. Adde this alſo, that the Lord woulde by this example of heauenly melodie, commend vnto vs the vnitie of faith, and exhort vs with one conſent to ſing his prayſes vpon the earth.

14. *Glory in the hygheſt.* The Angelles beginne with thankſgiuing, or with the prayſes of God, becauſe that the ſcripture euery where teacheth vs that wee are redeemed from death, to this ende, that as well in tongue as in works wee might teſtifie our thankfulnes to God. Let vs therefore remēber that this is the finall cauſe wherefore God reconciled vs to himſelfe by his only begotten ſon, that the riches of his grace & great mercy being made known, his name might bee glorified. And at this day howe much euery one of vs is ſtrēgthened through the knowledge of grace to ſet forth the glory of God, ſo much hath he profited in the faith of Chriſt: yet as oft as mention is made of our ſaluation, we muſt know that there is as it were a ſigne giuen vs, to ſtirre vs vp to giuing of thankes and prayſes vnto God. *In earth peace.* This is the more vſuall reading, that then the third clauſe may follow, *towardes men good will.* And although for the ſumme of the matter there is no great difference, which of the two thou readeſt: Yet the other interpretation ſeemeth to agree better, becauſe it is not to be doubted, but that theſe two clauſes agree together, *Glory to God on high, & in earth peace:* but except thou oppoſeſt men vnto God, it cannot be a full Antitheſis. Peraduenture this prepoſitiō *En* deceiued the interpreters: becauſe that the ſenſe of the wordes was very darke, to ſay peace to be in men. But ſeeing that in many places of the ſcripture this prepoſition is ſuperfluous, there

there is no cause why it should hinder vs. Yet if any had rather place it in the latter clause, the same sense shall still remayne, as I will presently declare. Now it is to be seene what the Angels meane by this worde *peace:* certainely they speake not of the outward peace, which men maintaine betweene themselues, but he sayth that the earth is appeased, when men are reconciled to God, and are quiet in their mindes, We know that we are borne the children of wrath, and by nature that wee are enemies to God: so that it is then necessary that we should be vexed with horrible disquietnes, so long as wee finde God offended with vs: therefore a short and euident definition of peace is to bee gathered of the contraries, that is of the wrath of God, and the terrour of death, & so there is a double relation to be had: the one to God, the other to men, because that we haue then peace with God, and he blotting out our guiltines: & not imputing our sinnes, beginneth to be mercifull vnto vs: and we resting in his fatherly loue, doe call vppon him with a sure faith, and without feare wee reioyce in that saluation promised vs. And although that in Iob 7. 1. the life of man vpō earth is called a continuall warfare, and the thing it selfe declareth that there is nothing more troublesome then our estate, while we remaine here in the world, yet the Angels expresly place peace on the earth, that wee might know that no troubles can hinder vs, but that we enioying the grace of Christ, might haue setled and quiet minds. Therefore let vs remember that there is a seat of peace placed euen in the midst of the stormes of temptations, amongst diuers dangers, amongst violent tempests, in the midst of battels & feares, least our faith beeing driuen backe with any of these engines, shoulde wauer or waxe faint. *Good will.* I know not how it came to passe, that it was put in the genitiue case: certainely the common translation, which hath *vnto men of good will*, ought not onely to be forsaken as adulterous, but because it corrupteth the whole sense. Yet many are deceiued also, which reading it in the nominatiue case, *good will*, doe referre the same to men, as if it were an exhortation to them to embrace the grace of Christ. I grant that it is no otherwise confirmed, then as God offereth his peace vnto vs, except that we receiue the same. But seeing that *Eudokia* is taken in euery place in the scriptures, for that which the Hebrewes call *retsun* the old interpreter translated it *Beneplacitum*. This place is very ill expounded of the accepting of grace. But that which the Angels speake of, doeth rather shew the fountaine of peace, that we might know that it is a free gifte, and to flow out of the meere mercie of God. If you please to reade it *Good will in men*, it shall not bee amisse in respecte of the sense: for in this manner of speach the cause of the peace shall also be noted: that is, that God freely accepteth men into his fauour, with whom he before had warlike or deadly discorde. If thou wilt read peace of good will, for willing, I will not be against this exposition: yet that is the plainest to haue *Eudokian* put appositiuely, that wee might know from whence peace commeth to vs. Luke 2.

Mathew.	Marke.	15. *And it came to passe, when the Angels were gone away frō them into heauen, that the Shephards said one to another, let vs go then vnto Bethlehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.*
		16. *So they came with haste, and founde both Mary*

Mary and Ioseph, and the babe layd in the cratch.

17 *And when they had seene it, they published abroad the thing, which was told them of that child.*

18. *And all that heard it wondred at the things which were told them of the Shepheards.*

19. *But Mary kept all these sayings, and pondred them in her heart.*

20. *And the Shepheardes returned, glorifying and praysing God, for all that they had hearde and seene, as it was spoken vnto them.*

21. *And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called Iesus, which was so named of the Angel, before he was conceaued in the wombe.*

15. *After the Angels were gone away.* Heere is the obedience of the Shepheardes described vnto vs: for when the Lord had appointed them as witnesses of his Sonne to all the world, hee effectually spake to them by the Angels, least that shoulde bee forgotten, which was tolde them. It was not plainely and by word commaunded them, that they shoulde come to Bethlehem: but because that they sufficiently vnderstoode that the counsell of GOD was so, they make haste to Christ, as at this day, when we know that Christ is shewed vnto vs, to this ende, that our hearts by faith might come vnto him, our loytering cannot bee excused.

And Luke doth not in vaine declare that the Shepheards tooke counsell of their iourney assoone as the Angels were departed, least wee suffer (as many vse) the word of God to vanish away with the sound, but that it may take liuely rootes in vs, and thereby that it may bring forth his fruite, when it hath ceased to sound in our eares. Furthermore, it is to bee noted, that the Shepheardes doe mutually exhort one an other: for it is not sufficient for euery one of them to looke to themselues, except that also there be vsed mutuall exhortations. Luke amplifieth the prayse of their obedience, when hee sayeth that they made haste, euen as a promptnes of faith is also required of vs. *Which the Lord hath shewed vnto vs.* Very skilfully and rightly doe they ascribe that to God, which they heard not but from the Angell, for, whom they acknowledge as the minister of God: they also thinke worthy of that authorite, as if he had put on the person of our Lord. Therefore for this cause doth the Lord call vs backe often vnto himselfe, least the maiestie of his word should become of no estimation in the sight of men. Againe wee see heere, that they account it to be an offence in them to neglect that treasure shewed them of the Lorde: for of that knowledge reuealed to them they argue that they must goe to Bethlehem, that they may see. And so it behoueth euery one of vs, according to the measure of his faith and vnderstanding to bee prepared to follow whether as God calleth.

16. *They found Mary.* That truely was an vnseemely sight, and by that onely they might haue beene driuen from Christ: for what is there more vnlikely, then to beleeue that hee shoulde bee king of all the people, who

who was not accounted worthy of a meane place among the common people? and to hope for the restitution and saluation of the kingdome from him, who for his want and pouerty was throwne out into a stable? Yet Luke writeth that none of these thinges hindered the Shepheardes, but that with great admiration they praysed God: namely because that the glory of GOD was throughly fixed in their eyes, & the reuerence of his word printed in their minds, that whatsoeuer they mette with either infamous or contemptible in Christ, they with the height of their faith do easily passe ouer the sáe. Neither is there any other cause why euery of those small offences doe either hinder or turne our faith from the right course: but because that wee taking small hold vpon God, are easily drawn hether & thither. For if this one cogitatiõ possessed all our senses, that we haue a certaine and a faithfull witnesse from heauen, it were a defence strong and stable enough against all kinde of temptations, and it shoulde well enough fortifie vs against all offences.

17. *They published abroad the thing which was told them.* Luke cõmendeth the faith of the Shepheardes, in that they deliuered sincerely through their handes, that which they receiued from the Lord: & it is profitable that the same should be witnessed for all our sakes, that they might be, as second Angels for the confirming of our fayth. Againe, Luke teacheth that they reported that which they had heard not without profit. And it is not to bee doubted, but that the Lord gaue effect to their word, least it should be mocked or despised. For the estate of the mendiscredited the matter, & the matter it selfe might seeme to bee but fabulous. But the Lord suffereth not those things to be in vaine, which he enioyneth them. And although this manner of working finally pleaseth the iudgement of men, that the Lordes will is that his word should bee heard of poore & meane men: yet it is approoued of God himselfe, and vsed partly to humble the pride of flesh, & partly to prooue the obedience of the fayth. but that all men maruaile, and no man mooueth his foote, that he might come to Christ: hereof it may bee gathered, that they hearing of the power of God were amazed, not beeing striken with any earnest affection of the heart: wherfore this word was not so much spread abroad for their saluation, as that the ignorance of all the people might bee inexcusable.

19. *Mary kept all those.* The diligence of Marie in considering the woorkes of GOD is proposed to vs for two causes. First, that we might knowe that the keeping of this treasure was layde vp in her heart, that, that which shee had layde vp with her, shee might publish the same to others in time conuenient. Next, that all the godly might haue an example which they might followe. For if wee bee wise, this ought to bee the especiall trauell, and the chiefe studie of our life that wee might bee diligent to consider the woorkes of God, which shoulde builde vp our fayth. Furthermore, the worde *conserue* is referred to the memorie: and *Symballein* doth else signifie to conferre, as to make vp one perfect body, by gathering all thinges together, which agreed amongst themselues to prooue the glory of Christe. And Mary coulde not wisely consider the value of all things together, but by conferring some thinges with others.

20. *Glorifying and praysing of God.* This also appertaineth to the common

vse

vſe of our fayth, that the Shepheards might certainly know it to be the worke of God. And the earneſt glorifying of God which is prayſed in thē, is a certaine ſecret reproofe of our ſluggiſhneſſe, or rather of vnthankfulneſſe: for if the ſwathing cloutes of Chriſte ſo much preuailed amongſt them, that they could riſe out of the ſtable and cratch euen vnto heauē: how much more effectuall ought the death and reſurrection of Chriſt be with vs that wee might be lifted vp to God. For Chriſt was not onely lifted vp from the earth, that hee might draw all thinges after him: but hee ſitteth at the right hand of the Father, that wee which are pilgrims in this world, might with our whole hearts meditate of the heauenly life. But Luke declareth the true nature of godlines, when hee ſayth that the witneſſe of the Angell was in ſteede of a rule to the Shepheardes, to the which they directed all thinges. For then is fayth rightly holpe by the workes of God, if it directeth all things to that purpoſe, that the truth of God, which is reuealed in his word may more clearely ſhine forth.

21. *That the childe ſhould be circumciſed.* That which generally is to bee conſidered of circumciſion, let the readers fetch out of Gen. 17. 10. It ſhall be ſufficient at this time briefly to touch thoſe thinges, which belong to the perſon of Chriſt. God would that his ſonne ſhould be circumciſed, that he might be ſubiect to the law: for circumciſion was a ſolemne ſigne, wherewith the Iewes were initiated into the obſeruation of the law. Paule declareth the end, Gal. 4. 4. when he ſayth that he was made vnder the law, that he might redeeme them which were vnder the law. Therfore Chriſt taking circumciſion profeſſed him ſelfe a ſeruant of the law, that he might obtaine libertie for vs. And ſo by this meanes not onely the ſeruitude of the law was aboliſhed by him: but the ſhadow of the ceremony was applyed to his ſound and perfect body, that it might ſoone take an end. For although the abrogating of it depended of the death & reſurrection of Chriſt, yet this was a certaine beginning of the ſame, that the ſon of God ſuffered himſelfe to be circumciſed *His name was thē called Ieſus.* This place alſo witneſſeth, that it was a manner receiued amongſt the Iewes, that on the day of circumciſion, they gaue names to their children, as wee at this day vſe to doe at baptiſme. But the Euangeliſt noteth two thinges, that the name of Ieſu was not giuen vnto the ſonne of God, raſhly or for the pleaſure of men, but that the Angell brought it from heauen: Then that Ioſeph and Mary obayed the commaundement of God: and this is the conſent of our fayth with the worde of God, that that word going before, we ſhould ſpeake to the ſame, and our fayth ſhoulde anſwer to his promiſes. Eſpecially Luke commendeth vnto vs the order of publiſhing of the word, when he ſayth that ſaluation was teſtified by the mouth of men, which was promiſed by the Angell from aboue through the grace of Chriſt.

Matth. 2.

1. *When Ieſus then was borne at Bethlehem in Iudea, in the dayes of Herode the king: behold there came wiſe men from the Eaſt to Ieruſalem,*

2. *Saying where is the king of the Iewes that is borne? for we haue ſeene his ſtarre in the Eaſt,*

Marke.

Luke.

and

and are come to worſhip him.

3. *When king Herod heard this, hee was troubled, and all Ieruſalem with him:*

4. *And gathering together all the cheife Prieſtes and Scribes of the people, he asked of them where Chriſt ſhould be borne.*

5. *And they ſayd vnto him, at Bethlehem in Iudea for ſo it is written by the Prophet:*

6. *And thou Bethlehem in the land of Iuda art not the leaſt among the princes of Iuda: for out of thee ſhall come the gouernour, that ſhall feede my people Iſrael.*

1. *When Ieſus was then borne.* Matthew concealeth the cauſe why Chriſt was borne at Bethlehem: but the ſpirite of God, who had appoynted the Euangeliſtes as his Scribes, ſeemeth aduiſedly ſo to moderate their ſtile, that with moſt notable conſent, they all write one and the ſame hiſtorie, though it be in diuers maners: that thereby the truth of God might be the more certaine and euident, when as it was openly manifeſt, that his witneſſes did not purpoſely before conſent to ſpeak, but euery one ſeperate frō other, nor hauing one reſpect of an other, did ſimply and freely write that, which the ſpirit taught them.

Furthermore, heere is a hiſtory declared worthy to be remembred, that God fetched wiſemen out of Chaldea or Perſia, which ſhould come into Iudea to worſhip Chriſt, where he lay without honour, and contemned. Truly a wonderfull counſell of God, that God would his Sonne ſhoulde come foorth into the world vnder this obſcure humilitie: yet he excellently adorned him, as with phraſes, ſo with other tokens, leaſt any thing for the triall of our faith had bin wanting from his diuine maieſtie: yet heere is to be noted a notable harmonie of things ſeeming to be repugnant. The ſtarre from heauen declareth him to be a king, whoſe throne is the beaſtes ſtall, becauſe that he is denied a place euen amongſt the common ſort of men. His maieſtie ſhineth in the Eaſt, which not onely appeared not in Iudea, but is alſo defiled with many reproches. To what purpoſe is this: namely, the heauenly fathers will was to appoynt that the ſtar and the wiſe men ſhould lead vs the right way to his ſonne: but yet hee ſtripped him naked of all earthly honour, that we might know his kingdome to be ſpirituall. Wherfore this ſtorie is not only profitable, becauſe that god brought theſe wiſe men to his ſonne, as the firſt fruites of the Gentiles: but alſo becauſe hee would ſet forth the kingdome of his ſonne, as with the prayſe of them, ſo of the ſtarre for the helpe of our faith, leaſt the wicked and malicious deſpite of his owne nation, ſhould cauſe him to be deſpiſed of vs.

It is ſufficiently knowne, that the Aſtrologers and Philoſophers with the Perſeans and the Chaldeans were called Magi (i. wiſemen.) Therefore it is eaſily to be coniectured that theſe came out of Perſia. Furthermore, howe many they were in number, it is better not to knowe, becauſe the Euangeliſt doth not expreſſe it, then raſhly to affirme for certaine, that which is doubtfull.

A childish errour lead the Papistes, that they imagined them to bee three, because Mathew sayth that th y offered gold, franckencense and mirrh: as if hee should distinctly assigne a proper office to euery of them, and that rather hee should not declare that these three things were generally offered by them Who soeuer that old writer was, whose vnperfect commentarie vpon Mathew beareth the name of Chrisostome, & is accounted amongst Chrisostomes workes sayth that they were fourteene: which hath no more colour, except that peraduenture it came by tradition of the fathers, yet that same also hath no assurance But the Papistes are more then ridiculous, which imagined to themselues that they were kings, because they did read that before sayd. Psal. 72.10. That the kinges of Tharsis, of the Iles and of Saba should come, which should offer gifts to the Lord: Verily they are wise workemen, who that they might giue a newe shape to men, they haue begun at the turning of the worlde: for of the South and West they haue made the East.

And it is not to be doubted, but that by the iust reuenge of God, they were so amazed, that their grosse ignorance might be laid open to the reproche of all men, who made no religion to corrupt the truth of God, and to turne the same into a lie. But here is first demaunded, whether this starre was one of the number of them, which the Lord in the beginning created, for the garnishing of heauen: then whether the knowledge of Astrologie brought these wise men hither, that thereby in minde they conceiued the birth of Christ. Although we may not contentiously striue of these matters, yet it is to be gathered out of the wordes of Mathew, that it was not a naturall starre, but extraordinary: for it was not by the course of nature, that at certaine times it vanished away, and after so dainely shone againe: then that it went a straight course towards Bethlehem, and at the length that it stoode fixed ouer the house wherein Christ was none of which thinges agreeth to natural stars. It is more probable that it was like to a Comet, and that it was seene in the ayre, rather then in heauen. And it is no absurditie, that Mathew speaking according to the maner of the people improperly called it a starre: hereof is almost gathered an answere of the second question. For seeing it is certaine, that Astrologie is contained within the boundes of nature, the wise men could not by the onely direction of the same haue come to Christ: therefore it behoued them to be holpen by a secrete reuelation of the spirite: yet I deny not but that they had some beginning or seede out of the arte: but I say it was necessary that the same shoulde bee holpe with some newe and extraordinary reuelation, least it should be in vaine or vanish away

2. *Where is hee that is borne king?* That some interpreters thinke a king borne, to bee secretly opposed against a king made or created, seemeth to mee to bee too subtill: therefore I take it more simply that the wise men meane that this king was lately borne, and remayneth yet an infant, that they might make a difference betweene him and a king growne in age, and holding the gouernment of the people: for presently they say, that they were mooued neyther with the fame of his actes, or with his present greatnesse openly knowne, but by a diuination from heauen, of a thing that was to come. But seeing that the sight of the starre was so effectuall

effectuall with the wisemen, woe bee to our sluggishnes, which so coldely seeke Christ the king reuealed vnto vs.

We come to worship him. The starre was shewed to this end, that it might draw the wisemen into Iudea, that they might be witnesses and proclaimers of the new king. But for that which appertaineth to them, they came not to giue any godly worship to Christ, as is due to the Sonne of God, but after the Persian maner, they would salute him as a most excellent king. For it is not probable that they thought more of him, then that he should be endued with singular power and dignitie, that he might worthily turne all men into admiration and reuerence of him. For it may be, that they would before hand get his fauour, that they might haue him freindly and fauourable to them: If peraduenture it came to passe, that he obtained the gouernment of the East.

3. *Herod the king was troubled.* Herode was not ignorant of the prophesies, wherein the Iewes had a king promised them, who should restore their afflicted and ouerthrowne conditions into a happy estate. For he had from a childe liued in that kingdome, and had perfectly learned all their matters. Adde also that this rumour was so spread, that it could not bee vnknowne to the people which dwelt neere about them: yet he is troubled as it were with a newe matter, vnheard of before: that is, because hee distrusting God and his promises, thought it but vaine to hope for a redeemer, especially seeing he imagined (as proud men vse to doe) with a foolish confidence, that hee had established the kingdome to him and to his. But seeing he being drunken in his owne felicitie had before in his securitie contemned the propheſies, now he is sodainely feared with the remembrance of them. For he should not so much haue been moued with the simple speach of the wisemen, if the oracles or propheſies had not come into his minde, which before seemed to be as toyes, and of no importãce so the Lord after he hath suffered the vnbeleeuers to sleepe, sodenly he shaketh them out of their rest. That which Mathew saith, that Ierusalem also was troubled, may be expounded two waies: eyther that with the sodaine noueltie of the matter, the citizens were tumultuously raysed vp, as if that they very desirously receiued the ioyfull message of the king that was borne then: or that they being accustomed to mischeifes, and through long patience being couered with vnsensibleneſſe, feared a change, least that greater calamitie shoulde rise thereof. For they were so worne and almost consumed with continuall wars, that a miserable and cruell seruitude ioyned with peace, was not onely tollerable, but was also to be wished for of them: wherby it is to be perceiued how ill they had profited vnder the whippes of God. For they were so benummed with amasednes, that the promised redemption & saluation after a sort stanck before them. And I doubt not but that Mathew would haue their vnthankfulnes noted: for that they being tired with a wearines of euils, had throwne away the hope and desire of grace promised them.

4. *Gathering together the cheife Prieſtes.* Although there was no speach at all of Christ in Herodes Court, yet assoone as the wise men hadde made mention of a King, the propheſies came into their minde, which before were forgotten: so Herod prefently coniectureth, this king, for whom the wise men seeke, to bee that Messias in times past promised from the Lord.

And here againe it appeareth, that Herod was wonderfully afraid, While that hee ſo carefully enquireth: and no maruaile: for ſeeing that all tyrants are feare full, and that their owne crueltie ſtrikes more feare into themſelues, then it doth vnto others: It behoueth Herod to be afraid aboue all other, as one that perceiued himſelfe to raigne againſt the Lord. Furthermore, this newe inquiſition declareth how groſſe the contempt of Chriſt was before the comming of the wiſe men. That the Scribes and high Prieſtes doe ſincerely anſwere out of the ſcripture (who yet after furiouſly endeuoured to corrupt the whole ſcripture, leaſt they ſhould giue any teſtimonie or credite to Chriſt) is therfore done becauſe that as yet Chriſt had not troubled them with his Goſpell: ſo all the wicked ones do eaſily ſubſcribe to God in all generall principles: but when the truth of God doth vrge them neerer, then they vomit forth the poyſon of their contumacie: of the which thing at this day we haue a notable example in the Papiſtes: for without controuerſie they confeſſe that Chriſt is the onely begotten ſonne of God, clothed with our fleſh, and they acknowledge in the two natures one perſon of God and man. But when we come to the power & office of Chriſt, there preſently riſeth a conflict: becauſe they will not ſuffer themſelues to be brought into order, much leſſe to be brought to nothing. In ſumme as farre as the wicked thinke that nothing is taken from themſelues, ſo much reuerence they will grant to God and to the ſcripture. But when that Chriſt hand to hand ſtriueth with ambition, couetouſnes, pride, vaine hope, hypocriſie, and deceites, then forgetfull of all modeſtie, they are caried into madnes. Therefore let vs know that wicked affections are the cheife cauſe of blinding the enemies of the truth, which turne light into darkeneſſe.

6. *And thou Bethlehem.* It is not to bee doubted, but that the Scribes did faithfully cite the wordes of the text in their owne tongue, as it is in the Prophet: but it was enough for Mathew to note the place: and becauſe that hee writ in Greeke, he followed the allowed tranſlation. For by this place and ſuch others it is eaſily gathered, that the Goſpell was not written by him in the Hebrew tongue. Furthermore, this is alwayes to bee obſerued, as oft as the Apoſtles doe cite any teſtimonie of Scripture, although they render it not worde for worde: nay, ſometime they are farre from the ſame: yet they are very aptly and fitly applyed of them to the matter. Wherefore let the readers alwayes marke to what purpoſe the Euangeliſtes bring the places of Scripture, let them not ſtand ſcrupulouſly vpon euery word, but let them bee content with this one thing, that the Scripture is neuer wreſted by them into a diuerſe ſenſe: but that it is properly applyed to the peculiar and proper vſe. And certainely ſeeing it was their purpoſe to giue milke to drinke to infants and nouices in the fayth, which were not yet able to take founde meate: no religion ſtaide them that leſſe diligently & exactly they ſhould enquire what the ſcripture teacheth of the Sonne of God, and ſo that taſte which the Apoſtles giue them, ſhould leade them to the fountaine. Now let vs returne to the propheſie of Micheah. Theſe are the wordes that are read in the Prophet, and thou Bethlehem Ephrathah art little to bee among the thouſands of Iudah: yet out of thee ſhall hee come foorth vnto me, that ſhall be the ruler in Iſrael. Mathew for Ephrathah putteth Iuda, but in the ſame ſenſe: for the minde of

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Micheah was onely by this note, to put a difference betweene this Bethlehem, whereof he speaketh, & that other in the tribe of Zabulon. There is more difficultie in the rest of the text: for the Prophet sayth that Bethlehem is litle, that it should be accounted amongst the gouernours in Iuda. Mat. on the other side extolleth the dignitie, as that it should be one of the chiefe. This cause moued many interpreters that they reade this place of the Prophet interrogatiuely: yet some of a better iudgement thought that Matthew woulde in this chaunge set forth the prayse of the grace of God: becausse that this poore & obscure towne was made a place of the birth of this great king. But although that Bethlehem excelled in this honor, yet it profited nothing the dwellers ther, so that it rather fell into a grieuouser destruction, becausse that the redeemer was worse thē vnworthily receiued thither. Mat. also for a rular putteth this word shepheard: yet he expresseth both two, for that he declareth that Christ should be the captaine of the people, and that the office of feeding was committed vnto him.

Matthew. 2.

	Marke.	Luke.
7. *Then Herode priuily called the wise men, and diligently enquired of them, the time of the star that appeared.*		
8. *And sent thē to Bethlehem: saying, go & search diligently for the babe, & when ye haue found him bring me word againe, that I may come and worship him.*		
9. *So when they had heard the king, they departed, and loe, the star which they had seene in the East, went before them, till it came, and stoode ouer the place where the babe was.*		
10. *And when they sawe the starre, they reioyced with an exceeding great ioy.*		
11. *And went into the house, and founde the babe with Mary his mother, and fell downe and worshipped him, and opened their treasures, and presented vnto him gifts, euen gold, and incense, and mirrh.*		
12. *And after they were warned of God in a dream, that they should not goe againe to Herod, they returned into their countrey another way.*		

7. *Herod priuily called the wise men.* The tyrant durst not shew his feare & carefulnes, least he should so arme the people with audacitie, with whom hee knew himselfe hated: therefore openly he dissembled the cause as though it pertained not to him. But priuily hee inquireth, that he may preuent the present perill. But although an euill conscience made him fearefull, yet it is not to bee doubted but that strok his mind with an vnusual feare, that being distitute of cōsel, & distraught in mind, hee was for the time amazed. For there is no easier a matter, thē vnder the clok of humānitie to suborne a cōpanion from amongst the courtiers, which espying out ꝑ whole matter, might prestly return. certainly Herod was wōderful subtil, & ther was in him a rare magnanimity, so that it is the more to be wōdred at, ꝑ now in so extreame daunger, whē as he had a remedy at hād, that he should lie astonished & half dead: wherfore we may know that

it was wonderfull, that the ſonne of God did then eſcape the iawes of the Lyon. And the Lord at this day doth no leſſe bewitch his enemies, leaſt they ſhoulde deuiſe a thouſand ſleights to hurt & to deſtroy his Church: nay, that they often take not the occaſions which are in a readineſſe. And the Lorde by another meanes, as we ſhal ſee, laughed to ſcorne and mocked the ſubtiltie, wherewith he had deceiued the wiſe men, faigning that he himſelfe would come to worſhippe him. But as Herod fearing the tumult of the people, was bereft of his minde, ſo againe he was ſo madde, that hee did neither doubt nor feare to ſtirre vp God againſt himſelfe: for he knew that if a king was borne, that he was ordained of God, that he might raiſe vp the decayed throne of Dauid. Therefore he ſets not vpon men, but fooliſhly he preſumes to warre with God: Both therfore is to be noted, that he was taken with a ſpirit of giddines, that he might ſtrike God: yet hee delt very childiſhly, becauſe his counſell was brought to nought, ſo that he was euen as a blinde man, which gropeth in the darke.

9. *When they had heard the king, they departed.* Truly this was a vile ſluggiſhneſſe of the Iewes, that none of them kept company with theſe ſtrangers, that they might goe ſee the king promiſed to their nation. The Scribes ſhewe them the way, and aſſigne the place where hee is borne, yet they ſuffer them to goe alone, and no man ſtirreth foote. Peraduenture they feared the crueltie of Herod: but this was alſo a wicked vnthankfulneſſe, that they woulde incurre no daunger, for the obtayning of the ſaluation offered them, and that they ſet leſſe by the grace of God, then by offending the tyrant. But I ſhewed a little before, that the whole people were too much degenerate, which had rather be oppreſſed with a yoake of tyranny, then that by the chaung they would feele any diſcommoditie. And if God had not confirmed with his ſpirite the mindes of theſe wiſe men, they might haue fallen at this offence: yet the zeale of their endeuour is not diminiſhed, but forward they go without a companion. But they want not matter to confirme their faith, while they nowe heare him renowned as king by diuine oracles, who was ſhewed vnto them by the ſtarre. That the ſtarre directeth them as they went on their way, euen vnto the place, it may be eaſily gathered, that it vaniſhed away before: for no other cauſe, but that they might enquire at Ieruſalem for the newe king: and that to take away excuſe from the Iewes, which after they were taught of the redeemer ſent vnto them, yet wittingly and willingly deſpiſed him.

11. *They found the babe.* So vncomly a ſight might haue bred a newe offence to the wiſemen, when as they ſaw nothing in Chriſt that appertained to a king, ſo that he was viler vſed & more contemned, then any cõmon infant. But becauſe they are perſwaded that he is appointed of God to be a king, this only thought fixed in their mindes, cauſeth thẽ to reuerence Chriſt: for in the counſell of God they do behold his dignitie, as yet hid and kept ſecret. And becauſe they certainly appoint that he ſhall proue other wiſe then he yet appeared, they are no whit aſhamed to giue him kingly honour. Alſo by their gifts they declared whence they cãe: for it is not to be doubted, but that they brought theſe as tokens and fruits of their coũtrey. & vnderſtãd that euery one of thẽ did not offer his gift: but theſe 3. things were in cõmon offred by thẽ all, that which almoſt all the interpreters diſput of the kingdõ, prieſthod & burial of chriſt, & make gold a tokẽ of his king-

kingdom, ineenſe of his prieſthood, and mirrh, of his buriall, in my iudgement hath no liklihoode in it. We know that it was a ſolemne cuſtome amongſt the Perſians to haue ſome gift in their hand ſo oft as they ſaluted their kinges. And theſe wiſe men choſe theſe three things, the fruits & cõmodities whereof doe make the Eaſt part renowmed & famous. Euen as Iacob ſent into Egypt the beſt & choſen fruites of the land, Gen. 43. 12 But ſeeing they after the maner of the Perſians, worſhipping him, whom they as yet thought, to be an earthly King, offered fruites of the earth: It is our part ſpiritually to worſhip him. For this is that lawfull and reaſonable worſhipping, which he deſireth: firſt, that we ſhould offer vp our ſelues vnto him, and then all that we haue.

Luke. 2.

Matthew	Marke.

22. *And when the dayes of their purification after the law of Moſes were accompliſhed, they brought him to Ieruſalem, to preſent him to the Lord.*

23. (*As it is written in the law of the Lord, euery man childe that firſt openeth the wombe, ſhall bee holy vnto the Lord,*)

24. *And to giue an oblation, as it is commanded in the law of the Lord, a paire of Turtle doues, or two young Pigeons.*

25. *And beholde there was a man in Ieruſalem, whoſe name was Simeon: this man was iuſt, and feared God, and waited for the conſolation of Iſraell, and the holy Ghoſt was vpon him.*

26. *And a reuelation was giuen him of the holy Ghoſt, that he ſhould not ſee death, before he had ſeene the Lord Chriſt.*

27. *And he came by the motion of the ſpirite into the temple. and when the parents brought in the childe Ieſus, to doe for him after the cuſtome of the law:*

28. *Then he tooke him in his armes, and prayſed God, and ſayd.*

29. *Lord, now letteſt thou thy ſeruant depart in peace, according to thy word:*

30. *For mine eyes haue ſeene thy ſaluation.*

31. *Which thou haſt prepared before the face of all people.*

32. *A light to be reuealed to the Gentiles, and the glory of the people Iſraell.*

22. *And when the dayes were accompliſhed.* The fourtie day after her deliuerance, the rite of purificatiõ ought to be ſolemniſed: yet Mary and Ioſeph came alſo to Ieruſalem for an other cauſe, that they might preſẽt Chriſt to the Lord, becauſe he was the firſt borne. Now, firſt we muſt ſpeak of purificatiõ. Luke maketh the ſame cõmon to Mary & to Chriſt: for the pronoune *Their* can by no meanes be applied vnto Ioſeph. And it is not abſurd, that Chriſt, who for vs became accurſed vpon the croſſe, for our ſake tooke our vncleaneſſe vppon him, though

he was free from fault and ſinne, as concerning the guiltines: that is, if the fountaine of puritie would be accounted vncleane, that he might waſh away our vncleanes. They are deceiued, which thinke that this law was but for pollicy: as if the woman ſhould be vncleane before her husband, and not before the Lorde: when rather there was ſet before the eyes of the Iewes, aſwell the corruptiō of their nature, as the remedie of God his grace. And this one lawe aboundantly ſufficeth to proue originall ſinne, as it containeth a noble teſtimonie of the grace of God. And the curſe of mankind cannot be more plainely ſhewed, then whē the Lord teſtifieth, that the infant cōmeth vnpure & poluted out of his mothers wombe, inſomuch as the mother her ſelfe is defiled by the birth. Certainly except man were borne a ſinner, & were by nature the child of wrath, & that there reſted in him ſome ſpot of ſinne, he ſhould not need a purgation: wherefore it followeth that all were corrupt in Adam, ſeeing that they are by the mouth of the Lord condemned of vncleanes. And that is not againſt it. Rom. 11. 10. That the Iewes are called holy branches of a holy roote, becauſe this good came vnto them not of themſelues, but as by other meanes. For although that by priuiledge of adoption they were ſeuered for a choſen people, yet corruption from Adam was their firſt inheritance by order. Therefore it is conuenient to diſtinguiſh betweene the firſt nature and the peculiar benefite of the couenaunt, wherein God freeth his from the curſe. And to this purpoſe belonged the purification in the lawe, that the Iewes might know: that by the grace of GOD they are cleanſed from thoſe filths, which by their birth they brought with them into the world. Hereby is alſo to be learned how horrible the infection of ſinne is, which in ſome parte defileth the lawfull order of nature. Verily I grant, that neyther matrimonie in it ſelfe, nor bearing of children are vncleane: nay, I grant that the fault of luſt is couered with the holines of matrimonie: but yet the ouerflowing of ſinne is ſo deepe and plentifull, that alwaies ſome ſins flow out from thence, which ſprinkle with blots, whatſoeuer is otherwiſe pure.

23. *As it is written in the law.* This was an other parte of godlines which Ioſeph and Mary performed: The Lord commanded, Num. 3. 13. that all the males ſhould be offered to him in remembrance of their deliueraunce, becauſe when the Angell ſlew all the firſt borne of Egypt, he had ſpared the firſt borne of Iſraell: after it was lawfull for euery man to redeeme his firſt borne for a certaine price. That was an old ceremonie.

Now ſith the Lord is a common redeemer of all, by right he challengeth vs to him from the leaſt to the greateſt. Surely it is not in vaine that Luke doeth oft repeat, that Ioſeph and Mary did that which was preſcribed in the law of the Lord. For by theſe words we are taught, that nothing is to be attempted after our own wit in the worſhip of God, but that muſt be obediently followed, which he hath by his word commanded.

24. *And to giue an oblation.* This ſacrifice belonged to the rite of purifying, leaſt any ſhoulde thinke that it was offered for the redeeming of the firſt borne. When the Euangeliſt nameth a paire of turtle doues, or two pigeons, hee taketh it for granted, that the powertie of Ioſeph and Mary was ſuch, that their abilitie reached not to the offering of a Lambe. For this exception is playnely ſet downe, Leuit. 12. 6. If any obiect that there

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was golde offered a little before by the wiſemen, wherewith they might haue bought it: I anſwer, wee cannot imagine that there was ſuch plentie of golde, as could ſodainly make a poore man rich. For we reade not that they had Camels laden with golde: but it is more credible, that it was ſome ſmall portion, which they brought onely for honours ſake. Neyther did the lawe preciſely commaund that the poore ſhould conſume their ſubſtance vppon a ſacrifice: but making a difference betweene them and the rich, it eaſed them of charge. Wherefore it ſhall bee nothing hurtfull, if wee ſay that Ioſeph and Mary gaue as much as their abilitie did beare, although that they had layde vp ſome money, to beare the charges of the iourney and of their life.

25. *Behold, there was a man in Ieruſalem.* This hiſtory is ſet downe, that wee might know, that when almoſt all the people had prophaned themſelues with a wicked contempt of God, yet there remained a few worſhippers of God, and Chriſt was known of them from his firſt infancie. Theſe were theſe remnantes which (as Paul to the Ro. 11.5. teacheth) were reſerued, according to the free election of God. And in this ſmall handfull was the Church of God included, although the prieſtes & Scribes did no leſſe proudly then falſly boaſt of the title of the church. The Euangeliſt only maketh mentiō of two, which knew Chriſt at Ieruſalem, whē he was brought into the temple, Simeon & Anna. And firſt I muſt ſpeake of Simeon. We read not of what eſtate he was, & it may be, that he was ſome meane man, and vnknowne: But Luke commendeth him for godlineſſe and righteouſneſſe, to the which hee addeth the gift of Propheſie, Godlineſſe and righteouſneſſe are referred to the two Tables of the lawe, and ſo in theſe two poyntes conſiſteth the integritie of life. It was a teſtimony of godlineſſe that he looked for the comfort of Iſraell: for without the hope of ſaluation God is not rightly worſhipped, which dependeth partly in beleeuing his promiſes, then eſpecially by the reſtauration promiſed by Chriſt. But now ſeing this wayting or looking for is prayſed in Simeon, as a rare vertue, hereof gather, that there were then but few, which truly nouriſhed the hope of redemption in their heartes. All men had in their mouthes the Meſsias, and the bleſſed ſtate vnder the kingdome of Dauid: but in the meane while almoſt no man did patiently beare the preſent miſeries, ſtaying vpō this comfort, that the redemption of the Church was at hand. And as the godlines of Simeon in this did ſhew it ſelfe, that he lift vp his mind in wayting for the promiſed ſaluation, ſo at this day, as many as will proue thēſelues the ſons of God, will ſigh with continuall deſires for the promiſed redemptiō. For ſufferance is very needfull euen to the laſt cōming of Chriſt. *The holy Ghoſt was vpō him.* He ſpeaketh not of the ſpirit of adoption, which is cōmon to all the children of God, though not in equall maner: but he ſpeaketh of a more peculiar gift of propheſie, which doth more plainly appeare in the next verſe, & by that which followeth, where it is ſayd, that he receiued anſwer by the holy Ghoſt, & that the ſāe ſpirit guiding him, he came into the temple. Therefore although that Simeon exceeded not in any publike honor, yet he was adorned with many notable gifts: as godlines, innocencie of life, fayth & propheſie. And it is not to be doubted, but that he alone did priuatly receiue this oracle, that it might paſſe from him as a common confirmation to all the godly. Ieſus is called the Chriſte of GOD: becauſe that he was annoynted of the Father, and together with the holy Ghoſte

he tooke the honour of the kingdome & of the prieſthood. *Simeon* is ſaide to haue come into the temple by the ſpirit: that is, by ſecret inſtinct and certaine reuelation that he ſhould meete Chriſte.

29. *Now letteſt thou thy ſeruant departe.* By this ſonge it appeareth that Simeon beheld the ſonne of God with other eyes, then with the eyes of the fleſh: for the outward beholding of Chriſt coulde bring nothing but a contempt, at the leaſt it could not ſo haue ſatisfied the minde of the holy man, that ſo glad as enioying the ſume of all his deſires, he ſhould make haſte to die. Therefore the ſpirit of God lightned his eyes with fayth, that he might diſcerne the glory of the ſonne of God in that vile & contemned habite. Whē he ſaith that he would depart in peace, he vnderſtandeth that he would die with a quiet minde, as hee that was filled, & had obtained his deſires. But it is demanded if he ſhould haue died before, ſhould Simeon haue bin drawne to it with trouble and tumult, as they vſe that are vnwilling? I anſwere, the circumſtance which is added, is to be noted, *according to thy word.* For ſeeing God hath promiſed him the ſight of his Son, it was fit he ſhould ſtay in ſuſpence: nay, it behooued him to liue carefully, vntill that he was made partaker of his hope. This is therfore to be obſerued, becauſe that many falſly & naughtely doe pretend the example of Simeō, boaſting that they would willingly die, if it were granted them to enioy this or that matter, when as yet they take liberty to themſelues to conceaue vowes according to their owne luſts or to forge vaine hopes without the word of God. If Simeon had ſaid preciſely now with a ſtaied & a quiet minde I will die, becauſe I haue ſeene the ſonne of God, in this ſpeach he had bewrayed the weakenes of his fayth: but becauſe he had the word for it, it was lawfull for him, according to the rule of fayth, to flee death vntill the comming of Chriſt.

30. *Becauſe mine eyes haue ſeene.* Although this maner of ſpeaking is often ſeene in the ſcriptures, yet the corporal beholding of Chriſt ſeemeth expreſly to bee noted in theſe wordes: as if Simeon ſhoulde ſay, that hee nowe had the ſonne of God preſent in the fleſh, vpon whome hee had bent the eyes of his mind before. I take ſaluation for the matter of ſaluation, becauſe that all the parts of ſaluation and of a bleſſed life are laid vp in Chriſt. Now if the onely ſight of Chriſt, being as yet but an infant, did ſo much preuaile with Simeon, that ioyfully & quietly he would go to death: how much more abound at matter of ſaluatiō is there giuen to vs this day, who may ſee all the pointes of our ſaluation fulfilled in Chriſt. Chriſt is not conuerſant vpon the earth, neither doe we beare him in our armes, but his diuine maieſty doth clearely & openly ſhine in the Goſpel, & therein he ſheweth himſelfe to be ſeene of vs, as it were face to face, as Paule ſaith, 2. Cor. 3. 18. neither ſheweth he himſelfe any more in weakneſſe of fleſh, but in the wonderfull power of the ſpirit, the which he declareth in myracles, in the ſacrifice of his death, and in the reſurrection. In ſumme, he is ſo abſent from vs in body, that yet wee may beholde him ſitting at the right hand of his father. If ſuch a beholding of him bring vs not peace, that we may go ioyfully to death, wee are more then vnthankfull to God, and wee careleſſy account of the glory, which he hath beſtowed on vs.

31. *Which thou haſt prepared.* By theſe wordes Simeon ſignifieth that Chriſte was ordained of God, that all people might enioy his grace, and that

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ſhortly after hee ſhould be placed vp on high, that hee might turne the eyes of all men vnto him. And in this worde he comprehendeth what Propheſies ſoeuer there bee of the encreaſe of the kingdome of Chriſte. But if Simeon embracing the tender infant in his armes coulde yet extend his mind to the vtter borders of the world, that hee acknowledged his preſent power euery where: how much more doth it become vs at this day to thinke more royally of him, ſith that he is liſt as a banner to the Gentiles, and hath made himſelfe knowne to the whole worlde.

32 *A light to lighten.* Now Simeon ſheweth to what end Chriſt was brought forth from the father before all people, that is, that he might lighten the Gentiles, which before were in darkneſſe, and that he might be the glory of the people Iſraell, for betweene this and them hee maketh a difference, and that not without a cauſe, becauſe that the children of Abraham by right of adoption were neare vnto God, but the Gentiles with whom God hadde made no couenant, were accounted as ſtrangers frō the church. By the which reaſon, Iſrael, Ier. 31.9. is not onely called the childe of God, but alſo the firſt borne, & Paule teacheth to the Ro. 15.8. that Chriſt came that he might be a miniſter of circumciſion, according to the promiſes giuen vnto the fathers. But Iſraell is ſo preferred to the Gentiles, that all they in common might obtaine ſaluation in Chriſt. A light to lighten, ſignifieth as much as if it had beene ſayde, to giue light to the Gentiles, whereby we gather that men are naturally without light, vntill that Chriſt the ſunne of righteouſneſſe ſhine vnto them. As concerning Iſrael, although they were endued with great honour from God, yet Simeon ſheweth that all this glory dependeth of this one head, that the redeemer was promiſed them.

Luke 2.

Matthew.	Marke.	
		33. *And Ioſeph and his mother marualled at thoſe thinges, which were ſpoken touching him.*
		34. *And Simeon bleſſed them, & ſaid vnto Mary his mother: beholde, this childe is appointed for the fall and riſing againe of many in Iſraell, & for a ſigne which ſhall bee ſpoken againſt.*
		35. *Yea, and a ſworde ſhall pierce through thy ſoule, that the thoughtes of many hearts may be opened.*
		36. *And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a greate age, and had liued with an husband 7. yeares from her virginitie.*
		37. *And ſhee was widowe foure ſcore and foure yeares, and went not out of the temple, but ſerued God with faſtings and prayers, night and day.*
		38. *She then comming at the ſame inſtante vppon them, confeſſed likewiſe the Lord, and ſpake of him to al that looked for redemption in Ieruſalem.*
		39. *And when they had performed all thinges according to the law of the Lord, they returned into Galile, to their owne citty Nazareth.*

33. *And Ioſeph & his mother.* Luke doth not ſay that they were amazed as at a new or a ſtrange matter, but that they reuerently cõſidered, & with due eſtimatiõ embraced this propheſie of the holy Ghoſt, out of the mouth of Simeõ, that they might more & more profit in the knowledge of Chriſt. And we are taught by this exãple, after we are once inſtructed in a right faith, to gather what ſmall helps ſoeuer may ſeeme to auaile for the conformation of the ſame: for he hath then rightly profitted in the word of God, who ceaſeth not to eſteeme whatſoeuer he daily readeth or heareth, for the continuall furtherance of fayth.

34. *And Simeon bleſſed them.* If thou referreſt this to Ioſeph & Mary, there is no difficultie in the matter, but becauſe Luke ſeemeth to comprehend with thẽ Chriſt, it may be demaunded by what right Simeon tooke vpon him this office of bleſſing, for the leſſe is bleſſed of the greater, as the Apoſtle teacheth. Heb. 7. 7. Furthermore, it ſeemeth to be abſurde, that any mortall man ſhould cõceiue prayers for the ſonn of God, I anſwer that the Apoſtle doth not ſpeake of euery bleſſing, but of the prieſtes only, for men otherwiſe do bleſſe one another. And it is more probable that Simeon as a priuate man, and as one of the common ſort of the people bleſſed them, rather then as a publike perſon: for as it is ſaide before, he was neuer called a prieſt. But there is no abſurditie if we ſay that he prayed for the happie ſucceſſe of the kingdome of Chriſte, becauſe the ſpirit in the Pſalme, commaundeth this maner of bleſſing to all the godly. *Behold this childe is appointed.* Simeon properly directeth this ſpeech to Mary, yet it generally belongeth to all the godly. The holy Virgine had neede of this admonition, leaſt that ſhe triumphing at theſe pleaſant beginninges, as it commonly commeth to paſſe, ſhoulde bee the leſſe able to beare the ſorrowes that were to come. And alſo, leaſt ſhee ſhoulde hope that Chriſte ſhoulde bee receiued with the generall fauour of all the people, but rather that ſhee might bee armed with inuincible ſtrength of the minde againſt all contrary blaſtes. But yet the ſpirite of God woulde deliuer a generall doctrine to all the godly that they beholding the worlde with wicked contumacie reſiſting Chriſte, ſhoulde not bee ſhaken nor broken with ſuch harde dealing. Wee knowe howe grieuous and ſore a hinderance the vnbeliefe of the worle is vnto vs, but it behooueth vs to ouercome it, if wee will beleeue in Chriſte Ieſu: for the eſtate of menne was neuer brought to ſo good paſſe, that the greater parte ſhoulde follow Chriſte. Wherefore it is neceſſary that whoſoeuer ſhoulde giue their names to Chriſte ſhoulde bee inſtructed in theſe principles, and armed with theſe defences, that they may continue in his fayth. But this was a moſt grieuous temptation, that Chriſte was not knowne of his owne. Nay he was contumeliouſly reiected from that people, which boaſted themſelues to be the Church of God. And eſpecially for that the Prieſtes and the Scribes which hadde the gouernement of the Church, were his moſt deadly enemies. for who woulde thinke that hee was their king, that ſhould ſee him ſo vnworthily & reprochfully reiected from them? Therefore Simeon doth not without cauſe foretell that Chriſt was appointed for the fall of many, and thoſe of the people of Iſraell. And the meaning is, that hee was ordayned of God, that hee ſhoulde ouerthrow and caſt many downe headlonge. But it is to bee noted that the fall roſe hereof, that the vnbe-

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leeuers ſtumbled at him, the which is ſhortly after declared, where Simeon calleth him a ſigne to be ſpoken againſt. Therefore becauſe the vnbeleeuers are rebels vnto Chriſt, they ſtrike themſelues againſt him, whereof followeth their fall. And it is a Metaphore fetched from a marke or butte, at the which archers doe ſhoote, as if that Simeon ſhould haue ſayd: Heereby is the malice of men perceiued, nay the wickedneſſe of all mans witte, that all men had made a conſpiracie, and ſhould ſtirre and crie out againſt the ſonne of God. For there coulde not bee ſuch a conſent of the worlde to ſpeake againſt the Goſpel, except it were as a naturall diſcord betweene the Sonne of GOD and thoſe men. And though the enemies of the Goſpell diſagree amongſt themſelues, ſo as their ambition and furie carieth them into diuers factions: and factiouſly are deuided into diuerſe fantaſies, as the varietie of their ſuperſtitions which ſeperateth the Idolaters is manifolde, Yet in this they all agree, that they may withſtand the Sonne of God. Wherefore it is truely ſayde, that it is too euident a token of the wickednes of man, for that euer it withſtandeth Chriſt. And though it be an incredible wonder, that the worlde ſo riſeth againſt his creator: yet becauſe the Scripture foretolde that it ſhould ſo be, and reaſon openly ſheweth, that when men were once eſtranged from God through ſinne, they alwaies flee from him, there is no cauſe why ſuch examples ſhould diſturbe vs, but rather that our faith being furniſhed with ſuch armes, ſhould buckle it ſelfe forwards to fight with the reſiſting of the worlde. Furthermore, becauſe that God had then gathered Iſraell to himſelfe out of the whole world, & now that there is no more difference betweene the Iew and the Grecian: It was conuenient that that ſhould now come to paſſe, which wee reade ſhould then bee done.

Eſayas had ſayd in his time, chap. 8. 14. Behold, the Lord ſhall bee as a ſtumbling ſtone, and as a rocke to fall vpon, to the two houſes of Iſraell: from that time the Iewes neuer almoſt ceaſed to ſtrike againſt God, but their moſt violent conflict was againſt Chriſt. Now, they which call themſelues Chriſtians, do imitate the ſame furie. Nay, they which proudly arrogate to themſelues the ſupremacie of the Church, doe often bend that power they haue, to oppreſſe Chriſt. But let vs remember that they ſhall nothing preuaile, but that at the length they ſhall be broken and torne in peeces. For vnder the word of *Falling downe*, the ſpirite doth ſo pronounce a puniſhment vpon the vnbeleeuers, that wee might learne to goe farre from them, leaſt companie ſhoulde wrappe vs in the ſame deſtruction. And Chriſt is not therefore any leſſe to be beloued, for that hee riſing, many fall downe: for the ſauour of the Goſpell ceaſeth not to bee pleaſant and acceptable to God, although it be deadly to the wicked worlde.

If any man demaund how Chriſt can bee an occaſion of falling to the vnbeleeuers which now are deſtroyed without him: The anſwere is eaſie: they periſh twice that willfully depriue themſelues of that ſaluation offered them from God.

Therefore the fall ſignifieth a double puniſhment which remaineth for all beleeuers, after that wittingly and willingly they haue ſtriuen with God.

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And riſing againe. To the former clauſe this comfort is oppoſed, that it might mittigate the matter odious to our ſenſe: for this is ſorowfull to be heard if nothing elſe were added, but that Chriſt ſhould bee a ſtone of offence, which through his hardneſſe ſhould breake and rend in peices a great number of men. Therefore the Scripture calleth vs backe to his other office, that the ſaluation of men hath the foundation in him, as Eſayas 8. 13. alſo ſpeaketh: Sanctifie the Lord of hoaſtes, let him be your feare, and he ſhall bee vnto you as a Sanctuary, or a defenſed tower. And Peter ſpeaketh more plainely: to whom yee come as vnto a liuing ſtone diſalowed of men, but choſen of God and precious: and yee as liuely ſtones are built, 1. Pet. 2. 4. for ſo it is contayned in the Scripture: Behold I put in Sion a cheife corner ſtone, proued, elect, & precious, and hee that beleeueth therein ſhall not be aſhamed, vnto you therefore which beleeue it is precious, but to them which beleeue not, the ſtone which the builders diſalowed. &c. Therefore leaſt this title wherein Chriſt is called the ſtone of offence, ſhould make vs afraid of Chriſt, he preſently on the contrary ſide affirmeth, that hee is alſo called the corner ſtone, whereby the faith of all the godly is ſuſtained: nay, hee would put vs in mind: that that is but accidentall, and that this is naturall and proper. Furthermore, it is worthy to be noted, that Chriſt is not called the ſtay or proppe of the godly, but the riſing, for the eſtate of men is not ſuch, as it were expedient for thē to remaine in the ſame: therefore it behoueth them firſt to riſe from death, before they can begin to liue.

35. *Through thy ſoule.* This admonition auayled to the confirming of the minde of the holy virgin, leaſt ſhee ſhould bee throwne downe with ſorow, when the time for thoſe bitter conflictes were come which ſhee ſhoulde paſſe through. But although her faith was ſhaken and troubled with diuers temptations, yet the moſt bitter ſtrife ſhe had, was with the croſſe, whereby Chriſt ſeemed as one vtterly extinguiſhed. And although ſhe was neuer ſwallowed vp of ſorrow, yet her breaſt was not ſo ſtonie, but that it was greiuouſly wounded, for the conſtancie of the Saints doeth much differ from vnſenſiblenes. *That the thoughts of many hearts may be opened.* Some ioyne this ſentence with that clauſe which goeth ſomewhat before, that Chriſt was appoynted for the fall. &c. and they include in a parentheſis, that which we laſt expounded of the ſword, but in my iudgemēt it were better to refer it to the whole ſentence. And that word *That*, is not here properly a cauſall, but only noteth a clauſe following: for whē the light of the Goſpell ſhineth, & then perſecutions ariſe, withall are the affections of the heart opened which before were hid: for ſuch are the cloakes of mans diſſimulatiō, that without Chriſt they are eaſily hid. But Chriſt through his light wipeth away all their fained excuſes, and layeth their hypocriſie naked. Therefore this office of right is attributed vnto him, that he laieth open the ſecrets of the heart: but where the croſſe followeth the doctrine, he ſearcheth the hearts more to the quicke. For they which in outward profeſſiō do embrace Chriſt, they abhorre from ſuffering the croſſe, & becauſe they ſee the Church ſubiect to diuerſe troubles, they eaſily forſake their ſtanding.

36. *There was a Propheteſſe one Anna.* Luke onely maketh mention of two, by whome Chriſt was receiued, and that for this purpoſe, that we might

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learne to preferre that which is of God, before all the world, though it bee but ſmall. The Scribes and the prieſtes had then great renowne. But ſeing that the ſpirit of God remained vpon Simeon & Anna, wherof the prieſtes were vtterly diſtitute, theſe two onely deſerue more reuerence, then the whole company of them, which are onely lift vp in pride with vaine titles: for this cauſe is the age of Anna expreſſed, and ſhe adorned with the title of a Propheteſſe. Thirdly, there is noted a notable teſtimony of her godly holines of life. For theſe are the things which by right get authority and eſtimation. And truly the diſguiſed renowne and vaine pompe deceiueth none other, but them which for the vanitie of their witte, are addicted to fantaſticall deceites. It is ſaid that ſhee liued 7. yeeres with her husband from her virginitie, that wee might know that ſhe was a widow euen in the flower of her age: for being a yong maide ſhe was married, and ſhortly after ſhe loſt her husband. And by this circumſtance, that ſhee abſtained from a ſecond mariage, hauing as yet a luſty body, encreaſeth the praiſe of her chaſtitie: yet that which followeth may be expounded two wayes, that ſhe was a widow almoſt of foure ſcore and foure yeares: that is, that there was ſo much time paſſed in her widowhood, or that ſhe had liued ſo long. If thou accounteſt foure ſcore & foure from her widowhood, it muſt follow that ſhe was aboue a hundred yeare olde, but I leaue this indifferent. And that the ſpirit of propheſie did as yet ſhine in ſome fewe, the doctrine of law and the Iewiſh religion was as it were by theſe ſignes approoued, vntill Chriſt ſhould come: for that it was neceſſary in ſuch a vaſte waſteneſſe of religion, that the elect of God, ſhould be ſtayed with theſe helpes, leaſt they ſhoulde fall away.

37. *Shee went not out of the Temple* It is an hyperbolicall kinde of ſpeach, yet the ſenſe of it is plaine, that Anna was almoſte continually in the Temple. Luke addeth that ſhee worſhipped GOD with faſtinges and continuall prayers, whereof wee gather that ſhee frequented not the temple, as if with this bare going thither ſhee woulde diſcharge her dutie, but alſo that ſhee vſed other exerciſes of godlineſſe. But it is worthy to bee noted, that one and the ſame rule is not here preſcribed to all: neither ought theſe thinges bee drawne into a generall example, which are heere prayſed in this widowe woman, for it behoueth vs wiſely to diſcerne what appertayneth to euery mannes calling: for fooliſh emulation hath filled the worlde with Apes, while ſuperſtitious men doe more greedily then wiſely ſnatch vnto themſelues, whatſoeuer they heare prayſed in the Saintes, as though that as there are diſtincte degrees of orders, ſo there were not alſo a choyce to bee hadde of woorkes, that euery one might anſwer to his ſeuerall calling. That which is heere ſpoken of Anna, Paule doth eſpecially reſtraine to widowes, therfore maryed folkes ſhall do very prepoſterouſly, if they ſhould frame their life after an vnlike example: yet there remaineth a doubt, that Luke ſeemeth to eſtabliſh part of the worſhip of God in faſtinges. But it is to bee noted, that of thoſe woorkes which belong to the worſhippe of God, ſome are required ſimply, and (as they ſaye) are neceſſary of themſelues, and there are others which are to bee referred to this ende, that they might ſerue thoſe former. Prayers doe properly appertaine to the worſhippe of God: and faſting is an inferiour ayde, which is no otherwiſe approoued of God, but as it helpeth

peth the endeuour and zeale of praying: for the rule is to be holden, that the offices of men are to be esteemed by the right and lawfull end. The distinction also is to be holden, that God is directly worshipped with prayers and not with fastings, but in consideration of that which followeth. And it is not to be doubted but this holy woman vsed her fastinges, to lament for the calamitie of the Church that then was.

39. *Confessed likewise.* Luke cõmended the holy melodie, which resounded in the tongues of Simeon & Anna, that the faithfull might mutually exhort themselues with one mouth to sing the prayses of God, & that some should likewise answer others. When hee saith that Anna spake vnto all that looked for the redemption, he againe noteth the small number of the godly: for the chiefe head or foundation of fayth was put in this expectatiõ, & it appeareth that there were but fewe which nourished the same in their mindes.

39. *They returned into Galile.* I doe easily graunt that the iourney into Egypt was betweene these. And that which Luke sayth that they dwelt in their owne citty Nazareth, was in order of time after the flight into Egypt, which Matthew reporteth. Furthermore, if it be not absurde to haue that omitted by one Euangelist, which is declared by an other, there is also no let, but that wee may say that Luke cutting off that time, whereof he had appointed to make no mention, passed ouer to the history following: but yet I assent not to their comment which faigne that Ioseph & Mary after they had performed the sacrifice of purgation, returned to Bethlehem, that they might dwell there. For they foolishly imagine that Ioseph had a dwelling place there, where hee was so vnknown, that he could not finde a place to remaine in as a guest. Neyther doeth Luke vnaduisedly call Nazareth as wel his citty as Maryes, wherby we gather that hee neuer dwelt in Bethlehem, although hee sprange or rise from thence. But of the order of times I will presently speake more fully.

Matthew 2.

13. *After their departure, beholde the Angell of the Lorde appeared to Ioseph in a dreame, saying: Arise, and take the babe and his mother, and flee into Egypt, and bee there till I bring thee worde, for Herode will seeke the babe to destroy him.*

14. *So hee arose and tooke the babe and his mother by night, and departed into Egypt.*

15. *And was there vnto the death of Herode, that it might bee fulfilled, which was spoken of the Lorde by the Prophet, saying: out of Egypt haue I called my sonne.*

16. *Then Herode seeing that bee was mocked of the wise men, was exceeding wroth and sent foorth and slew all the male children that were in Bethlehem, and in all the coastes thereof, from two yeares olde and vnder, according to the time which he had diligently searched out of the wise men.*

17. *Then was that fulfilled which was spoken*

Marke. | Luke.

by

by the Prophet Ieremias, ſaying.

18. *In Rama was a voyce heard, mourning and weeping, and great lamentation, Rachell weeping for her children and would not be comforted, becauſe they were not.*

13. *After their departure.* How many dayes there were betweene the departure of the wiſe men, and vntill the time that Ioſeph was commaunded to flee into Egypt it is vnknown, neyther is it any great matter: but that it is probable that the Lord ſpared Marie vntill ſhee were ſtrong out of her childebed, that ſhee might be able to take her iourney. And this was the wonderful counſell of God, that hee woulde preſerue his Sonne by flight: and it is not to bee doubted but that the minde of Ioſeph was ſhaken with dangerous temptations when as there was no hope ſhewed him but onely by flight: for in flight there was no token of the help of God, then it was very vnlikely that he which ſhould be the ſauiour of all men could not be preſerued but by the ayd of a mortal mã. But the Lord held this moderation in preſeruing his ſonne, that he might ſhew ſome ſignes of his heauenly power, and yet he ſhewed not the ſame ſo euidẽtly, but that it ſhould lie hid vnder a forme of infirmitie: for as yet the time was not come that Chriſt ſhould be openly glorified. It is an euident ſhewe of the Deitie, in that the Angell foretelleth a matter hid and vnknowne to men: and it appertaineth to the infirmitie of the fleſh, whereunto Chriſt was become ſubiect, in that he commandeth to defend the life of the childe by flight and baniſhment, but heereby we are taught that God doth not alwayes preſerue his children by one meane, but now he ſheweth his power gloriouſly, and now againe he ſheweth ſome little ſparkes of the ſame from vnder obſcure couerings or ſhadowes. Now this wonderfull maner of preſeruing the Sonne of GOD vnder the croſſe, doth teach that wee doe wickedly, which doe deſcribe a certaine way to God. Therefore let vs ſuffer our ſaluation to be furthered of him by diuers meanes, neyther let vs refuſe to bee humbled, that thereby hee may the better ſhew forth his glory. But eſpecially wee muſt not flee the croſſe, wherewith he exerciſed his ſonne euen from his firſt infancie. Furthermore this flight is a part of the fooliſhneſſe of the croſſe, but which excelleth all the wiſedome of the worlde. That the ſauiour of Iudea might come foorth in his time, he is enforced to flee out of the ſame, and Egypt nouriſheth him, from whence neuer any thing came before, but that which was deadly to the church of God.

Who is not amazed at this ſo ſodaine a worke of God? Againe hereof gather the certaintie of the dreame, in that Ioſeph preſently obeieth the commandement of the Angell, for his readineſſe to obey, doth plainly ſhew that he doubted not, but that he had God for the authour of his flight which hee was about to take. Yet this may ſeeme to riſe vppon diſtruſt, becauſe that hee haſteth ſo ſpeedily, for this fleeing alſo in the night cannot be without feare: but the excuſe is eaſie. He ſaw that the meanes which God had ordained for their preſeruation, was very meane and baſe, therefore hee gathereth that it is lawfull for him fearefully to flie in the night, as vſe is in extreame daungers,

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ſo it behoueth vs alwayes to moderate our feare at the warninges of God, to the which if the Lord conſent, it ſhall not be againſt our faith *Bee there till I bring thee worde.* By theſe wordes the Angell declareth that God hath care of the life of the child, yea euen for the time that is to come, and Ioſeph had need of this confirmation, that he might be certainly perſwaded that GOD would not onely be a guide to him in this iourney, but alſo that he would bee a continuall keeper of him in baniſhment. And by this meanes the Lord woulde ſtay many cares which might trouble the minde of the godly man, that hee might remaine quiet in *Egypt*: for otherwiſe no moment of time ſhould haue paſſed without diuers torments, when as he ſhould diſcerne and ſee himſelfe depriued not onely of the inheritance promiſed of God to all the Saints, but of the temple, the ſacrifice, the publike profeſſion of the faith, & ſhould remaine amõgſt the moſt wicked enemies of God, and in a deepe whirlpoole of ſuperſtitions. He carried with him in the perſon of the infant, what good things ſoeuer the fathers hoped for, or that the Lord had promiſed them: but becauſe he had not as yet profited ſo much in the faith and knowledge of Chriſt, he had neede to be vpholden with this commaundement: Bee there vntill I bring thee worde, leaſt that it ſhould be troubleſome to him to languiſh amongſt the Egyptians, baniſhed out of his countrey.

15. *Out of Egypt haue I called my ſonne.* Becauſe that Mathew ſayth that the propheſie was fulfilled, many haue thought that the Prophet meant nothing but that which is expreſſed, and they imagined this ſenſe to themſelues, that the Iewes doe fooliſhly, while they reſiſt and endeuour to oppreſſe the Sonne of God, becauſe the father will call him out of Egypt. And in this maner do they wickedly wreſt the wordes of the Prophet, whoſe purpoſe is to make the Iewes guiltie of vnthankefulnes, which from their firſt infancie and beginning haue founde God a louing and a bountifull father, yet they forthwith prouoke him with newe ſinnes. Therefore let this be out of controuerſie, that this place ought not to bee reſtrayned to Chriſt: neyther yet is it wreſted by Matthewe, but aptly applyed to the preſent purpoſe. Thus ought the words of the Prophet be vnderſtoode, when Iſraell was but a childe I brought him out of that miſerable captiuitie wherein hee was drowned. Firſt hee was like to one dead, and Egypt was to him in ſtead of a graue, and I brought him from thence, as one brought out of the graue, & did bring him into the light of life. And the Lord ſayth ſo for good cauſe, for that deliuerance was a certayne birth of the people, for then were the tables of adoption made openly, when as by the lawe proclaimed, hee was receiued into the charge of GOD, a prieſtly kingdome, and a holy nation, when as hee was ſeperate from all other people: to be ſhort when as the Lorde erected a tabernacle to himſelfe, that he might dwell in the midſt of him. So that then the wordes of the Prophet are of this force, as if he ſhould haue ſayd, the people were pulled out of Egypt no otherwiſe, then as out of the deepe ſwalow of death. Nowe the redemption brought by Chriſt, what was it elſe then a reſurrection from death, and the beginning of a newe life: for then was the light of ſaluation almoſt extinguiſhed, when as God in the perſon of Chriſt, begate againe the Church vnto himſelfe. Then in her head came the Church out of Egypte, euen as

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the whole body was brought from thence before. And this Analogie causeth that it seemeth not absurd, that Christ should passe some time of his childhoode in Egypt. But rather so much more glorious was the grace and power of God, and his wonderfull counsell did so much more shine foorth, because that light came out of darkenesse, and life from out of the hilles: for otherwise the reason of flesh might be amazed, namely that the redeemer should come out of Egypt. Mathew therefore declareth that it is no newe or strange thing, that God should call his sonne from thence. And this rather auayleth for the confirmation of our faith, that as in times past, so now againe the Church of GOD should come out of Egypt. In this was the diuersitie, that in times past the whole people were shut vp in the pryson of Egypt: but in the second redemption, only the head of the Church lay hid there, but caried included in him the saluation and life of all men.

16. *Then Herod seeing.* Mathew speaketh of the iudgement and opinion of Herod, who thought himselfe deceiued by the wisemen, because they woulde not be the ministers of his crueltie. He rather, was taken in his owne subtiltie, who vnfaithfully had fained, that he also was minded to worship the newe king. But ther is no mention made of this historie in Iosephus. Only Macrobius in his second booke *Saturnaliorum*, reporting the iestes and mery sporting sayings of Augustus, sayth when he heard that at the commandement of Herod, the children in Syria vnder two yeare old were slaine, and in that sturre his owne Son was also slaine: I had rather (sayd he) be Herods hogge then his Son. But let the authoritie of one Mathew aboundantly satisfie vs. This offence so famous ought not to haue beene omitted of Iosephus. Yet it is no maruell that he saith nothing of the infants, who very lightly and obscurely toucheth as detestable an example of crueltie, that almost at the same time he slew all the iudges, which they called *Sanhedrim*, least there might remaine any remnant at all of the stock of Dauid. And I doubt not, but that by the same feare he was driuen to both these murthers. Yet there is a question moued of the time: for when Mathew saith that they were slain which were two yere old & yonger, according to the time hee had searched out of the wise men: whereof it may be gathered that Christ was about that age, or at the least that he was not farre from the poynt of two yeare olde. Some drawe this further then so, affirming that Christ was almost at that age at that time that the wisemen came: but I denie that the one of these may be gathered by the other. How fearefull Herod then was, when the rumour was spread among the common people of the newe borne king wee haue seene a little before, and seeing that feare then stayed him that hee durst not sende some priuie traitour to search out the cause, there is no cause why we should maruell that hee was for a time restrained from so odious and so cruell a slaughter: especially sith the late report of the comming of the wisemen was as yet fresh & new. And certainly the coniecture is probable, that he deferred the execution of that villanous offence which he had in his minde, vntill he saw occasion, & it may be that the iudges were first slaine of him, that the people being without their captaines, he might without controlment compell them to beare any thing. Whereby it may be gathered that they vse a friuolous argument, which say that Christ was two yeare olde when hee was wor-

ſhipped of the wiſe men, becauſe that according to the time wherein the ſtarre appeared, Herod ſlew the children of two yeare olde and ſomewhat vnder, & fooliſhly they take it as granted, that the ſtarre appeared not vntill the Virgin was deliuered. But it is much more likely to bee true, that they were warned before, and that they tooke their iourney about the natiuitie of Chriſt, that they might finde and ſee the infant newe borne in his ſwathling bands, or in his mothers lappe. And that aboue the reſt is a childiſh deuice, that they came out of ſome vnknowne country, and as it were out of an other worlde, ſo that they had almoſt ſpent 2. yeares in their iournie. Furthermore, thoſe thinges which Oſiander bringeth, are rather to bee laughed at, then neede any confutation. But in this text of the hiſtorie which I propoſe, there is no inconuenience, that the wiſe men came before the time of her childebed was paſſed ouer, and they ſought a king which was borne, and not one which was nowe two yeare olde, and that Ioſeph (they being returned into their country) fled away by night, but yet in paſſage of his iourney he executed at Ieruſalem that duty of religion which by the law of the Lord was preſcribed. (And culd he in ſo populous a city, wherunto there was a continual concourſe of people out of al places, be ſafe from danger)? that when he was gone into Egypt, Herod carefully conſidered of his danger, and at the length the boyle of his crueltie brake, which hee had nouriſhed within him aboue a yeare and a halfe: for that aduerbe *Then*, doeth not alwayes ſignifie a continuance of time in the ſcripture, but is often vſed where there is a long diſtance of things.

18. *In Rama was a voyce.* It is certaine that the Prophet deſcribeth the deſtruction of the tribe of Beniamin, which came to paſſe in his time, for hee had foretold the cutting off of the tribe of Iuda, whereunto the halfe tribe of Beniamin was annexed. He aſcribeth the mourning to Rachel which was dead, by the figure *proſopopeia*, which auaileth much to the mouing of affections. But Ieremias bringeth not in theſe Rethoricall colours, only for the ſetting forth of his oration, but becauſe the hardnes and ſluggiſhnes of the liuing could not otherwiſe be corrected, then by calling the dead after a ſort out of their graues to lament for the vengeance of God, which they that liue, vſe for the moſt part to haue in deriſion. And ſith that propheſie of the prophet was fulfilled at that time: Mathew doth not vnderſtand it, as if it were there foretolde what Herod ſhould do: But that at the comming of Chriſt that lamentation ſhould be renewed, which the Beniamites had vſed many yeres before, and ſo he would meete with an offence, which might trouble and ſhake the mindes of the godly: namely, that no ſaluation was to be hoped for from him, for whoſe ſake theſe infants were ſlaine aſſoone as he was borne. Nay, this ſeemed to be an vntowarde and vnhappie propheſie, that the birth of Chriſt ſhoulde kindle a greater flame of crueltie, then was wont to burne in moſt ſeuere warres with enemies. And as the prophet promiſeth a reſtoring, were a nation was cut vp euen from the very infantes: ſo Matthew declareth, that that deſtruction ſhall not hinder, but that Chriſt ſhall ſhortly after appeare as a redeemer of all the people: for wee knowe that all that chapter is filled with moſt ſweete conſolations. And after that funerall complaint, there preſently followeth, refrayne thy voice from weeping, and thine eyes from teares, for thy worke ſhall be rewarded,

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and there is hope in thine ende. Therefore this similitude is there of that former destruction executed vppon the tribe of Beniamin with this second, that both of them was a signe of saluation that shoulde be restored.

Matthew. 2.

19. *And when Herode was dead: beholde, an Angell of the Lorde appeareth in a dreame to Ioseph in Egypt.*

20. *Saying, arise, and take the babe and his mother, and goe into the lande of Israell: for they are dead which sought the babes life.*

21. *Then hee arose vp, and tooke the babe and his mother, and came into the land of Israel.*

22. *But when he heard that Archelaus did raigne in Iudea, in stead of his father Herode, hee was afraid to go thither: yet after hee was warned of God in a dreame, he turned aside into the parts of Galile.*

23. *And went and dwelt in a citty called Nazareth, that it might be fulfilled which was spokē by the Prophets, which was, that hee should be called a Nazarite.*

Marke.

Luke.

19. *When Herod was dead.* In these words is the cōstancy of the faith of Ioseph shewed, in that he remained in Egypt, vntil he was againe by the cōmandement of God called backe into his coūtrey: whereby we see that the Lord neuer forsaketh his, but that he helpeth thē in time cōuenient. But it is probable that Ioseph presently after the death of Herod returned out of Egypt, before that Aug. Cæsar by his decree had apointed Archelaus ruler of Iudea: for by his fathers wil he was apointed to succeed in the kingdō, yet he abstained frō the name of a king, being admonished that this depended vpō the wil & apointment of Cæsar yet he gouerned al things, thē he went to Rome & got the same cōfirmed: only the name of a king was denyed him, vntil by deeds he should deserue the same. But Philip was gouernour of Galile, a man of a soft wit & almost like a priuate man. Therfore Ioseph by the aduise of the angel, went into his country, because that there was lesse danger vnder a prince not giuē to bloud, which louingly norished his subiects. Also the purpose of God is alwayes to be had in memory, in that he kept his son alwayes frō the beginning vnder the exercises of the crosse, because that this was the way wherby he should redeem the church: & for that cause tooke he vpon him our infirmities, & was subiect to dangers, and endangered with feares, that by his diuine power he deliuering the Church from thē, he might giue it euerlasting peace: Wherefore his danger was our safetie, & his feare our assurance, not that he then could bee affraid by reason of his age, but because that through the feare of Ioseph and Mary hee was carried hither and thither, it might be worthily sayde, that our feares were layed vpon him, that he might obtaine a peaceable assurance for vs.

23. *That hee shoulde bee called a Nazarite.* Matthewe doeth not deriue a Nazarite of Nazareth, as if that this were the proper and certaine Etimologie, but it is onely an alluſion. But *nzir* signifieth one holy and

conſecrate to God, of *Nezar*, which is to ſeperate, & the Hebrewes call *Nezar* a flower. But it is not to bee doubted but that Matthew conſidered the former ſence: For we neuer read that the Nazarites were called flouriſhing: but ſuch as were conſecrat to the Lord, according to the preſcription of the law, which is in the booke of Numbers, chap. 6. 4. Therfore this is the meaning. Although that Ioſeph was driuen by feare into a corner of Galile: yet God had a further purpoſe in his counſell, and thereby was the citty of Nazareth ordayned for him to dwell in, that he might worthily beare the name of a Nazarite. But it is demaunded by which of the Prophets this name was giuen to Chriſte, ſith in no place there remaineth any ſuch teſtimony. To ſome it ſeemeth ſufficient, that the ſcripture doth oft call him holy, but this is too cold an anſwer. For Matthew, as wee ſee, doth ſtand vpon the word, and hath reſpect vnto the old Nazarites, who had a peculyer kinde of holineſſe: as if he ſhoulde ſay, that it was meete that that ſhould bee fulfilled in the perſon of Chriſte, that was then ſhadowed in the Nazarites, who were as the firſte fruites choſen vnto GOD, Yet it remaineth to ſearche where the Prophetes ſay, that this name was giuen to Chriſte. Chryſoſtome becauſe hee cannot vndo the knotte, cutteth it thus: ſaying, that many of the bookes of the Prophetes are loſt. But that anſwere hath no colour in it: for although the Lorde, that hee might puniſh the ſluggiſhneſſe of the olde people tooke from them ſome parte of the ſcripture, or cut away ſome part that was not ſo neceſſary: yet ſince the comming of Chriſt nothing was loſt. And very vnlearnedly is that place of Ioſephus brought for this purpoſe, where he ſaith, that there were two bookes left by Ezechiell. For that which Ezechiel prophecieth of a new Temple and of a kingdome, is euidently diſtinguiſhed from the former propheſies, and maketh as it were, a new volume If that at this day wee haue all thoſe bookes of Scripture remayning and ſafe, which were extant in Matthewes time, it is neceſſary that this teſtimony of the Prophet, which he citeth ſhoulde be found in ſome place.

But amongſt them all, in my iudgement, Bucers opinion is moſt right, who thinketh that the place out of the booke of Iudges, chap. 13. 5. is here noted. And there is mention made of Sampſon, but becauſe that Sampſon is not called a redeemer of the people, but as hee was a figure of Chriſt, and the deliuerance brought by his hand and miniſterie, was a certaine token ſhadowing that full ſaluation, which at the length ſhoulde be brought vnto the world by the Son of God. Whatſoeuer the ſcripture ſpeaketh of Sampſon in good parte, is rightly referred to Chriſt. If any deſire to haue it plainer, Chriſte was the principall example, but Sampſon was an inferiour ſhadowe or figure of him: therefore when hee was cloathed with the perſon of the redeemer, wee muſt know that none of thoſe prayſes wherewith that excellent and diuine office was adorned, doth ſo properly belong to him as to Chriſte: for the Fathers taſted that grace of redemption, which through Chriſte is giuen vs to comprehende at the full. That Matthewe placeth this worde Prophets in the plurall number, the anſwere is eaſie, becauſe that booke of the Iudges was compoſed by diuers Prophetes. Yet I thinke, that that whiche is heere ſette downe of the Prophetes doth reache farther. For Ioſeph (who was a temporall preſeruer of the Church, and many wayes

bare

bare a figure of Chriſt, or was rather a liuely image of him) was called the Nazarite of his brethren, Gen. 49. 26. and Deut. 33. 16. Therefore God woulde that the excellent dignitie, whereof he had made a ſhewe in Ioſeph, ſhoulde ſhine in Sampſon, and he gaue him the name of a Nazarite, that the faithfull being inſtructed with theſe ſmall beginnings, might more diligently looke for their redeemer which was to come, who was to be ſeperate from all, that hee might be the firſt borne amongſt many brethren.

Luke. 2.

Matthew	Marke.	
		40 *And the child grew, and waxed ſtrong in ſpirit and was filled with wiſedome, and the grace of GOD was with him.*
		41. *Now his parents went to Ieruſalem euery yeare at the feaſt of the paſſeouer.*
		42. *And when hee was 12. yeare olde, & they were come vp to Ieruſalem after the cuſtome of the feaſt,*
		43 *And had finiſhed the dayes thereof, as they returned, the childe Ieſus remained in Ieruſalem, and Ioſeph knew not, nor his mother.*
		44. *But they ſuppoſing, that hee had beene in the companie, went a dayes iourney, and ſought him among their kinſfolke and acquaintance.*
		45 *And when they found him not, they turned back to Ieruſalem, and ſought him.*
		46. *And it came to paſſe three daies after, that they found him in the Temple, ſitting in the middeſt of the Doctours, both hearing them, & asking them queſtions.*
		47. *And all that heard him, were aſtonied at his vnderſtanding and anſweres.*

40. *And the childe grewe.* Mathew goeth preſently from the infancie of Chriſt to his manifeſtation. Luke heree reporteth one thing at the leaſt worthy to be remembred: that is, that Chriſt in the midſt of his youth gaue a ſhew of his office to come, or at the leaſt by this one exerciſe in his childehoode, hee would ſhew what he ſhould be hereafter And firſt he ſayth that he grew and waxed ſtrong in the ſpirit: by which wordes he declareth that the giftes of his minde did increaſe alſo together with his age. Whereby we gather that theſe profitings or increaſings are referred to his humane nature, for nothing can be added more to his Godhead. Yet it is demaunded whether hee did not excell in all fulneſſe of ſpirituall giftes, preſently after that he was conceiued in the wombe of his mother, for it ſeemeth to be abſurde that any thing ſhould bee wanting to perfection in the ſonne of God. Yet the anſwere is eaſie, if it derogateth nothing from his glory, that he was altogether humbled and layd lowe: then there can be no inconuenience to him in this, that as his will was to grow in body, ſo alſo to profite in minde for our ſake. And certainly, when the Apoſtle teacheth the Heb. 4. 15. that hee was like vnto vs in all thinges ex-

cepting ſin, without doubt he alſo comprehendeth this, that his ſoule was ſubiect to ignorance. This is the onely difference betweene vs & him, that thoſe infirmities which of neceſſitie are tied to vs, he tooke vpon him freely & of his owne will. Therefore Chriſt for the reaſon and eſtate of his age according to his humane nature, encreaſed in the free giftes of the ſpirit, that out of his fulneſſe he might impart to vs, becauſe we receiue grace out of his grace. Some which are too fearefull, reſtraine that which is ſayd heere to an outward ſhew and expound it, that Chriſt ſeemed to profite as though in deede hee increaſed, not in any new vnderſtanding. But the words ſound otherwiſe, and this error is yet more plainly confuted, when as ſhortly after Luke addeth. *The childe profited in age and wiſedome with God and men.* For it is not lawful to imagine that ther lay hid in Chriſt any vnderſtanding, which in ſucceſſe of time appeared vnto God. And it is not to be doubted but that the counſell of God was plainely to expreſſe how truly and perfectly Chriſt embraced all partes of a brotherly vniting with men, when he tooke vpon him our fleſhe. Neither doe wee by this meanes imagine him to be two: for although there was one perſon of God and man, yet it followeth not that whatſoeuer was proper to the Deitie, ſhould bee attributed to the humane nature. But for as much as it was neceſſary for our ſaluation, the ſonne of God kept his diuine power hid. And that which Ireneus ſayth, his Deitie reſting, he ſuffered his paſſion, I do not onely interpret it of his corporall death: but alſo of that incredible ſorrow & vexation of the ſoule, who vttered this complaint vnto him: my God why haſt thou forſaken mee? In ſumme, except a man ſhould denie Chriſt to be made very man, let him not be aſhamed alſo to confeſſe that hee willingly tooke vpon him all thoſe thinges which cannot be ſeperate from our humane nature. And it is fooliſhly obiected that ignorance could not light vppon Chriſt, becauſe it was the puniſhment of ſinne, for the ſame may be ſaid alſo of death: but rather the ſcripture affirmeth that he fulfilled the office of a mediator, becauſe that what puniſhmẽts ſoeuer wehad deſerued, he tooke from vs and laid vpon himſelfe. Furthermore they do very groſely and ignorantly, in that they make ignorance a puniſhment of ſin: for it cannot be thought, that Adam when he was yet ſound, knew all thinges. Neither do the Angels beare the puniſhment of ſin, when they are ignorant of any thing: Some conclude more ſubtily, that there was no ignorance in Chriſt, becauſe that ignorance is a fault. But theſe alſo doe take very euill a falſe and a vaine principle: for otherwiſe it were neceſſary for the Angels to be like to god that they might be without fault. Blindneſſe or ignorance of a mans minde is a fault, and is worthily accounted as a part of originall ſinne: but here is no other ignorance attributed to Chriſt, then ſuch as may be in a man pure from all ſpot of ſinne. But when Luke ſayth that he waxed ſtrong in ſpirit, & was filled with wiſedome, he meaneth whatſoeuer wiſedome is in men, and dayly groweth in them, that it floweth out of this onely fountaine, that is from the ſpirit of God. That ſpeach which followeth (*the grace of God was with him*) is more generall, for it comprehendeth what excellencie ſoeuer was in him.

41. *Now his parents went euery yeare.* Heere is the godlineſſe of Mary and Ioſeph prayſed, becauſe that they diligently exerciſed themſelues in the outwarde woorſhippe of God. And they tooke not this yeerely iourney

ney vpon them rashly, but by the commandement of God: for in that the law only cõmandeth the males, that they shonld present themselues in the sight of God, it doth not wholy exclude women, but by permission spareth them. And by this note is pure religion discerned from vaine & wicked superstitions, for that she keepeth her selfe in obedience to God, and the commandement of his law: but the other wander after their own fansie beside the word of God, with out any certaine rule. And although the worship of the Temple was infected with many corruptions, & the priesthood saleable, and the doctrine filled with many errours: yet because that the ceremonies of the lawe did as yet flourish there, & they keepe the outward rite of sacrificing, as was appointed in the law, it behooued the faithful to testifie their fayth by such exercises. But the name of father is after the cõmon opinion of men, improperly giuẽ vnto Ioseph.

44. *That hee had beene in the company.* It appeareth by diuers places of the Scripture, that they which came on the feast dayes to the Temple to worship, did vse to make their iourney in great companyes. Wherefore it is no marualle if that Ioseph and Mary were not so carefull for the childe the first day. But after they shewe that they were not careless, neyther throughe sloth nor negligence.

46. *Sitting in the middest of the Doctours.* There must needs shine some beames of Gods glory openly in the childe, that he was allowed to sitte by those proud men. And although it bee probable that hee sate in some lower seate, rather then in the place of the Doctours: yet these proude disdainfull men would neuer haue giuen him the hearing in the publike assembly, except that some diuine power had compelled them, therefore this was but a signe of his calling, whose full time was not yet come. And therefore hee gaue them this onely taste, which presently men hadde forgotten, but that Mary kept it layde vppe in her heart, that afterwardes she might bring the same from thence with other treasures for the common vse of the godly. And these two thinges are to be noted, that all men marualled, because that they accounted it as a wonder, that a childe should frame his questions so aptly and fitly. Againe in hearing & demaunding, Christe himselfe rather played the parte of a scholler then of a maister. Because that as yet he was not called of his Father, that hee might professe himselfe a publike Doctour of the Church, he doth onely moue questions modestly to the Doctours. Yet it is not to be doubted, but that by this exercise hee nowe beganne to reproue their corrupt maner of teaching: for that which Luke addeth after of answers, I interpreat to bee vsed after the Hebrew maner, for any word or speach.

Matthew.	Marke.	Luke 2.
		48. *So when they saw him, they were amazed, and his mother sayd vnto him. Sonne why haste thou thus dealt with vs? Beholde, thy father and I haue sought thee with heauy hearts.*
		49. *Then sayde hee vnto them: Howe is it that ye sought me? knew yee not that I must go about my fathers businesse.*

50. *But they vnderſtoode not the woorde that hee ſpake vnto them.*

51. *Then he went downe with them, and came to Nazareth, and was ſubiect to them, and his mother kept all theſe ſayings in her heart.*

52. *And Ieſus increaſed in wiſedome and ſtature and in fauour with God and men.*

48. *His mother ſayd.* In my iudgement they are deceiued which thinke that the holy virgine ſayd ſo as boaſting of her authoritie. But it may bee that ſhee hauing him aſide, and no witneſſe being by, ſhe began at the length to expoſtulate with her ſonne, after that he was come from the aſſembly. Howſoeuer the matter was, ſhee was not caried away with ambition, but becauſe of her three dayes ſorrowe, ſhe vttered this complaint vnto him: yet that ſhe expoſtulateth as if ſhe was vniuſtly iniuried, doth plainly declare howe ready wee are by nature, hauing no regard of God, to defend our owne right. This holy virgine had rather haue died a hundred times then of ſet purpoſe of minde ſhee woulde prefer her ſelfe before God: but while ſhee cockereth her motherly ſorrowe, through inconſideration ſhe ſlideth into that fault. And truly by this example we are admoniſhed to ſuſpect all the affections of the fleſh, and howe needfull it is for vs to take heed, leaſt that we hold our right further then is conuenient, & being addict to our ſelues, we ſhould defraud God of his honour.

49. *Knew ye not.* Chriſt reprehendeth his mother worthily, yet he doth the ſame ſparingly & gently. The ſumme is, that the dutie which he oweth to God his father, is farre to be preferred before all obedience to men. Therfore thoſe earthly parentes doe ill, which ſorrowe that they are neglected in reſpecte of God. And hereof is a generall doctrine to be gathered. What ſoeuer is due vnto men, ought to be ſubiect to the firſt table of the law, that the power of God may remaine vntouched. So obedience is to be giuen to kings, to Parents and to maiſters: but no otherwiſe then vnder the power of God: that is, that nothing be taken or pulled from God for mans cauſe: neyther is our obedience then broken towardes menne, when as there is an eſpeciall regarde hadde of God. *About my Fathers buſineſſe.* By this woorde hee declareth that hee hath ſomewhat greater then manne. Hee alſo declareth the principall ende why hee was ſent into the worlde: namely, that hee might fulfill the office enioyned him of his heauenly father. But it is maruell that Ioſeph and Mary vnderſtoode not this anſwer who hadde beene taught by many teſtimonies that Ieſus was the ſonne of God, I anſwere: Though they were not altogether ignoraunt of the heauenly ſtocke of Chriſte, yet they vnderſtoode not in euery poynte that hee was occupied in fulfilling the commaundementes of the Father, becauſe that as yet his calling was not euidently made knowne vnto them. But in that Mary keepeth in her heart thoſe thinges, which as yet ſhee conceiueth not in the vnderſtanding of her minde, lette vs learne reuerently to take, and (as ſeede conceiued in the earth is nouriſhed) to lay vppe in our mindes thoſe myſteries of God, which as yet excell the capacitie of our minde.

51. *He was ſubiect to them.* This humblenes in that the Lord & head of Angels

Angelles willingly made himſelfe ſubiect to mortall creatures, did Chriſt take vpon him for our ſaluatiō. For ſo had the counſell of God determined, that for a time he ſhould be hidde vnder the name of Ioſeph, as vnder a ſhadow. And though no neceſſitie enforced Chriſt to this ſubiection, but that he might haue exempted himſelfe from the ſame: yet becauſe that vpon this condition hee had taken the nature of man vpon him, that he might be ſubiect to his parentes, & withal, hee tooke vpon him the perſon of a man and of a ſeruant, as concerning the office of a redeemer, this was his lawfull condition, ſo that it becommeth euery one of vs more willingly to beare that yoake, that ſhall be layd vpon vs of the Lord.

Matthew. 3.

1. *And in thoſe dayes, Iohn the Baptiſt came and preached in the wildernes of Iudea.*

2. *And ſaid, repent, for the kingdom of heauen is at hand.*

3. *For this is he of whō it is ſpoken by the Prophet Eſaias, ſaying, the voyce of him that cryeth in the wildernes, is, prepare ye the way of the Lord, make his pathes ſtreight.*

4. *And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes: his meat was alſo locuſtes and wild honney.*

5. *Then went out to him Ieruſalem and all Iudea, & all the region round about Iordan.*

6. *And they were baptiſed of him in Iordan, confeſſing their ſinnes.*

Marke. 1.

1. *The beginning of the Goſpel of Ieſus Chriſte, the ſonne of God.*

2. *As it is written in the Prophets: Behold, I ſend my meſſenger before thy face which ſhall prepare thy way before thee.*

3. *The voyce of him that cryeth in the wildernes is, prepare ye the way of the Lorde, and make his pathes ſtreight.*

4. *Iohn did baptiſe in the wildernes, & preach the baptiſme of amendment of life, for remiſſion of ſinnes.*

5. *And all the countrey of Iudea, & they of Ieruſalem went out vnto him, and were all baptiſed of him in the riuer of Iordan, confeſſing their ſinnes.*

6. *Now Iohn was cloathed with camels haire, and with a girdle of a skin about his loynes, & he did eat locuſts and wild honney.*

Luke. 3.

1. *Now in the fifteenth yeare of the raigne of Tiberius Ceſar, Pontius Pilat being gouernour of Iudea & Herod being tetrarch of Galile, and his brother Philip tetrarch of Iturea, & of the countrey of Trachonitis, & Lyſanias the tetrarch of Abylene.*

2. *When Annas & Caiphas were the high prieſtes, the worde of God came vnto Iohn, the ſon of Zacharias in the wildernes.*

3. *And hee came vnto all the coſts of Iordan, preaching the baptiſme of repentance, for the remiſſion of ſinnes.*

4. *As it is written in the booke of the ſayings of Eſaias the prophet, which ſayth, the voyce of him that cryeth in the wildernes is, prepare yee the way of the Lorde, make his pathes ſtreight.*

5. *Euery vally ſhalbe filled, & euery mountaine and hill ſhalbe brought lowe, and crooked things ſhall be made ſtreight, and the rough waies ſhall be made ſmooth.*

6. *And all fleſh ſhal ſee the ſaluation of God.*

Although that is parte of the Goſpell which wee haue ſet downe beefore out of Matthewe and Luke, yet it is not without a cauſe that Marke

accounteth the beginning of the Goſpell at the preaching of Iohn Baptiſt. For as it is recorded in the firſt of Iohn, that then the law and the prophetes were ended. The law and the Prophets to Iohn, and ſince the kingdome of GOD, Luke. 16 16. And to this very aptly agreeth the teſtimony of Malachy, which hee alleageth. The Lorde that he might the more incenſe the mindes of men to the deſire of the promiſed ſaluation, had ordayned for a time, that the people ſhould bee without new Propheſies, and we know that Malachy was the laſt of the lawfull and certaine Prophets. Alſo leaſt the hungry Iewes ſhoulde in the meane while faynt, hee exhorteth them that they ſhould keepe themſelues vnder the law of Moſes, vntill the promiſed redemption ſhould appeare. And hee maketh mention of the law onely, becauſe that the doctrine of the Prophets doth differ nothing from the ſame: but it was only an Appendix & more full expoſition, that the whole manner of gouerning the Church might depend vppon the law. And it is no new or vnaccuſtomed matter in the ſcripture, to comprehend the Propheſies vnder the name of the law: becauſe that all of thē were referred to them, as to their fountaine and principall poynt And the Goſpell was not an inferiour addition to the lawe, but a newe manner of teaching, which abiogateth that firſt. Malachy alſo diſcerning a double eſtate of the Church, appoynteth the one vnder the law, and beginneth the other vnder the Goſpell. For it is not to be doubted but that he meaneth Iohn Baptiſt, when he ſayth: Behold, I will ſend my meſſenger. becauſe (as it is nowe ſayd) here is an expreſſe diſtinction made betweene the law, and the newe order & eſtate of the Church, which was to bee in the ſame roome. In the ſame ſence he hadde ſayde a little before (that which is cited by Marke: for the places are very like) Behold I ſend Elyas the Prophet to you, before that great day of the Lorde ſhall come. Alſo, behold I ſend my meſſenger, who ſhall make cleane the way before me, then ſhall the Gouernour, whom ye ſeeke, come to his temple. Becauſe that he promiſeth in both theſe places a better eſtat of the church, thē was vnder the Goſpell, without doubt the beginning of the Goſpel is thereby noted. And before the Lorde ſhould come foorth to reſtore the Church, it is ſayde that a forwarner and cryer ſhoulde come before him, who ſhoulde declare that hee was at hande: whereby wee gather the abrogation of the lawe and the beginning of the Goſpell, properly to be ſet in the preaching of Iohn. But ſith Iohn declareth that Chriſte was cloathed with fleſh, both his natiuitie, and the whole hiſtory of his appearance is contayned vnder the Goſpell.

But here Marke declareth when the Goſpel began to to bee publiſhed, wherfore he doth not without cauſe begin at Iohn, who was the firſt miniſter of the ſame. And for this cauſe was it the will of the heauenly father to bury, as it were in ſilence, the life of his ſonne, vntil the time of his full reuelation ſhould come. Neyther was it done without the determinate prouidence of God, that the Euangeliſts ſhould paſſe by that whole time, that Chriſt lyued priuatly at home: and ſhould by and by paſſe from his firſt infancy to the thyrtie yeere of his age, wherein hee endued with the eſtate of a publike perſon, is openly ſhewed as redeemer to the worlde: but that Luke briefly toucheth aboute

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the twelfe yeare one ſigne and token what his calling ſhould be. And this eſpecially appertaineth for this cauſe: firſt, to knowe that Chriſt was very man, and then the ſonne of Abraham and of Dauid, which the Lord woulde teſtifie vnto vs.

The reſt which we haue ſet downe of the ſhepheardes, the wiſmen, and Simeon, doe appertaine to the prouing of his Deitie. And that which Luke declareth of Iohn and his father Zacharias, was as a preface to the Goſpell. Ther is no abſurditie in changing the perſon in the words of Malachy. Thus GOD ſpeaketh by the prophet: I ſend my meſſenger, and he ſhall prepare the waye before me. But by Marke the father is brought in ſpeaking to the ſonne. But we ſee that Marke had no other purpoſe, then that he might more fully declare the minde of the Prophet.

Marke giueth Chriſt the title of the ſonne of God, whom the other Euangeliſts witneſſed to be borne of the ſeede of Abraham and of Dauid, that hee might alſo be the ſonne of man. But Marke thereby declareth that no redemption can be hoped for, but from the ſonne of God.

Mat 3. 1. *In thoſe dayes.* Luke. 3. 1. *In the fifteenth yeere.* It cannot be gathered out of Mathew and Marke what age Iohn was of, when hee began to come abroad. But LVKE declareth euidently that he was then thirtie yere olde or there about. The olde writers of the Church declare almoſt with one conſent, that he was borne fifteene yeare before the deathof Auguſtus. His ſucceſſour Tyberius had now inioyed the Empire fifteene yeares when the ſame Iohn began to preach: therefore that time of thirtie yeares which I ſpake is gathered: whereby it alſo followeth, that he did not long execute the office of a teacher, but that in ſhort time he gaue place vnto Chriſt: for Chriſt as a little after wee ſhall ſee was alſo baptized when he was thirtie yeare olde, and then he was entred to the performāce of his office. But when Chriſt the ſunne of righteouſnes, preſently followed Iohn his morning ſtarre, or rather the morning, it is no maruaile if that Iohn vaniſhed away, that Chriſtes onely glory might be the more manifeſt. LV. *Pontius Pilate.* It is probable that this was the ſecond yeare of Pilate. For after that Tiberius had obtained the Empire, Ioſephus declareth in the eighteeenth booke of Antiquities, that he created Valerius Gratus gouernour of Iudea, placing him in the roome of Annius Rufus. And this putting one in an others roome, might fall out in the ſecond yeare of his gouernment. The ſame Ioſephus declareth that Valerius was gouernour of Iudea for the ſpace of eleuen yeares, therefore Pilate hadde holden that prouince aboue two yeare, when Iohn began to preach the Goſpell. This Herod whom Luke maketh Tetrarche of Galile, was the ſecond heire of Herod the great, who ſucceeded his father by will: for the gouernment of Iudea was giuen to Archelaus but when he was baniſhed by Auguſtus into Vienna, that portion fell into the handes of the Romans for a pray.

So Luke heere rehearſeth two of Herodes ſonnes: namely, Herode Antipas, who was made Tetrarch of Galile, and had in poſſeſsion, Samaria and Peræa, and Philip who was Tetrarch of Trachonitis and Iturea, raigned from the ſea of Tiberias or Geneſara, to the foote of Libanus, frō whence the floud Iordan ariſeth.

They

They vntruely imagine that Lyſanias was the ſonne of Ptolomeus Mennæus, who was king of Chalcis, who had beene ſlaine before by Cleopatra, about thirtie yeeres before the birth of Chriſt, as Ioſephus declareth in his fifteenth booke of antiquities. Alſo hee could ſcarſly haue beene his nephew, whom the ſame Ioſephus in the firſt booke of the warre of the Iewes reporteth to haue beene the kindler of the Parthian warre: for then hee ſhoulde haue beene aboue threeſcore yeere old. Furthermore, ſeeing that he ſtirred the Parthians to warre vnder Antigonus, he was of neceſſitie then growen to the ſtate of a man. But Ptolomeus Mennæus died not long after the ſlaughter of Iulius Cæſar, being entred into the office of the Triumuir betweene Lepidus, Antonius, and Octauius: as Ioſephus witneſſeth in the 14. booke. chap. 23. But this nephew of Ptolomeus, was called Lyſanias, as his father was, and hee might alſo leaue a ſonne of his own name Yet their errour is without queſtion to be reiected, which imagine that Lyſanias, who was ſlaine by Cleopatra ſhould liue threeſcore yeere after his death.

The name of Tetrarch is heere vſed improperly, as though the whole region ſhould be deuided into foure partes. But ſeing that in the beginning the countries were deuided into foure partes, and then that other changes followed: yet for honors ſake the name was ſtill continued: in the which ſenſe Pliny numbreth ſeuenteene Tetrarches of one region.

2. *Were the high prieſtes.* It is certaine that two high Prieſtes together at one time neuer occupied the prieſthoode. Ioſephus witneſſeth that Caiphas was made high prieſt by Valerius Gratus, a little before hee went out of the prouince. Wee reade nothing in Ioſephus, that ſhould be altered by Pilate, in that time that he gouerned Iudea: but when he was reſtrained of his authoritie, and was commaunded to goe to Rome to anſwere his cauſe, then at that time Vitellius, the gouernour of Syria dryuing Caiphas out, tranſpoſed the prieſthood to Ionathas, the ſonne of Anani, Antiq. 18. But that Luke nameth two high prieſts muſt not ſo be taken, as if the title were giuen to them both but becauſe that the one halfe of the honour of the prieſthood was in Annas, the high prieſtes father in law. Wherefore Luke declareth that matters were then ſo troubled and confounded, that there was then no one true and certaine high prieſt, but that through ambition and tyrannicall power, that ſacred office was torne in ſunder.

The word of God came. Before that Luke reporteth, as others doe, that Iohn entred the office of teaching, he ſayth, that he was called thereunto of GOD, that his miniſterie might beare authoritie with it. I ſee not why the interpreters had rather to tranſlate it vpon Iohn, rather then *To Iohn*: yet becauſe the ſenſe is not doubtfull, namely, that this ambaſſage was layd vp with him, and that the commandement of preaching was giuen vnto him, I follow the receiued tranſlation. Hereby gather that there are no true teachers, but to whom that office is enioyned of God. Neyther doth it ſuffice to haue the word of GOD, except there be alſo an eſpeciall calling.

That Matthewe and Marke make not mention but of a deſert, reconcile it with the wordes of Luke thus, Iohn beganne his office of teaching amongſt his neighbours with whome hee dwelt, then hee ſpread his Goſpell

Goſpell farther, that it might bee knowne in moe places: whereby it came to paſſe, that in ſhorte time his fame ſpread vnto Ieruſalem. Yet that coaſt of Iordan might bee called *deſertum*, a deſert: for it doth not ſignifie a place not inhabited, but a ſharpe and hilly ccountrey, which is occupied with a leſſe reſort of men.

2. *Math: Repent.* Matthew differeth from the other two Euangeliſtes in this, that in the perſon of Iohn he ſetteth downe the ſumme of his doctrine, and they ſet it downe in his owne words. Yet Marke hath more by one word then Luke: for he ſayth, he came, baptiſing and preaching the baptiſme of repentance, but in the matter it ſelfe the conſent is very good: becauſe that all ioyne repentance with forgiueneſſe of ſinnes. For the kingdome of God amongſt men is nothing els then a reſtoring to a happy life, and to a true and eternall felicity. Therefore when Iohn ſayth, that the kingdome of God is at hand, hee meaneth that men, which were eſtraunged from the righteouſneſſe of God, and baniſhed the kingdome of heauen, are againe gathered vnto God, that they might liue vnder his hand. And this doth free adoption & forgiuenes of ſinnes worke, where by he reconcileth the vnworthy to himſelfe. In ſumme, the kingdome of heauen is nothing elſe then newneſſe of life, wherein God reſtoreth vs into the hope of eternall immortalitie. For we being taken out of the bondage of ſinne and death, he chalengeth vs vnto himſelfe, that wee wandring here vpon earth, might nowe by fayth poſſeſſe that heauenly life to the Epheſians. 1. 4. For although we be like to dead men, yet we know that our life is in ſafety, while that it is hidde in Chriſt. Coloſſ. 3. From hence, as out of a fountaine is the exhortation to repentance gathered. And Iohn ſayeth not repent, and then by this meanes the kingdome of heauen ſhall appeare: but in the firſt place he propoſeth the grace of God, and then hee exhorteth menne that they ſhoulde repent. Whereby it is euident, that the mercy of God, wherby he reſtoreth thoſe that are loſt to be the foundation of repentaunce. Neither doe Matthew and Luke in any other ſenſe report that he preached repentaunce for the remiſſion of ſinnes: for repentaunce, (as ſome vnwiſely imagine) is not placed firſt, as if it ſhould be the cauſe of forgiueneſſe of ſins, or that it might preuent God, that he might beginne to be merciſull vnto vs: but men are cōmaunded to repent, that they might receiue the reconcilyation offered them. But as the free loue of God, where by hee imbraceth miſerable men, not imputing their ſinnes vnto them, orderly goeth before, ſo it is to be noted, that we haue forgiuenes of ſins in Chriſt: not that God woulde nouriſh them through his loue: but that hee might heale vs from them. Neyther can any man taſte the grace of God, except he hate ſinne, and be diſpleaſed with offences: but by the definition of repentance and fayth it may be fullyer knowne, how vnſeperably they are ioyned together: therefore in entreating of this doctrine I am the ſparer.

But for the better vnderſtanding of this preſent place, it is meete to obſerue that the whole Goſpell conſiſteth of two partes: forgiueneſſe of ſinnes, and repentaunce. And in that Matthewe noteth the firſt parte by the kingdome of heauen, it may thereby bee gathered, that there was hoſtile diſſention betweene menne and God, and that they were wholy baniſhed out of the kingdome of heauen, vntill that God ſhoulde againe

receiue

receiue them into his fauour. And though Iohn propoſing the grace of God, exhorteth men to repentaunce, yet it is to be noted, that this alſo is the gift of God, aſwell as the inheritaunce of the kingdome of heauen. For as hee freely forgiueth'vs our ſinnes, and by his mercy deliuereth vs from the guiltineſſe of eternall death, ſo alſo hee repayreth vs after his owne image, that we might liue to righteouſneſſe. As hee freely adopteth vs to bee his ſonnes, ſo he regenerateth vs by his ſpirite, that our life might teſtifie, that wee do not falſly call him father. And Chriſt doth no leſſe quicken vs vnto righteouſneſſe, by crucifying our olde man, and by extinguiſhing the faults of our fleſhe, then he doth waſh away our ſinnes by his bloud, and appeaſe his heauenly Father towardes vs, with the ſacrifice of his owne death. Yet this is the ſumme of the Goſpell, that God embraceth vs in his Sonne, our ſinnes being waſhed away: that we denying our ſelues, and our owne nature, might liue holily & godlily, and ſo ſhoulde meditate a heauenly life vpon the earth.

3. LV. *Preaching the baptiſme of repentance.* This maner of ſpeaking dooth firſt generally ſhewe, what is the right vſe of the ſacramentes: Then for what purpoſe Baptiſme was inſtituted, and what it doth containe.

A Sacrament therefore is not a dumbe ceremonie, which ſheweth I wotte not what pompe, without doctrine, but hath the worde of GOD annexed to'it, which giueth life to the outwarde ceremonie. I meane not that woorde, which ſome Exorciſt muttereth with magycall whiſperinges: but that which pronounced with cleare and open voyce doth auayle to the edifying of fayth. For it is not ſimply ſayde that Iohn baptiſed to repentaunce, as if the grace of GOD hadde beene included in the viſible ſigne: but that hee preached what the profite of Baptiſme was, that the ſigne might be made effectuall by the worde preached. And this is peculyar to baptiſme, that it is called the ſeale of repentaunce for forgiueneſſe of ſinne.

Nowe ſeeing that his baptiſme hadde the ſame ſignification, power and manner, which ours haue: If a figure bee eſteemed by the trueth thereof, it is falſe, that the baptiſme of Iohn and Chriſte are diuerſe.

MATH. 3. *The voyce of a cryer in the wilderneſſe.* Although that place of Iſaias 40. 1. ought not to be reſtrayned onely to Iohn: yet he is one of them, of whom that is there ſpoken: for after the Prophet hath ſpoken of the ouerthrow of the Cittie, and the extreame calamitie of the people, hee promiſeth a new reſtitution of the people. The words were, the Lord ſhall ſay againe, comfort ye, comfort ye my people. For after the temple was ouerthrowne, and the Sacrifices aboliſhed, the people were ledde into captiuity, and their eſtate was almoſte deſperate: and becauſe their eares were deaffe at the continuall calling of the Prophetes, the Lorde did as it were holde his peace for a time. Leaſte the godly mindes ſhould fall downe in that ſorrowfull ſilence the Prophet declareth that there ſhoulde agayne ariſe newe Preachers of grace, which ſhoulde comforte the people in the hope of ſaluation. Such were Za-

chari-

charyah, Haggai, Malachy, Eſdras, and ſuch like . But becauſe that there is promiſed a reſtitution , which ſhould be perpetuall, and not for a ſhort time: and Eſayas eſpecially reſpecteth the redemption which was hoped for : by the comming of Chriſt, Iohn was rightly accounted the cheife amongſt the miniſters of comfort. Then it followeth in the text of the Prophet: The voyce of a cryer, and that voyce is oppoſed to the ſilence for a time, whereof I ſpake euen now: for the Iewes were for a time depriued of that doctrine, which they had vngodly contemned.

The name of a deſert is metaphorically put for a deſolatiō or a deformed ruine of the people, as was in the time of the baniſhment. For there was ſo horrible a diſſipation, that it might be compared to a deſerte : ſo the prophet amplifieth the grace of God, as if hee ſhould haue ſayd, although the people was throwne farre from their countrie, and was baniſhed out of the companie of men, yet the voyce of God ſhall alſo reſound in the deſerte, which ſhall ioyfully comfort thē that are halfe dead. In this ſenſe Ieruſalem was the deſert, when Iohn began firſt to preach: for in euery place all things were brought into a waſt and horrible confuſion. But it behooued thoſe groſſe and fooliſh men the more to bee ſtirred vppe by beholding this viſible deſerte , that thereby they might the more greedily haue receiued the promiſe of ſaluation offered vnto them in death.

Nowe wee ſee how truely this propheſie agreeth vnto Iohn , and how properly it is applyed vnto him. *Prepare ye the way of the Lord.* It is not to be doubted, but that the Prophet ſpeaketh to Cyrus, and the Perſians whoſe aide God vſed : and the meaning is , that the Lorde woulde by a wonderfull power bring to paſſe , that a way ſhoulde bee opened to his people by wayes vntrauailed, by ſteepe rockes, and by the drie deſerte , becauſe that hee had at hande miniſters of his grace , which ſhoulde take all lettes and hinderances out of the way. But that was a beginning, ſhadowing the redemption.

And when the ſpirituall truth commeth into the light, Iohn is ſent, that he might remoue thoſe lets. And dayly the ſame voyce ſoundeth in our eares, that wee ſhoulde prepare a way to the Lorde : that is : that vices being taken away, which ſhut vp the kingdome of Chriſt, wee ſhoulde giue acceſſe to his grace. To the ſame purpoſe alſo belongeth that which followeth in the Prophet: The crooked ſhall bee made ſtraight : for hee meaneth that there are onely rough and troubleſome courſes in the worlde : But that through ſo hard paſſages the Lorde will make himſelfe a waye , that by a Woonderfull meanes hee might pearſe through to the accompliſhing of our ſaluation.

6 *All fleſh ſhall ſee.* The meaning is, that this ſaluation ſhall not bee kept ſecret, or taſted onely by a few men : but that it ſhall bee knowne and common to all. Whereof it followeth, that this propheſie was not fulfilled in the returne of the people. For although GOD then ſhewed a token of his fauour worthy to be remembred, yet he did not then reueale his ſaluation to all the world.

Nay,

Nay it is the purpose of the Prophet to oppose the woonderfull excellencie of saluation, which was to bee reuealed, against the former benefites of God, that the faithfull might know that hee neuer dealt so notably with the Church, and that the power of God was neuer so excellently shewed in the deliueraunce of his. Flesh in this place doeth signifie men, without the note of sinne.

4. *Math. Iohn had his garment.* The Euangelist doeth not account this amongst his especiall vertues, that hee was addict to a rude and austere maner of liuing, he also fled a meane and an accustomed cleanesse: But because hee had sayde before that hee was a man dwelling among the mountaines.

Now he addeth that his meate and his apparell was according to his dwelling place: And this hee rehearseth not onely, that wee might know that he tooke no delicates, being content with countrie meate and apparell: But that in his filthy and contemptible habite he was much esteemed amongst men very delicate and renowmed. Furthermore, as superstition appoynted almost a perfect righteousnesse in these outward shewes, they commonly thought that such decencie was a heape of holinesse. There was an other fault neare vnto this, that they would imagine that this man in this solitarie life, abhorred the cõmon maner of liuing, as Eremites and Monkes excell in this one thing, if they coulde differ from the rest. At the length there grew ouer grosse ignorance, that they made of his garment of hayres, a whole skinne. And it is not to be doubted but that the Euangelist describeth heere a mountaine man, farre from all vrbanitie fineneſſe, and daintinesse, not onely content with meate that might be gotten, but onely eating naturall meates: as wild honie, whereof there was good plentie enough in that place, and Locustes, whereof the country was also very fruitfull. Or, because it was profitable, that a man contemned, and not fauoured for any excellencie, should come forth into the worlde, that the onely maiestie of God might shine in him, which yet should draw all men to wonder at him. For that is to be noted, which is added, that great concourse of people came vnto him from euery place: whereby wee gather howe renowmed his fame was. Or because it was the purpose of God to propose in him a rare example of frugalitie, that by this meanes he might allure the Iewes to reuerence his doctrine, or at the least, that hee might conuince the Iewes of vnthankfulnesse, according to that saying of Christ, Iohn came neyther eating nor drinking, &c. Luke 7. 33.

6. *Mat. 5. Mar. They were baptised, confessing their sinnes.* This confession was a testimonie of their repentance. For as the Lord in his sacramentes doeth binde himselfe vnto vs, as it were by giuing vs his hande writing: so it is also meete that we should answere him againe. In baptisme he witnesseth that our sinnes are forgiuen vs, and he calleth vs to repentance. Therefore that men may rightly offer themselues vnto baptisme, they are required to confesse their sins: otherwise the whole action should be nothing els but a vaine sporte. It is also to be noted, that he heere speaketh of them that are growne to some age: who we know are not to be admitted without consideration into the Church, nor by baptisme to be receiued into the body of Christ, except there bee first an examination

mination had. Whereby it is manifest, how ridiculous the Papists were, which wrest this to auricular confession. For the sacrificers were not present, into whose eares priuily all of them should whisper their owne sins: neither is there mention made of all their sinnes, neyther is it sayd that Iohn commaunded, or gaue his Disciples an ordinary maner of confessing: And that wee may graunt the Papistes that, which they require: Confession shall belong to them onely, that shall be catechised. and after Baptisme it shall haue no place. Truely they against the example of Iohn doe prescribe a law of Confession after Baptisme.

Math. 3.

7. *Now, when hee saw many of the Pharises and of the Saduces come to his baptisme, hee sayd vnto them, O generation of vypers, who hath forewarned you to flee from the anger to come?*

8. *Bring foorth therfore fruites worthy amendment of life.*

9. *And thinke not to say with your selues, wee haue Abraham to our father: for I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.*

10. *And now also is the axe put to the roote of the trees: therefore euery tree, which bringeth not forth good fruit is hewne downe, & cast into the fire.*

Marke.

Luke. 3.

7. *Then sayd hee to the people that were come out to bee baptised of him: O generation of vipers, who hath forewarned you to flee frō the wrath to come.*

8. *Bring forth therefore fruite worthie amendement of life, & begin not to say with your selues, wee haue Abraham to our father: for I say vnto you, GOD is able of these stones to raise vp children to Abraham.*

9. *Now also is the axe laid vnto the roote of the trees: therefore euerie tree, which bringeth not foorth good fruite, shall be hewen downe, and cast into the fire.*

10. *Then the people asked him, saying, what shall wee doe then?*

11. *And he answered, and said vnto them: he that hath two coates, lette him part with him that hath none: and he that hath meate, let him doe likewise.*

12 *Then came there Publicans also to be baptised: and sayd vnto him, maister, what shall we doe?*

13. *And he sayde vnto them, require no more then that, which is appoynted vnto you.*

14. *The soldiers likewise demanded of him, saying: And what shall we doe? And he sayd vnto them, do violence to no man, neyther accuse any falsly, and be content with your wages.*

MAT. 7. *When hee saw many of the Pharises.* Here Math. and Luke do

declare that Iohn did not onely generally preach repentance, but alſo that hee applyed his ſpeach to the perſons, And truely it will bee a cold manner of teaching, except the teachers doe wiſely conſider what the time requireth, & what is fitte for the perſons: and there is not in this behalfe any thing more vnequall then a perpetuall equalitie. And for this cauſe it is ſayde that Iohn did more ſeuerely handle the Phariſes and the Saduces: becauſe that through the hypocriſie and pride, wherein they ſwelled, it ſeemed meete that they ſhould be more ſharpely puniſhed then the common ſort of men. But that we may well vnderſtand his purpoſe, it is to be knowne that there is no people more without ſenſe and feeling then the hypocrites, which with an outwarde ſhewe of holines deceiue themſelues and others For as God thundereth euery where againſt the whole world: ſo they in a falſe imagination frame vnto themſelues a ſanctuary: becauſe they are perſwaded that they haue nothing to do with the iudgemēt of God. If any thinke that Iohn dealt prepoſterouſly, that at the firſt ſalutation he entertayned them ſo hardly: I anſwere that they were not vnknown vnto him and the knowledge which he had was not by cuſtome or experience, but rather by the ſecret reuelation of the ſpirit: wherefore they were no whit the leſſe to be ſpared, leaſt with the greater pride they ſhould returne home. If any againe ſhal obiect, that they were not to be feared with ſo ſharp a rebuking, which by baptiſme profeſſed that they woulde become other men: an anſwere is alſo readie, they which are accuſtomed to lie to God, and to pleaſe themſelues, and ſhew deceit & diſſimulation for the truth, are more hardly to be vrged to true repentance. For there is, as I ſayd, a wonderfull obſtinacie in hypocrites, therefore vntill they be skoured with violence, they hold very faſt their ſhew.

Now that Iohn reproueth and rebuketh them openly before all men, is for an example, in which ſenſe Luke reporteth that he ſpake this to the people. For though Iohn pinched but few men, yet he had regard of all, that he might ſtrike a feare into them: as Paul, 1. Tim. 5. 20. commandeth, that in open reprouings this profit ſhould be loked for. Therefore he peculiarly ſpeaking to the Phariſes and Saduces, doth in their perſon admoniſh all the reſt, that they ſhoulde not ſhew forth a faigned ſhew of repentance, for a true affection.

Furthermore it was greatly for the profit of all the people to knowe what maner of men the Saduces and the Phariſes were, by whom the worſhippe of GOD was miſerably corrupted, the Church waſted, and the whole religon ouerthrowne, and to bee ſhort, who had with their corruptions extinguiſhed the lighte of GOD, and with their ſinnes had infected all things. Therefore it is probable that Iohn did openly ſette vppon the Phariſes, that hee might prouide for the whole Church of GOD: that they ſhould no more with a vaine ſhewe holde the eyes of the ſimple, nor oppreſſe the people with their wicked tyrannie. And therein was alſo ſhewed his wonderfull conſtancie, that though they excelled all other: yet hee ſpared not their dignitie, but ſharpely, as they were worthy, he brought them into courſe. So it becommeth all godly teachers to be bolde: that they ſhould not feare any power of men, but that without feare they ſhoulde ſtriue to throwe downe euery high thing, which lifteth vp it ſelfe againſt Chriſt. If that they which willingly came to Baptiſme, that they might giue their name to the Goſpell,

were

were so sharpely saluted by the instrument of the holy Ghost: how must wee then doe at this day with the professed enemies of Christ, which not only stubbornly refuse all taste of sound doctrine, but more violently go on with sword and fire to blot out the name of Christ? Certainly if thou shouldest compare the Pope and his filthy clergie, they shall bee very gently dealt with, if they bee cast into one bundle together. Wherefore let them quarrell not with vs, but with the spirite of God, whose eares are so delicate, that they can abide nothing to bee spoken sharpely against the Pope. Yet let godly teachers take heede to themselues, while they are carryed with a godly zeale against the tyrantes of the Churche, least they myxe the affections of the flesh. And because that no vehemency canne bee approoued of GOD, but that which is moderated by the wisedome of the spirite, let them not onely restraine theyr affections, but let them deliuer and commit themselues to the holy Ghost to bee gouerned, least any thing passe from them with out consideration.

He calleth them generation of Vipers, rather then Vipers, that hee might lay that venymous poyson to all the sort of them: for he would not condemne only these fewe, which were there present, but the whole body: as if he should say, that both the sortes did but engender serpents. There were great dissentions betweene them, but the contempt of God, a wicked desire of rule, a hatred of sonnd doctrine, and a heape of many sinnes. *Who hath forwarned you?* Because he suspected their repentance, he doubting it, enquireth with admiration, whether it be possible that they should repent from the heart. By this meanes hee stirreth them to a more neare examinatiō of their conscience, that they should sifte themselues more deeply, & that al flatteries being remoued far from them, they might exercise a more seuere censure in calling their sinnes into question.

Wrath is here taken for the iudgement of God, as in diuers other places it is vsed: as when Paule sayth, Rom. 4. 15. & 12. 19. the lawe worketh wrath, and giue ye place to wrath. And he calleth it to *come*, which hangeth ouer their heades, least according to their wont, they nourish vp themselues in securitie. Yet he therefore maketh mention of the time to come: because the hypocrits as long as GOD spareth them, do carelesly despise his threates: for they are not wakned, except they be stricken hard. For though the wrath of God flow foorth, and that his roddes doe strike the whole earth, yet the hypocrites doe alwayes hope that they are free.

To flee the wrath of God, is heare taken in good parte: for it is as much as to seeke to the meanes to appease God, that he might cease to bee angry with vs. For a great number of men, that they might escape the wrath of God do withdraw themselues from his hand and iudgement, but so the sinner profiteth nothing by fleeting from GOD, but doth rather more and more encrease his wrath vpon him.

MAT. LV. 8. *Bring foorth therefore fruites.* He confirmeth that which I sayde before, that the repentaunce which is testified in woordes is of no value, except they prooue the same in deedes: for it is a thing more precious, then that there shoulde bee a light and vaine opinion of the same. Therefore Iohn denyeth, that the open testimony which they gaue was sufficient:

but he ſaith that in proceſſe of time it ſhalbe reuealed by their workes, whether they do earneſtly repent. It is to bee noted that good works are called the fruits of repentance: for repentance is inward, which is placed in the heart and the minde: but then in the chaung of the life it bringeth forth the fruites of the ſame. And becauſe that in Popery all this point of doctrine was filthily corrupted, this difference is to be holden, that repentance is an inward renewing of a man, which ſpringeth forth in outward life, as the tree bringeth forth fruite out of it.

MAT. 9. *Thinke not to ſay with your ſelues.* LV. 8. *Begin not to ſay.* Sith it is certaine that there is but one meaning of both theſe ſpeaches, we do eaſily gather what Iohn would. The hypocrits doe either ſleepe in their ſins, or licentiouſly & proudly vaunt thēſelues vntill they be oppreſſed: but when they are cited to the tribunall ſeat of God, then they carefully ſeeke meanes to eſcape, & lurking corners, or pretend ſome colour: Therfore Iohn thus ſpeaketh vnto the Phariſes and Saduces. Now that you are ſharply reproued of me, doe not as ſuch as you are, vſe to do: that is, ſeeke not a remedie by a vaine & falſe pretence. And he wreſteth frō them that wicked hope, wherewith they were bewitched: the couenant which God made with Abrahā was vnto them in ſteade of a ſhielde to couer an euil conſcience, not that they ſetled their hope in the perſon of one man: but becauſe that God had adopted the whole ſtocke of Abraham. In the meane while they thought not, that none are to bee acounted of the ſeed of Abrahā, but they which follow his fayth, & the couenant of God is not ratified, that it may profit to ſaluation but by fayth. And that clauſe *in your ſelues* is not ſuperfluous: for although in ſpeach they did not boaſt themſelues to be the ſons of Abraham, yet inwardly they pleaſed themſelues with this title: ſo that the hypocrites are nothing more aſhamed to mocke God then men.

God is able. The Iewes flatter thēſelues almoſt with the ſame pretence, which the Papiſts at this day do inſolently challeng to themſelues. It is neceſſary that there ſhould be a Church in the world: for God will bee knowne, and haue his name called vpon in the world, and the Church cannot be other where but with vs, with whom the Lord hath made his couenant. The prieſts and other, which had the gouernmēt and authoritie, were eſpecially puffed vp with this arrogancie: for they accounted the common people prophane and accurſed, as wee reade in Iohn, 7.49. And they thought thēſelues to be the holy firſt fruits: as at this day the horned biſhops, Abbots, Canons, Monks, Sorboniſts, & all the ſacrificers, being lift vp with the proud title of the Cleargie, doe in compariſon of thēſelues deſpiſe the laitie. This errour doth Iohn reproue & refell, in that they doe to ſtraightly reſtraine the promiſe of God, ſhewing that though God had none of them, that yet hee would not be without a Church. Therfore the meaning of the words is, God made a couenant with Abrahā & his ſeed. One thing deceiueth you, that whē you are more then degenerat, you think your ſelues to be the only ſons of Abrahā: but god will frō another place rayſe vp a new ſeed to Abraham, which doth not now appeare: & he ſpeaketh in the datiue caſe: *He wil raiſe vp childrē vnto Abraham*, that they might know the promiſe of God was not to no effecte, and that Abraham, who obeyed him, ſhoulde not bee deceiued, although there wanted ſeede in them, ſo from the beginning

ning of the world, the Lord was true to his seruantes, neither did he euer fayle in performing his promise of shewing fauour to their children, although he reiected the hypocrites. That many thinke that Iohn speaketh this of the calling of the gentiles, seemeth not to mee to be of force: but because that it seemed incredible to these proud men, that the Church might bee transferred to any other place, he admonisheth them that God hath meanes to preserue his church, which they did not thinke of: as if he should make him children of stones.

MAT. 10. LV. 9. *Now also is the axe,* After that Iohn had taken that couer of vaine hope from the hypocrites, he pronounceth that the iudgement of God is nigh. He had sayd before, that they being cast off, that God should not want a people: now he addeth that God himselfe is now in the same, that hee might driue the vnworthy out of the Church, as barren trees vse to be cut vpp. The summe is, that the hand of God is now stretched forth to purge the church for the grace of God doth neuer shew it selfe for the saluation of the godly: but withal his iudgement commeth forth for the destruction of the world, and that for two causes: because that then the Lord seperateth his from the reprobate, and the vnthankefulnes of the world prouoketh his wrath a new. Wherefore it is no maruaile, if the preaching of the Gospell, and the comming of Christ doe put the axe to cut away the corrupt trees, and shoulde dayly hasten the vengeance of God against the wicked.

LV. 11. *The people asked him.* A true affection of repentance engendreth this carefulnesse, that the sinner desirously inquireth what God willed and cõmanded, and the answere of Iohn doth breifly define the fruites woorthy of repentance. For the world alwayes desireth to bee discharged of the ceremonies towards God, and doth nothing more readily then set faigned and deuised worshippings before God, so oft as he calleth to repentance. But what fruites doth the Baptist commende in this place? The duties of charitie, and of the seconde table, not that God neglecteth the outward profession of godlines, and of his worship: but because this note of difference is more certaine, and doeth often lesse deceiue. For the hypocrites doe plainely endeuour, that they might shew themselues worshippers of God in ceremonies, and yet let passe the care of true righteousnes, when they are eyther vnkinde to their neighbours, or giuen to deceites and spoyles. Wherefore necessarily they are to be called to a straighter examination, whether they liue honestly amongst men, whether they helpe the poore, whether they spare them in miserie, whether they louingly communicate those thinges, which the Lord hath giuen them. For this cause Christ in Mathew 23. 23. calleth iustice, mercie, and trueth, the cheife poyntes of the lawe, and the scripture in diuerse places commendeth iustice and iudgement.

This is to bee noted, that the duties of charitie are first named, not that they excell the worshippe of GOD: but as the witnesse of the godlinesse of menne, that their dissimulation may bee layde open, which bragge that with their mouth, which is farre from their hearte But it is demanded whether Iohn layd this lawe precisely vppon all them, which Christ had prepared to bee his Disciples, that they shoulde not haue two coates. First it is to bee noted, that this is a figuratiue speache, from the parte to the whole:

becauſe that vnder one kind there is comprehẽded a generall doctrine. Hereof it followeth that ſuch a meaning is to be gathered, as agreeth to the rule of charitie, which is preſcribed of God: namely, that euery man of his aboundance ſhould helpe the neede of the poore. For the Lord doeth not wreſt a tribute from them, that they ſhould giue ſorrowfully and vnwillingly, which by compulſion ſhould be conſtrained to do that they would not: but he loueth cheerefull and willing giuers, as Paul ſayth 2. Cor. 9. 7. This I ſpeake for this purpoſe: becauſe it auayleth much that men ſhould be perſwaded, that that which they offer of their goods is an acceptable ſacrifice of a ſweet ſauor vnto god, and they doe not onely caſt a feare vpon the conſciences, but they drowne them in diſpaire, whoſoeuer make a law that no man ſhould poſſeſſe any thing of his own. But there neede no long confutation to bee vſed againſt theſe fanaticall men, which ſo bitingly ſnatch at the letter. If it be not lawfull to haue two coates, the ſame is to be ſayd of diſhes, of ſaltſellers, of ſhirts, and of all houſholdſtuffe. But by the text it appeareth, that Iohn meant nothing leſſe, then to ouerthrow the politike eſtate: whereby wee gather that hee commaunded nothing els, then that the rich men, according to their abilities, ſhoulde beſtow vppon the poore, that which their neceſsitie required: as if hee ſhould haue ſayd, looke what things your neighbours do want, for the ſuſtentation of their life, and you haue aboundance of, that your aboundance may helpe their neede. Furthermore, how much more God nouriſheth vs: ſo much more muſt euery man beware, that wee cocker not our ſelues. Let rather the neceſsitie of brethren vrge vs, and what benefites of GOD ſoeuer wee haue by vs, let them enforce vs to charitable well doing.

12. *And the Publicans came.* He doth not onely generally exhort the Publicans, that they ſhould repent, but he requireth thoſe things, which belong to their calling. For we know that beſides the generall rule of the law, euery one muſt looke what the eſtate of life, whereunto he is called requireth. Loue is generally commanded to all chriſtians: but there follow particuler duties, wher in the doctour to the Church, the magiſtrate or prince to the people: and againe the people to the magiſtrate, the huſband to the wife, and againe, the wife to him: and laſt, the children and the parents are bound the one to the other. Furthermore, becauſe that they vexed (as it is a couetous, rauenous, & cruell kind of men) the cõmon people with vniuſt exactiõs: the baptiſt reprouth thoſe faults wherewith that people was moſt infected, forbidding that they ſhoulde not exceede meaſure in exacting tributes. yet thereby we gather, that it is no leſſe lawfull for a Chriſtian to gather tribute, then it is granted to the magiſtrate, to lay it vpon them. The ſame is to be thought of warfare, Iohn commaundeth not the ſouldiours to throwe away their weapons, and to forſake their calling, but he forbiddeth vnder the pretence of warfare to ſpoyle the poore people, to oppreſſe the innocent with iniuries to go abroad after the maner of theeues, as many were wont: ſo in theſe words there is a priuate approbation of a politicke eſtate. It is a friuolous cauill, that heere are onely deliuered inſtructions for the rude, which are farre vnderneath a Chriſtian perfection. It was the office of Iohn to make the people perfect to the Lord: and it is not to be doubted but that wholy he applyed himſelfe faithfully in this matter. And truely they

diſſame

diffame the Gospell with a sacrylegious accusation, which make it contrary to the gouernement of men, as if Christ should destroy that, which his heauenly father had ordayned. For without the sword the lawes are dead, & there is no power nor authoritie in iudgementes. Neither hath the magistrate only neede of an executioner, but also of other officers, of which number are soldiours, where peace cannot otherwise bee preserued, but by their ayd & hand: onely the ende is to bee confirmed, that Princes make not a iesting sporte at mans bloud, that soldiours placed to bestow their helpes to kill, be not caried with the desire of gaine to cruelty, but that they both bee drawne with the necessitie and respect of publike profit.

Matth. 3.

11. *Indeede I baptise you with water, to amendment of life: but hee that commeth after me, is mightier then I, whose shoes I am not worthy to beare, he will baptise you with the holy Ghost, and with fire.*

12. *Which hath his fanne in his hande, and will make cleane his floore, and gather his wheate into his garner, but wil burn vp the chaf with vnquẽchable fire*

Marke. 1.

7. *And preached saying, A stronger then I commeth after me, whose shooes latchet I am not worthy to stoope downe, and vnlose.*

8. *True it is, I haue baptised you with water: but hee wil baptise you with the holy Ghost.*

Luke. 3.

15. *As the people waited, and all menne mused in their heartes, of Iohn, if he were not the Christ.*

16. *Iohn answered, and sayde to them all: In deede I baptise you with water: but one stronger then I commeth, whose shooes latchet I am not worthy to vnlose: he wil baptise you with the holy Ghoste and with fire.*

17. *Whose fanne is in his hand, & hee will make cleane his floore, and will gather the wheat into his garner: but the chaf will he burne vp with fire that neuer shalbe quenched.*

18. *Thus then exhorting with many other thinges, hee preached vnto the people.*

The euangelistes reported the same wordes of the Baptist. In this one thing Luke is more plentifull, in that the first declareth vpon what occasion this Sermon was made: namely, because it was in daunger least the people through a false opinion should giue the honour due to Christ, to him. Therefore that hee might speedily take away the occasion of the errour, he openly testifieth that he is not Christ, & so putteth a difference betweene himselfe and Christ, that hee might giue him his right. And this hee doth willingly, that he might deliuer his disciples to Christ from hand (as they say) to hand: but hee preuenteth it the speedilyer, least by holding his peace the longer, hee might confirme the errour of the people.

When hee sayth that a stronger then hee shall come, he meaneth one endued with a farre other power and dignitie, in respect of whom hee himselfe is to be brought into order. And he vseth common phrases, wher-

with hee ſo extolleth the glory of Chriſte, that in compariſon of him, hee declareth that hee himſelfe is nothing. This yet is the chiefe, that he accounteth Chriſte the authour of the ſpirituall baptiſme, and that he is the miniſter onely of the outward. And it ſeemeth to bee an anſwere to a ſecret obiection, if peraduenture any ſhoulde obiect to what ende belonged that baptiſme, which he tooke to him ſelfe for it were not a matter of light weight, to bring any thing into the Church of God, but eſpecially to profeſſe a newe kinde of inſtruction which ſhould bee more perfect then the law of God: therefore hee anſwereth that he taketh nothing in hand raſhly, that yet hee was the miniſter of the outward ſeale, which diminiſhed nothing frō the power and glory of Chriſt, wherby wee gather that his purpoſe was not to diſtinguiſh his baptiſme from that, which Chriſt commaunded to his diſciples, and whoſe perpetuall vſe he willed to flouriſh in his Church. Neyther doth he appoſe the viſible ſigne, to the other ſigne, but comparing the perſons of the Lorde and of the ſeruaunt together, he teacheth what is proper to the Lord, and what is to be attributed to the ſeruaunt. Neither let that opinion hinder vs, which nowe long ago was ſpread euery where, that the baptiſme of Iohn doth differ from ours: but wee muſt learne to iudge by the matter it ſelfe rather then by the errour of men. And truly the compariſon which they imagine ſhould be too abſurd: for thereby it followeth that the holy Ghoſt ſhoulde bee giuen at this day by the miniſters: againe it ſhoulde follow that the baptiſme of Iohn was a dead ſigne, and voyde of all power. Thirdly, it ſhoulde follow, that wee had not a baptiſme common to Chriſte and to vs, ſeeing it ſufficiently appeareth, that by this ſeale he ſanctifieth that fellowſhip, which he vouchſafeth to haue with vs, while that in his owne body he conſecrated baptiſme. Therefore here is to be holden that, which I ſayde before, that Iohn here ſimply diſcerneth the perſon of Chriſte, from himſelfe and all other miniſters of baptiſme, that the Lorde might bee aboue the ſeruauntes. And here is gathered a generall doctrine, what are the duties of men in baptiſme, and what is proper to the ſonne of God: for the onely adminiſtration of the outwarde and viſible ſigne is committed to men: but the truth it ſelfe reſteth in the power of Chriſt alone. The ſcripture doth ſomtime improperly aſſigne that to men, which Iohn here chalengeth to Chriſte alone, and affirmeth that belongeth not to men: but then the ſcripture waigeth not what ſpecially man hath of himſelfe, but ſimply teacheth the power and the profit of the ſignes, and how God worketh with his ſpirite through the ſame. But here is a diſtinction made betweene Chriſt & his miniſters, leaſt that which is worthily due to the one, the world ſhoulde wickedly giue to the other: as it is not more bent to any thing, thē to adorne the creatures with thoſe things that belong to God. And this obſeruation ſhal helpe vs out of many difficulties we know how great iars there are in our age about the vſe and efficacy of the ſignes al which may be anſwered, that the whole inſtitutiō of the Lord comprehendeth the authour himſelfe, & the power of the ſpirit, together with the figure, and the miniſter: but whereas the miniſter is compared with the Lord, that the Lord may haue all, & the miniſters brought to nothing.

11. *With the holy Ghoſte, and with fire.* It is demaunded why Iohn alſo ſayde not, that it is onely Chriſt, which waſheth our ſoules with his bloud:

Namely

Namely, because that the washing also it selfe is wrought by the power of the spirite, it was sufficient by the onely name of the spirite to expresse the whole effect of baptisme. And the meaning is plaine, that Christe alone doth giue what grace so euer the outward Baptisme doth figure, because that he sprinkleth the consciences with his bloud, and he himselfe mortifieth the olde man, and giueth the spirit of regeneration. The word *Fire* is added in stead of an Epithyte, and is applyed to the spirit, because that it so purgeth our filthinesse, as golde is tryed in the fire: As Iohn 3. 5. metaphorically calleth it water.

MAT. 12. *Which hath his fanne.* In the former sentence Iohn preached of the grace of Christe, that the Iewes mighte giue themselues to him to bee renewed: nowe also he speaketh of iudgement, that hee might strike a feare into the contemners. For sith many hypocrites doe proudly refuse the grace of Christ offered them, it is also necessary to pronounce vnto them that vengeance which remaineth for them: for this cause Iohn doth here describe Christe as a seuere iudge against the vnbeleeuers. And this order of teaching must be obserued of vs, that the hypocrites may know, that they shall not goe vnpunished which reiect Christ, that they being raised out of their sluggishnes may begin to feare him as a reuenger, whom they haue despised as the authour of saluation. Also it is not to bedoubted but that Iohn would teach what Christ would worke through his Gospel. Therefore the preaching of the Gospell is a fanne: because that before the Lord sift vs, the whole worlde is full of confusion, euery man seeketh to please himselfe, and the good are mixed with the euill, and last of all it pleaseth them to wallow in chaffe. But where Christ commeth foorth with his Gospell, while hee reproueth the consciences, & citeth to the tribunall seate of God, the chaffe is fanned away, which before couered the most part of the floore. And though the Gospell purgeth every man from chaffe, yet Iohn here compareth the reprobate to chaffe, and the faithfull to wheate. Furthermore, the floore is not taken for the worlde (as some imagin) but for the Church: for it is to be noted to whom Iohn speaketh. When the Iewes were lift vp with the bare title, Iohn warneth them that they doe foolishly to be proud, because that they possesse a place for a time in the Church of God, out of the which they were shortly to bee throwne as chaffe out of the floore. In this maner he reprehendeth the corrupt state of the Church: because that it was full of huskes, weedes, and other filthy thinges, but was presently to bee purged with the liuely voyce of the Gospell. But howe is Christ sayd to purge the chaffe from the wheate, who can find nothing in men but meere chaffe? The answere is easie, the Elect are made into wheate, that they beeing taken from the chaffe, may bee gathered into the barne. But Christ began this cleansing, and daily goeth forward with the same, yet he shall not fully performe the same before the latter day: therfore Iohn calleth vs thither. But we must remēber that the faithfull now at this day through hope do enter into the garner of the Lord, that there at the length in deede they may haue an eternall seate. And the reprobate nowe through their filthinesse do conceiue a heat of that fire, the perfect burning whereof, they at the last day shall feele. I know that many haue subtilly disputed of the eternall fire, wherein the wicked shall bee tormented after the iudgement: but it may be gathered out of

many places of the ſcripture, that it is a metaphoricall kind of ſpeaking. For if there be appointed a reall or meteriall fire (as they call it) then muſt there alſo bee added brimſtone, and a fanne to kindle it. becauſe that there is mention made of them both in Iſaias, chap. 30. 33. Certainly there is no other maner of fire, then worme: for if by the conſent of all, it is receiued that there is a metaphore in the name of worme, then is the ſame to be thought of fire. Wherfore letting paſſe the ſpeculations wherein vaine men weary thēſelues without profit, let it ſuffice vs to vnderſtand, that with theſe maner of ſpeaches, for the rudeneſſe of our capacitie, is that horrible torment noted, which at this day canne neither be conceiued in mans vnderſtanding, nor expreſſed in wordes.

Matthew. 3.

13. *Then came Ieſus from Galile to Iordan, vnto Iohn to be baptiſed of him.*

14. *But Iohn put him backe ſaying: I haue need to be baptiſed of thee, & cōmeſt thou tome*

15. *Then Ieſus anſwering, ſaid to him: let be now: for thus it becōmeth to fulfil all righteouſneſſe, ſo he ſuffered him.*

16 *And Ieſus when he was baptiſed, came ſtreight out of the water, & lo the heauēs were opened vnto him, and Iohn ſaw the ſpirit of God deſcēding like a doue, & lighting vpon him.*

17. *And lo a voice came frō heauē, ſaying: This is my beloued ſon, in whō I am wel pleaſed.*

Marke. 1.

9. *And it came to paſſe in thoſe dayes, that Ieſus came from Nazareth a cittie of Galile, and was baptiſed of Iohn in Iordan.*

10. *And aſſoone as hee was come out of the water, Iohn ſawe the heauens clouen in twaine, and the holy Ghoſte deſcending vppon him like a Doue*

11 *Then there was a voyce from heauen, ſaying: thou art my beloued ſonne in whome I am well pleaſed.*

Luke. 3.

21. *Now it came to paſſe as all the people were baptiſed, & that Ieſus was baptiſed, and did praye, that the heauens opened.*

22. *And the holy Ghoſt came downe in a bodily ſhape like a Doue vpon him, and there was a voyce frō heauen, ſaying: Thou art my beloued ſonne in thee I am wel pleaſed.*

33. *And Ieſus him ſelf began to be about thirty yeare of age.*

13. *To be baptiſed of him.* To what end the ſonne of God would be baptiſed, we doe partly gather by his anſwere. Firſt there is a ſpecial reaſon brought why he was baptiſed as we are, that the faithfull might more certainly be perſwaded that they are graſted into his body, and buried with him through baptiſme. But the end which he propoſeth here, is larger: for ſo it becōmeth to fulfill all righteouſneſſe. The word righteouſneſſe doth often ſignifie as much in the ſcripture as the obſerving of the law. And ſo this place may be expounded, that it became Chriſt, in that he willingly ſubmitted himſelfe to the law to performe the ſame in euery point. Yet I had rather take the ſame more ſimply in this māner, as if Chriſt ſhould haue ſayde, omit now to ſpeake of my dignitie: for the queſtion is not, which of vs two excelleth other, but we muſt rather looke what our calling requireth, and what is enioyned vs of God the father: for this was the generall cauſe why Chriſt was baptiſed, that he might performe obedience to his father, and the ſpeciall cauſe was, that he in his owne body might conſecrate baptiſme, that it might be common to vs with him.

14. *I haue neede to bee baptiſed of thee.* It is certaine that Iohn knewe Chriſt to be not only a notable prophet as many do fooliſhly dream, but for the

ſonne

ſon of God as he was. Otherwiſe he ſhould haue bin iniurious to God ſubmitting his holy calling to a mortall man. But howe hee knew this, let the readers learne out of the 1. cha 15. of Iohn. And this was a probable cauſe of refuſall, that Chriſt had no need of baptiſme: but in this doth Iohn faile, that he conſidereth not that he demãdeth baptiſme for others ſakes. Therfore Chriſt cõmandeth him to conſider what belongeth to him that occupieth the place of a ſeruant, becauſe that voluntary ſubiection doth derogate nothing from his glory. And although in that ſo great a man ſome part of his office was hid for a time: yet that particular error ſhould not hinder the Baptiſt, but that rightly & lawfully he ſhould haue executed his office. By which example we are taught, that they which haue an office inioyned thẽ of the Lord, may not do any thing raſhly for any reuelation, though at the firſt they do not vnderſtand euery thing annexed to their office, or depending vpõ the ſame. His modeſtie is alſo to be noted, that he ceaſing frõ his own opinion, doth preſently obey Chriſt. *16. Lo the heauens were opened.* The opening of the heauens is ſomtime taken for the manifeſtation of the heauenly glory, and here alſo it ſignifieth a diuiſiõ of the viſible heauen, ſo that Iohn might ſee ſomewhat aboue the planets & the ſtars. for the meaning of Markes words cannot be other, who ſaith that he ſaw the heauens clouen in twain, But more narrowly to inquire what maner of diuiſion this was it doth neither appertaine much to the mater, neither do thit profit: for it is ſufficient to know, that this was a token of the preſence of God. Further, when the Euangeliſts ſay that Iohn ſawe the holy Ghoſt, it is probable that the heauens were eſpecially opened for his cauſe, though I repugn it not, but that Chriſt alſo as he was man, was made more certaine of his calling. And to this purpoſe the words of Luke ſeeme to tend, when he ſaith: that while Chriſt praied, the heauens opened: for although he poured out his praiers alwaies for the profit of others: yet he had need as he was man, ſeeing he was to fight ſo hard a battell, to be armed with a ſingular power of the ſpirit. But here ariſe 2. queſtions. The firſt is, why the ſpirit then deſcended vpon Chriſt, which was in him before. This queſtion is anſwered by the place of Iſai 61. 1. which is entreated of in an other place. The ſpirit of the Lord vpon me, therefore hath the Lord annointed me, to preach glad tidings to the poore he hath ſent me. Although Chriſt wonderfully excelled with a ſingular grace of the ſpirite, yet he kept himſelfe at home as a priuate man, vntill he was brought foorth by his father. Therefore now when the appointed time is come wherein he ſhould prepare himſelfe to fulfil the office of a redeemer, he is indued with a new power of the ſpirite, and that not ſo much for his ſake as for others. For this was done of purpoſe, that the faithfull might honour and reuerently imbrace his diuine power, and that the infirmitie of the fleſh ſhould not be contemned in him. That ſame alſo was the cauſe why he deferred his baptiſme to the 30. yeare of his age. Baptiſme was a beginning of the Goſpell, and therefore together with the preaching of the Goſpell it began. And Chriſt preparing himſelfe to preach the Goſpel, was by Baptiſme as well entred into his office, as inſtructed by the holy ſpirit. The holy ſpirit therefore appeared vnto Iohn deſcending vpon Chriſt, to admoniſh that nothing carnall or earthly, ſhould be ſought for in Chriſt, but that he came from heauen as a diuine man in whom the power of the holy ſpirite raigneth.

Wee certainely know him to be God manifeſted in the fleſh, but in the perſon of a ſeruant, and in his humane nature there is alſo a celeſtiall power to bee conſidered. The ſeconde queſtion is, why the ſpirite appeared in the likeneſſe of a Doue, rather then of fire: whoſe anſwere dependeth of an analogie or ſimilitude of a thing ſignified with the figure. We know what the Prophet Eſay attributeth to Chriſt, chap. 42. 3. A bruſed reede ſhall he not breake, ſmoking flaxe ſhall he not quench, hee ſhall not crie, nor his voyce ſhall be heard. For this gentlenes of Chriſt, wherein he louingly and gently calleth, and daily biddeth ſinners to the hope of ſaluation, the holy ſpirite deſcended vpon him in likeneſſe of a Doue. And in this ſigne there is a notable pledge of moſt ſweete comfort giuen vnto vs, that we ſhould not feare to come vnto Chriſt, who cōmeth forth vnto vs not with a fearefull power of the ſpirite, but endued with a louing and pleaſant grace. *Hee ſawe the holy ſpirite:* Namely Iohn: for it preſently followeth that the ſpirite deſcended vpon Chriſt. Now here ariſeth the third queſtion, how Iohn could ſee the ſpirite: I anſwere, ſeeing the ſpirite of God is ſpread in euery place, and filleth the heauen and the earth, a deſcending is vnproperly attributed to it. The ſame is to bee accounted of the ſight, for although in it ſelfe it is inuiſible, yet it is ſayd to be ſeene, where as there is ſhewed ſome ſigne of his preſence. Iohn ſeeth not the eſſence of the ſpirite, which falleth not vnder the ſenſe of the eye, neyther did hee ſee the power it ſelfe, which is not comprehended by humane ſenſe, but onely by the vnderſtanding of faith: but he ſeeth the likeneſſe of a Doue, vnder the which God ſhewed the preſence of his ſpirite. Therefore it is a Metonymicall kinde of ſpeach, wherein the name of a ſpirituall thing is giuen to a viſible ſigne. For as they do foliſhly & prepoſterouſly vrge the letter, that they might include the ſignified thing in the ſigne, ſo it is to be noted that in theſe kindes of ſpeaking is noted a coniunction of the thing with the ſigne. According to this meaning the bread of the holy ſupper is called the body of Chriſte: beecauſe it teſtifieth that it is truely giuen to vs for foode. Yet that withall is to be remēbred which I now touched, there muſt not be imagined a deſcention of the thing ſignified, that it ſhould be ſought in the ſigne, as though it were there locally included: but this one thing ought enough, and more then enough to ſuffice vs: that the Lord by his ſecret power will performe whatſoeuer he hath promiſed vs by figures. Many alſo rather curiouſly, then profitably, doe demaund whether this Doue were a perfect body or but a ghoſt. Though that the wordes of LVKE ſeeme to affirme that it was not the ſubſtance of a body, but onely a likeneſſe, yet leaſt any man ſhould thereby take occaſion of quarelling, I leaue it as I find it.

17. *A voice from heauen.* That voice did ſound out of that diuiſion of the heauens, whereof mention is made beefore: that thereby his maieſtie might the more certainly be manifeſted vnto him. Alſo when Chriſt came openly to execute the office of a mediator, he was ſēt frō the father with this teſtimony to vs that we hauing this pledg of our adoption, might without fear cal god himſelfe our father. The title of a ſonne doth truly & naturally belong to Chriſt alone: but yet the ſo me of God was ſhewed in our fleſh, that that one which the father hath by his owne right, might alſo obtaine the ſame for vs. Wherefore

God

God bringing forth Chriſt a mediator for vs, with this title of ſonne, he declareth that he will be a father to vs all. To the ſame purpoſe appertaineth the Epithyte of beloued, for that we of our ſelues being hated of God, it is neceſſary that his fatherly loue ſhould flow vnto vs by Chriſt. And the beſt interpreter of this place, is Paule to the Epheſians, chap. 1.6. when he ſayth that we haue obtained fauour in his beloued ſon, that we might be beloued of God. The which is alſo more fully expreſſed in this clauſe. *In whom I am well pleaſed.* For he doth declare that the loue of God doth ſo reſt in Chriſt, that he wil poure forth him ſelfe from him vnto vs all, & not to vs onely, but alſo to the angels themſelues: not that they needed a reconciliation, which neuer were at diſcord with God: but becauſe that they do not perfectly adioyne vnto God, but by the benefite of the head. For the which cauſe he is alſo called the firſt borne of euery creature, Col. 1.15. & againe Paul in an other place teacheth that he came, that he might gather what thinges ſoeuer, are in heauen and in earth, Col. 1. 20.

Matthew. 4.	Marke 1.	Luke 4.
1. *Then was Ieſus led aſide of the ſpirite into the wildernes, to be tempted of the deuill.*	12. *And immediatly the ſpirite driueth him into the wildernes.*	1. *And Ieſus full of the holy Ghoſt returned from Iordan, and was led by the ſpirit into the wilderneſſe.*
2. *And when hee had faſted forty dayes and forty nightes, hee was afterward hungry.*	13. *And he was there in the wildernes forty dayes and was tempted of Satan: hee was alſo with the wilde beaſts, and the angels miniſtred vnto him.*	2. *And was there forty dayes tempted of the deuill, and in thoſe dayes hee did eate nothing: but when they were ended, he was hungry.*
3. *Then came to him the tempter, and ſayd: if thou be the ſonne of God, cõmaund that theſe ſtones bee made bread.*		3. *Then the deuil ſayd vnto him: if thou be the Sonne of God commaund this ſtone that it bee made bread.*
4. *But he anſwering, ſayd: It is written, men ſhall not liue by breade onely, but by euery worde that proceedeth out of the mouth of God.*		4. *But Ieſus anſwered him, ſaying: It is written, That man ſhall not liue by bread onely, but by euery word of God.*

1. *Then Ieſus was led aſide.* Chriſt went a ſide into the deſert for two cauſes: Firſt that after the faſt of forty dayes as a new man, or rather a heauenly, hee might come forth to execute his office: Then that he ſhoulde not enter into ſo hard and notable an office, except he were tryed with temptations, as if hee ſhould ſo lay the foundatiõ of his firſt exerciſe. Therfore let vs know that Chriſt by the direction of the ſpirite was led from the company of men, that the great doctour of the Church, and embaſſadour of God ſhoulde come abroade as one rather ſent from heauen, then taken out of ſome little towne and cõmon ſort of men. So God vſed Moſes, when by his hand hee woulde deliuer his lawe, hee tooke him into the mount Sinai, and being led aſide from the ſight of the people, he kept him as it were in a holy ſanctuary. Exod. 24. 12. It bee hooued Chriſte to bee adorned with no fewer or leſſe tokens of diuine grace and ſignes of power then Moſes, leaſt the maieſty of the Goſpell ſhoulde

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bee leſſe then of the lawe: for if the Lorde thought that doctrine which was the miniſter of death worthy of rare honour, howe much more honour doeth the doctrine of life deſerue? And if the ſhadowed figure of GOD hadde ſo greate light, then with howe perfecte brightneſſe is it meete to haue his countenaunce beautified, which appeareth in the Goſpell? This ſame was the ende of his faſt: for Chriſte abſtayned not from meate and drinke, that hee might giue an inſtruction of temperance: but that hee might thereby haue the more authoritie, while hee being exempt from the common ſorte of men, doeth come foorth as an Angell from heauen, and not as a man from the earth. For I beſeech you what maner of vertue was there in that abſtinencie, not to eate meate, whome no hunger mooued to deſire the ſame? For it is certaine, and the Euangeliſtes doe plainly pronounce, that hee no otherwiſe bare the hunger, then if he had not beene cloathed with fleſh. Wherefore it were a meere folly to eſtabliſh a Lenten faſt, as they call it, as an imitatiō of Chriſt. For there is no greater reaſon why wee at this day ſhould follow the example of Chriſt, then had in times paſt the holy Prophets, and other fathers vnder the law to imitate the faſt of Moſes. And wee know that this neuer came in their minde. God almoſt for the ſame cauſe continued Eliah faſting in the mount, becauſe he was the miniſter that ſhould reſtore the law. They faine themſelues to be followers of Chriſte, which through the Lent do daily faſt: that is, they ſo ſtuffe their belly at dinner, that vnto ſupper time they eaſily paſſe the time without meat. What likeneſſe haue they with the ſonne of God? Greater was the ſparing of the elders: but they alſo had no affinitie with the faſt of Chriſte, no more thē the abſtinence of men commeth neere to the hunger of Angels. Adde alſo that neither Chriſt nor Moſes did yearly keepe a ſolemne faſt, but both of them did it onely once in their whole life. And I would to God that they had onely played like apes with theſe follies. But it was a wicked & a deteſtable ſcorning of Chriſt, in that they attempted in their fained faſting to frame themſelues after his doing. It is moſt vile ſuperſtition that they perſwade thēſelues that it is a worke meritorious, and to be ſome part of godlineſſe and diuine worſhippe. But this contumely is not to bee borne: firſt againſt God, that they obſcure his notable myracle. Then againſt Chriſt becauſe they taking his glory from him, decke themſelues with his ſpoyle. Thirdly againſt the Goſpell, from the which no ſmall credite is taken, if this faſt of Chriſt bee not acknowledged to bee a ſeale of the ſame. God ſhewed a ſingular myracle when he kept his ſonne from the neceſſitie of eating, and doe they not in a madde boldneſſe ſpit at GOD, when they affect to doe the ſame by their owne power? Chriſt was noted with diuine glory by his faſting. And ſhall he bee ſpoyled of his glory and brought in order, when as all mortall men ſhall make thēſelues his fellowes? this was the end which God appointed to Chriſtes faſt, that it ſhould be a ſeale to the Goſpell: They that apply it to any other vſe: doe they not take ſo much from the dignity of the Goſpell? Therefore let this counterfetting ceaſe, which peruerteth the counſell of God, and the whole order of his workes. But of feaſtes in their kinde I ſpeake not, (which I wiſh were more common amongſt vs, ſo that the ſame were pure) for it was meete to ſhewe for what

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purpose Christ fasted.

Also Sathan tooke occasion of his hunger to tempt Christ, as a little after shall be shewed more at large, now it must be generally seene why God would haue him tempted. For the wordes of Mathew and Marke doe sound that hee was brought into this combate by the determinate counsell of God, which say that hee was led by the spirite for this cause into the desert. I doubt not but that God in the person of his Sonne, woulde shewe as in a most cleare glasse how deadly and importune an enemie of mans saluation Sathan is. For whereof commeth it to passe that hee shoulde assayle Christ so sharpely, and shoulde poure out all his forces and violence against him at this time which the Euangelistes note, but becausse hee sawe him at the commaundement of his Father, prepared for the redemption of mankinde? therefore hee then resisted in the person of Christe, our saluation, as hee deadly persecuteth dayly the ministers of the same redemption, whereof Christ was the authour.

But it is to bee noted withall, that the sonne of God did willingly endure those temptations, whereof it is now entreated, and that hee striue with the Deuill as it were hand to hand, that by his victorie he might get vs the triumph. Therefore as oft as Sathan assayleth vs, let vs remember that his violence can no other way be sustained and driuen backe, then by opposing this shielde against him, as for that cause the sonne of God suffered himselfe to bee tempted, that he might stand betweene vs so oft as Sathan stirreth any exercise of temptations against vs. Therefore when hee led a priuate life at home, wee doe not reade that hee was tempted: but when hee vndertooke the office of a Redeemer, then hee in the common name of his Church came into the combate.

Then if Christ was tempted as in the publike person of all the faithfull, let vs know that these temptations which befall vnto vs, are not by fortune, or stirred at the pleasure of Sathan without the permission of God: But that the spirite of God, gouerneth these conflicts, whereby our faith is exercised, whereby is gathered a certaine hope, that God who is the cheife and great captaine & gouernour, is not vnmindefull of vs, but that hee will helpe vs in our streightes wherein hee seeth vs ouermatched.

The wordes of Luke seeme somewhat otherwise, That Iesus full of the holy Ghost, returned from Iordan, in which wordes hee signifieth, that hee was then armed with a more plentifull grace and power of the spirit, that he might be the more strong to endure such brunts, for the spirit did not in vaine descēd vpon him in a visible shape.

And it is sayde before, that the grace of GOD did the more shine outte, becausse that the cause of our saluation so required. The same Euangelistе and Marke, doe teach that the beginning of his temptations was sooner, for Sathan assaulted him fortie dayes also beefore his hunger: but the especiall and most notable conflictes are heere declared: that wee may knowe that Sathan beeing ouercome in many conflictes, did more sharpely inuade, and layde on more strongly with his whole force,

if

if it might be, that at length he might oppreſſe him that yet was inuincible For as euery man is more exerciſed in ſpirituall battailes, ſo much more vehemently doth God ſuffer him to be ſtricken. Wherefore let vs learne neuer to be wearied, vntill wee haue perfourmed the whole courſe of our warfare, and come to the marke But at the firſt ſight it ſeemeth to bee abſurde that Chriſt ſhoulde be ſubiect to temptations: for that menne may bee tempted, there muſt bee ſinne and infirmitie: I anſwere, firſt that Chriſt had taken our infirmities, but without ſinne. Then it did no more derogate from his glory that he was tempted, then that he tooke vpon him our fleſh. For on this condition was hee made man, that he might take vpon him our affections together with the fleſh. But all the difficultie doth conſiſt in the former clauſe, how Chriſt could be compaſſed about with our infirmitie, that he might be tempted of Sathan, and yet be pure and free from all ſinne. But the anſwere ſhall not be hard, if we remember the whole nature of Adam, when as yet the pure image of God ſhined there, & yet was ſubiect to temptations. How many corporall affections there are in man, ſo many occaſions of tempting them doth Sathan take. And this is worthily accounted the infirmitie of humane fleſhe, to haue the ſenſes mooued with the things obiect: but ſuch as was not faultie of it ſelfe, except that corruption had beene added, whereby it commeth to paſſe, that Sathan doeth neuer aſſault vs, but that he giueth ſome wound, or at leaſt doth hurt vs with ſome prick. In this point the integritie of nature hath ſeperate Chriſt from vs, yet there is no meane condition to be imagined to be in him, as was in Adam, to whom it was onely giuen a poſsibilitie not to ſinne. And we know that Chriſt was armed with that power of the ſpirit, that he coulde not bee pearced with the weapons of Sathan. *Then came the tempter.* The ſpirit of purpoſe doth giue this name to Sathan, that the faithfull might thereby the more diligently take heede of him. Whereby we alſo gather that temptations which prouoke vs to euill, come not but from him. For that in Gen. 22. 3. Deut 13.3. God is ſayd to tempt, it belongeth to another ende, that is, that he might trie their faith, or might take vengeance of the vnbeleeuers, or that hee might laye their hypocriſie open, which obey not the truth from the heart

MAT. 3. *That theſe ſtones.* Heere alſo the olde writers played with weake deuices: for they ſay the firſt temptation was of gluttonie, the ſecond of ambition, the third of couetouſneſſe. But it is ridiculous, if any man that is hungry deſireth meate, that he might ſatisfie nature, to referre that to the intemperancie of the throat. Further, what dainties doe they imagine to be in bread, that he ſhould bee accounted too delicate, that is content (as they ſay) with drie bread? But that wee loſe no wordes in vaine, the onely anſweare of Chriſt doth ſufficiently declare that Sathans purpoſe was otherwiſe: Truely the Son of GOD was not a rude and vnskilfull champion, that hee knewe not howe to auoyde the blowes of his enemie, that beeing ſtricken on the right ſide, hee ſhould raſhly hold his ſhield to the left. Therefore if Sathan had endeuoured to driue him to the delightes of gluttonie, he had the teſtimonies of ſcripture readie, wherewith he might driue him away. But he vttered none ſuch, but taketh this ſentence, men liue not by breade, but by the ſecrete bleſsing of GOD, whereby wee gather that Sathan ſtraightway aſſaulted the faith of Chriſt,

Chriſt, that the ſame being extinguiſhed, hee might driue Chriſt to vnlawfull and wicked wayes to ſeeke his bread. And then doth Sathan wound to death, when he attempteth to bring this to paſſe, that we diſtruſting God, ſhould otherwiſe prouide for our ſelues, then by his word is lawfull. Therefore the meaning of the wordes is: ſith thou ſeeſt thy ſelfe forſaken of God, neceſſitie compelleth thee that thou ſhouldeſt prouide for thy ſelfe. Therefore get thee meate, which God prouideth not for thee. And although he pretend the diuine power of Chriſt, whereby thoſe ſtones ſhoulde bee turned into bread: yet this one thing he ſeeketh, that Chriſt departing from the word of God, infidelitie ſhould follow whatſoeuer he ſhould ſay. Therefore Chriſte aunſwereth aptly, man ſhall not liue by bread onely, as if he ſhould ſay: thou commandeſt mee to ſeeke ſome remedy, whereby I might helpe my ſelfe otherwiſe then God doth permit: But this were a point of diſtruſt, without all reaſon, ſo long as God promiſeth that hee will nouriſh me. Thou Sathan tieſt his grace to bread. But hee contrarily witneſſeth, if all meates were wanting, his onely bleſſing ſufficeth to feede vs. Now we vnderſtand what kinde of temptation this was: namely that wherewith Sathan doth aſſault vs dayly. For the ſonne of God woulde not ſubiect himſele to an vnaccuſtomed aſſault, but hee hadde fightes common with vs, that we being defended with the ſame armours, ſhould not doubt but that the victorie is in our hand.

4 *It is written, man ſhall not liue by bread onely.* This is firſt woorthy to bee noted, that Chriſt vſeth the ſcripture for his ſhielde. For this is the right maner of fighting, if wee deſire to obtaine the victorie. For Paule doeth not in vaine call the word of God the ſpirituall ſword, & armeth vs with the ſhield of faith. Ephe. 6. 16. 17. whereby we alſo gather, that the Papiſtes, as if they had made a couenant with Sathan, gaue ouer ſoules to be deſtroyed at his pleaſure, when they maliciouſly ſuppreſsing the ſcripture, ſpoyled the people of God of their weapons, by the which they coulde onely defend their ſaiuation. They that willingly caſt from them this armour, and doe not dayly exerciſe themſelues in the ſchoole of God, are worthy euery moment to be ſlaine of Sathan, to whom they betray themſelues vnarmed. And truly there is no other cauſe why Sathan is ſo weakely withſtood, and that euery where hee takethaway ſo many, but becauſe that God reuengeth their ſlouthfulneſſe and contempt of his word. Now the teſtimonie of Moſes is to bee ſifted, which Chriſt citeth. Some wrongfully wreſt the ſame to a ſpirituall life, as if hee had ſayde, that the ſoules are not nouriſhed with viſible bread, but with the worde of GOD. And that is true in it ſelfe: but Moſes had a further reſpecte. Deut. 8. 3. For when they wanted breade, hee declareth that the people had Manna, an extraordinarie maner of meate: that by this inſtruction it might bee witneſſed for euer, that the life of men is not included in bread, but to depend vppon the pleaſure and good will of God. Therefore word is not heere taken for doctrine, but for a decree which God hath publiſhed for the preſeruation of the order of nature, & nouriſhing his creatures: for he caſteth not men from him, when he hath made them, but on that condition he giueth them life, that hee might dayly ſuſtayne that which hee hath once giuen.

Heb.1.3. So sayth the Apostle, all things are sustained by his mightie word: that is, the whole world is preserued, and euery part of the same doth remain in his estate by his will and decree, whose power is spread in euery place both aboue and below. Therefore though wee eate bread, yet the maintenance of life is not to be attributed to the power of bread, but to the secret grace which God giueth to bread to feede vs. Whereof also followeth an other lesson, that God which now vseth bread for our nourishment, can by other meanes as oft as hee shall thinke good, prouide that we may liue. Also in this sentence of Moses their beastlines is condemned, which account of fulnes and aboundance as their life Furthermore, distrust and vngodly carefulnesse is reproued, which driueth vs to seeke vnlawfull meanes. And to this purpose is the answere of Christ properly directed: for foode and other maintenances of this present life, we must so trust God, that none of vs passe the bounds prescribed by him. If that Christ accounted it vnlawfull, to make bread of stones besides the commandement of god: it is much lesse lawful to get thy liuing by deceits, thefts, violēce & murders

Mat.4.

5. *Then the deuil took him vp into the holy citie, & set him on a pinacle of the tẽple.*

6. *And sayd vnto him: if thou be the Sonne of God, cast thy selfe downe: for it is written that he shall giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.*

7 *Iesus said vnto him: It is written againe: thou shalt not tempt the Lord thy God.*

8 *Againe the deuill tooke him vp into an exceding high mountaine, & shewed him all the kingdoms of the world, & the glory of them.*

9. *And said vnto him: all these will I giue thee, if thou wilt fall down & worship me*

10. *Then sayd Iesus vnto him. Auoide Sathan: for it is written. Thou shalt worship the Lord thy God, & him only shalt thou serue.*

11. *Then the deuill left him, and behold the Angels came and worshipped him.*

Marke 1.

13. *And the Angels ministred vnto him*

Luke 4.

5 *Then the Deuill tooke him vp into an high mountaine, and shewed him all the kingdoms of the world in the twinkling of an eye.*

6. *And the deuill sayd vnto him: all this power will I giue thee, and the glory of those kingdoms: for that is deliuered to me: & to whom soeuer I will I giue it.*

7. *If thou therefore wilt worship mee, they shall be all thine.*

8. *But Iesus answered him, and sayd. Hence from me Sathan: for it is written. Thou shalt worship the Lord thy God, and him alone thou shalt serue.*

9. *Then hee brought him to Ierusalem, and set him on a pinacle of the Temple, & sayd to him. If thou be the sonne of GOD, cast thy selfe downe from hence.*

10. *For it is written, that he will giue his Angels charge ouer thee to keepe thee.*

11 *And with their handes they shall lift thee vppe, least at any time thou shouldest dash thy foote against a stone.*

12. *And Iesus answered and said vnto him: It is sayd thou shalt not tempt the Lord thy God.*

13. *And when the Deuill had ended all his temptation, hee departed from him for a season.*

§ The

5. *Then the deuill tooke him.* It is no great matter that Luke doth rehearſe that temptation in the ſecond place, which Matthew placeth in the laſt place. For it was not the purpoſe of the Euangeliſtes, ſo to ſet downe the order of the hiſtory, as they would alwayes exactly obſerue the poynte of time: but to gather the ſum of the thinges, ſo as they might propoſe in a glaſſe or a table, thoſe thinges which are moſt profitable to be knowne of Chriſt. Therefore let it ſuffice vs to know, that Chriſte was tempted 3. manner of wayes. But wich was either the ſecond or the third conflict, there is no cauſe why we ſhould curiouſly ſeeke. In the expoſition I will follow the text ſet downe by Matthew. It is ſayd that Chriſt was ſet vpon a pinacle of the temple. But it is demanded whether he was caried vp on high in deed, or whether it was done by a viſion. Many do boldly affirme that it was a true and a reall cariage of his body (as they ſay) for they thinke it a thing vnworthy that Chriſt ſhould yeeld himſelfe in danger to Sathans ſleights. But this obiection is eaſily wiped away, that there is no abſurditie in the permiſſion of God, and voluntary ſubiection of Chriſte, ſo that we thinke not that he ſuffered any thing within, that is, in minde & ſoule. And that which followeth after, that all the kingdomes of the worlde were ſette in the ſight of Chriſte, and that alſo which Luke wryteth, that hee was caried far in the twinkling of an eye, doth rather belong to a viſion, yet in a doubtful matter, & which without daunger a man may be ignorant of, I had rather ſuſpend my iudgement, then giue the contentious occaſion of quarelling. Alſo it may bee that the 2. temptation did not preſently without diſtance of time followe the firſt, nor the third the ſeconde, but is is more probable, that there was ſome diſtance, though by the woordes of Luke it is gathered that there was no long ſpace betweene: for hee ſayth that Chriſt hadde reſt giuen him for a ſeaſon. But this appertaineth much to the matter, to knowe what Sathan went about in this kinde of temptation, which is to bee learned by the anſwere of Chriſt, as I ſayd a little before. Chriſt, that he might meete with the ſubtiltie of the enemy, and beate backe his force, holdeth out for a buckler, God is not to bee tempted. Whereby it appeareth that the deceites of the enemies tended to this purpoſe, that he lifting himſelfe vp aboue meaſure, ſhoulde raſhly riſe vppe againſt God. Firſt Sathan tryed to drawe Chriſt to deſperation, becauſe hee wanted meate and ordinary meanes: nowe hee procureth him to a vaine and proude confidence, that neglecting the meanes which were at hande, hee ſhould throw himſelfe without neceſſitie into manifeſt daunger, and as though he ſhoulde leape beyond his boundes. But as it becommeth vs not to deſpaire, when we are preſſed with the want of all things, but that we ſhould depend vpon the aſſurance of God: ſo it is not lawfull for vs to ſet vp the combs, that wee ſhould liſt vp our ſelues higher then God permitteth. Now we vnderſtand that the purpoſe of ſathan was: namely, that Chriſte making a triall of his diuinitie, ſhould with a fooliſh and a wicked raſhnes riſe vp againſt God.

6. *Hee will giue his Angelles charge ouer thee.* This malice of Sathan is to bee noted, that hee abuſeth the teſtimony of the Scripture, that might make the life of Chriſt deadly, and tourne his breade to poyſon. For hee ceaſeth not to vſe the ſame craft daily. And the ſonne of God (who is a common exãple of al the godly) would in his own perſon ſuffer this cõflict, that they

all might learne diligently to take heede to themſelues, leaſt vnder a falſe pretence of the ſcripture, they fall into the ſnares of Sathan. And it is not to bee doubted, but that the Lorde graunteth ſo much liberty to our enemy, that we ſhould not reſt in ſecuritie, but be rather bent to keepe our watches. But let vs not be like to ouerthwart men which reiect the ſcripture, as if it might be tourned euery way, becauſe that the deuill abuſeth the ſame: ſo for the ſame cauſe we muſt abſtaine from meates, leaſt wee be poyſoned. Sathan prophaneth the worde of God, and indeuoureth to wreſt the ſame to our deſtruction, but ſeeing it was ordayned of God for our ſaluation, ſhall the counſell of God bee to no effect, except that through our ſlouthfulnes, the healthful vſe of the ſame ſhould periſh vnto vs? But this matter needeth no long diſputation: only let vs ſee what Chriſt doth teach vs by his example, which wee muſt follow as a certaine rule. Doth he giue place to ſathan, wickedly wreſting the ſcripture? Dooth he ſuffer the ſcripture wherewith he armed himſelfe before, to be ſhaken away or to bee taken from him? Nay by obiecting the ſcripture againe, he mightily ouerthroweth the wicked cauill of ſathan. Therefore ſo oft as ſathan by his ſubtilties pretendeth the ſcripture, & that vngodly men vnder this ſame pretence ſhal ſet vpon vs, that they might circumuent our fayth, let vs borrow weapons for the defence of our fayth, frō no other place then out of the ſcripture. But though this promiſe, (*He wil giue his Angels charge ouer thee, &c.*) doth appertaine to all the faythfull, yet it eſpecially belongeth to chriſt, who as he is the head of the whole Church, ſo in his owne right he gouerneth the angels & giueth them charge of vs Wherefore in that, ſathan doth not yet deceiue, that by this teſtimonie hee proueth that the angels were giuen as miniſters vnto Chriſt, that ſhoulde keepe him and beare him in their handes: but the deceit is this, that he draweth the keeping of angels to a vaine and a raſh courſe, which is then promiſed to the childrē of God, while they keepe thēſelues within their bounds, & walke in his wayes. If this clauſe haue any force in it (*in all thy wayes*) then doth ſathan malicioufly corrupt and maim the ſaying of the Prophet, generally & confuſedly wreſteth the ſame to wandring and erronious courſes God commandeth vs to walke in our wayes, & he ſayth that his angels ſhall be our keepers. Sathan pretending the cuſtodie of angels, doth exhort Chriſt that hee ſhould raſhly procure him danger. As if hee ſhould haue ſayde: If in ſpite of God thou wilt caſt thy ſelfe to death, the Angels ſhall defend thy life.

7. *It is written thou ſhalt not tempt the Lorde.* Chriſt anſwereth moſt aptly, it is not otherwiſe to bee hoped that God doeth there promiſe his helpe, then if the faythfull doe modeſtly commit themſelues to him to bee gouerned: for wee cannot otherwiſe truſt his promiſes, except we obey his commandements Further, when God is tempted many wayes, yet in this place he is ſayd to bee tempted, when as we neglecte his meanes which he putteth into our hand. For they which neglect the meanes which God appoynteth, do as if they tryed his power and his ſtrength: As if any ſhould cut away the armes and handes from a man, and afrer bid him worke. In ſumme, whoſoeuer deſireth to take a tryall of the diuine power, when as it is not neceſſary, he tempteth God, by bringing his promiſes to vniuſt examination.

8. *The deuill tooke him into an hie mountaine.* That is to be had in memory, which

which I sayd before, that it came not to passe through the imbecillitie of the nature of Christ, that Sathan held his eyes: but by his free appoyntment and permission. Further, his senses were touched & enticed with the glory of the kingdomes which were set before him, that no inward couetousnesse mooued his mind: when as the pleasures of the flesh are caried and do carie vs as wilde beasts to those things that please vs: for Christ had the like sense that we haue, but no disordered appetites. But it was a kinde of temptation, that Christ should aske the inheritance which God promiseth to his children, of any other then of god himselfe And heere the sacrilegious boldnesse of the Deuill doth bewraye it selfe, in that he taking the gouernment of the earth from God doth vsurpe it to himselfe. All these things (sayth he) are mine, neither can they bee obtayned otherwise then at my hand. And we must dayly striue with this assault, which both all the faithfull doe feele in themselues, and is more euidently seene in the whole life of the vngodly. For though we set al our defences richesse and commodities in the blessing of God: yet our senses prouoke vs therefro, and driue vs to seeke the assistances of Sathan, as if one God were not sufficient. And a great part of the world chalenging the right and gouernment of the earth from God, doth imagine to themselues that Sathan is the giuer of al good things. For whereof commeth it, that almost all doe addict themselues to euill Artes, and thefres, and deceits, but that they ascribe that to Sathan which was the propertie of God, to enrich with his blessing whome hee pleaseth? They pray with mouth that God would giue them dayly bread, but with the mouth onely. For they make Sathan the cheife, in distributing the richesse of all the world.

10. *Auoyde Sathan.* Luke hath for it. *Goe after mee Sathan.* Wherefore some doe stand in vaine vppon that Aduerbe, when it was sayd to Peter: Goe behind, Mathew 16.23. as if Sathan himselfe heard not the same. But Christ commaundeth him simply to depart. And now he goeth forwardes in the same kinde of defence, holding forth the scripture not as a sheild of bull rushes, but as of right brasse. And hee citeth a testimonie out of the lawe, that one GOD is to be worshipped and serued. Also it is easily gathered by the applying and the circumstance of the place, to what ende the purpose of God belongeth, and what it profiteth When as the Papists doe denie that onely God is to be worshiped, they shift off this place and such like with a sophisticall Comment. That worship which they call *Latria*, they grant as due onely to God: but *dulia* they giue to the dead, and to their bones and their images. But this friuolous distinction of wordes being reiected, Christ doeth chalenge a falling downe to worship to God alone. Whereby wee are warned to haue consideration rather of the matter, then of the word, so oft as wee haue to doe with the woorship of God. The Scripture commaundeth to woorship one God. It is to beseene to what ende. If man shall take away any thing from his glory, and giue the same to creatures, it is a sacrilegious violating of the woorshippe of GOD. And it is most euident that wee doe so, when as wee giue to creatures those good thinges which wee haue receiued, whereof GOD himselfe would bee acknowledged to be the onely authour. But now as religion is properly spirituall, and the outwarde confession of the same appertayneth to

the body: So not onely the inward worſhip is due to God alone, but alſo the outward teſtimonie of the ſame.

11. *Then the deuill left him, and behold.* Luke expreſſeth more, namely, *when he had ended all the temptation.* As if hee ſhoulde haue ſayd that Chriſt had no reſt nor truce giuen him, vntill he was exactly tried with all kind of temptation. He alſo addeth that he was onely left for a ſeaſon, that wee might knowe that the reſt of his life was not altogether free from temptations, but that the violence of Sathan was reſtrained by God, that hee ſhoulde not importunately moleſt Chriſt, euen as God vſeth to doe with all his For if ſometime hee permitteth them to be more ſharply vexed, after he releaſeth them ſomewhat of that great conflict, that they ſhould breath a while, and gather vp their mindes, yet hee ſpareth them not, that they ſhould nourith ſlouthfulneſſe, but onely that they ſhould prepare themſelues to newe conflicts. That it followeth after that the Angels miniſtred vnto him: I account it as a comfort, that Chriſt ſhould feele that God the father had a care of him, and by his mightie ayde ſhoulde bee defended againſt Sathan. For the deſert it ſelfe might haue increaſed his greife, when as he being depriued of all cõforts of men, he liued amongſt wild beaſts which Marke alſo expreſſly noteth. Yet it is not to be thought that Chriſt was at any time forſaken of the Angels: but that place might be giuen to temptation. Sometime the grace of God, though it be preſent, yet it is hid to the ſence and vnderſtanding of the fleſh.

Mathew. 4	Marke. 1.	Luke. 3.
12. *And when Ieſus had heard that Iohn was deliuered vp, he returned into Galile.*	14. *Now after that Iohn was committed to priſon, Ieſus came into Galile, preaching the Goſpell of the kingdome of God.*	19. *But when Herod the Tetrach was rebuked of Iohn, for Herodias his brother Philips wife, & for al the euils which Herod had done*
17. *Frõ that time Ieſus beganne to preach & ſay: Amend your liues, for the kingdome of heauẽ is at hand*	15. *And ſaying: The time is fulfilled, and the kingdome of God is at hand: repent & beleeue the Goſpell.*	20. *Hee added yet this aboue all, that he ſhut vp Iohn in priſon.*
		Luke. 4.
		14. *And Ieſus returned by the power of the ſpirite into Galile: and there went a fame of him throughout all the region round about.*
		15. *For he taught in their Synagogues, & was honoured of all men.*

LVLE. 19. *But Herod the Tetrarch.* Onely Luke in this place doth ſhew the cauſe why Herod did caſt Iohn into priſon. Yet Matthew and Marke doe make mention of it in an other place. Ioſephus in the 18. booke of Antiquities ſayth, becauſe Herod feared a tumult of the people and newe ſtirres, hee ſhut vp Iohn in the tower of Machærontis, becauſe he feared the credit of the man. He ſayth that Herodias was not giuen to Phillip (whome hee affirmeth maried Salome) but that ſhe was giuen in mariage to an other Herod. But becauſe that in this matter he is taken forgetting himſelfe, and alſo he doth not ſet downe the death of Phillip in his right place, therefore a more certaine troath of the hiſtorie is to be ſought out of the Euangeliſtes, and wee muſt ſtande to their teſtimonie.

This is ſufficiently knowne, when Herode had the daughter of Areta King of the Arabians in mariage, hee was enamored with the beautie of Herodias

Herodias his Neece, and by fraud tooke her away. And this iniury hee did to his brother Phillip without punishment: for the same Iosephus witnesseth that he was a man of a gentle and quiet disposition. Also in this history we euidently see what reward remayneth in the world for faythful & bold ministers of the truth, especially where they reproue sinnes. For scarce the hundred man doth admit correction. therefore if they be seuerely touched, they runne foorth into madnes. If this pride be found in the most of the common people: no maruell if tyrants doe more sharply rage against them that reproue them, to whom nothing is more bitter then to be brought into order. Againe, in Iohn there shineth a notable example of constancie, wherewith it becómeth all godly teachers to be endued: that they shoulde not doubt to prouoke against them great and mighty men, as oft as necessitie shall so require. For he serueth not God sincerely, that maketh acception of persons. Further, when Luke sayth that this euill was added aboue all the rest: Hee meaneth that his malice was then past hope, and that the sinner is then come to the highest step, when as he is angry with the remedies: and doth not onely refuse correction, but also taketh vengeance vpon him that admonisheth him, as vpon his enemy.

MAT. 12. *When Iesus had heard.* The history of Iohn seemeth not to agree with these, who witnesseth that Iohn and Christ began the office of teaching both at one time. But it is to be noted that our three Euangelistes do therefore in silence passe ouer that short time, because the course of Iohn was not yet finished, that is the preparation to receiue the Gospell of Christe. And certainly, though Christ within that time executed the office of a teacher, yet he propperly began not the preaching of the Gospell, vntill he succeeded Iohn. Wherefore it is no absurditie that the three Euangelistes doe graunt and assigne that time to the ministerie of Iohn, wherein Christ gathered his disciples, as if they should say: the morning passing, the sunne arose. But that speech is to be noted which Luke hath, that Iesus in the power, or by the power of the spirit, came into Galile, for it is to great purpose that we do not imagine any earthly or humane thing in Christ, but that the celestiall and diuine power in him may come into our minde, and occupie our senses.

MARKE. 14. *Preaching the Gospell of the kingdome of God.* Matthew seemeth to haue somewhat differing from the other two. For hee sayth that after Christ went into Capernaum, & had left his country Nazareth, then at length he beganne his preaching: But Luke and Marke doe say that he taught openly in the country. But the answere is easie: For the Aduerbe of time in Matthew ought not onely to be referred to the next clause, but to the whole course of the history. Therefore at his comming into Galile, Christe entred his course. Also the summe of the doctrin as it is deliuered by Matthew, differeth nothing from that which a little before we read, that Iohn vsed. For it consisteth of two partes, repentaunce and the preaching of grace and saluation. Hee exhorteth the Iewes to conuersion, because the kingdom of God is at hand, that is, because God will take his people into his hand to gouerne them, which is the full and perfect felicitie.

Marke speaketh a little otherwise. *The kingdome of God is at hande: Repent and beleeue the Gospell*: yet in the same sense: for hauing spoken before

of reſtoring the kingdome of God amongſt the Iewes, hee exhorteth to repentance and fayth. Yet it may be demaunded, ſith repentance doth depend on the Goſpell, why Marke ſeperateth the ſame from the doctrine of the Goſpell. It may bee anſwered two wayes. For God ſometime ſo called vs to repentance, ſo that hee onely commaundeth that the life be changed to better. Afterwardes he ſheweth that conuerſion and newneſſe of life, is the gifte of his ſpirit, that we may know that we are not onely commaunded that which is our dutie, but that there is together offered the grace and power of obedience. If after this maner we take this which Iohn preached of repentance, the meaning ſhall bee: the Lorde commaundeth you to turne to him: but becauſe yee cannot doe it by your owne induſtry, he promiſeth the ſpirit of regeneration. Wherefore it behoueth you to embrace this grace by fayth: though the fayth which he requireth to bee had in the Goſpell, ought not to bee reſtrayned to the gift of renouation, But it belongeth eſpecially to the forgiueneſſe of ſinnes. For Iohn ioyneth repentance with fayth: becauſe God doth therefore reconcile himſelfe to vs, that as a father he may be worſhipped of vs in holineſſe and righteouſneſſe. Furthermore, there is no abſurditie if wee ſay that to beleeue the Goſpel, doth ſignifie as much as to embrace free righteouſneſſe. For this ſpecial relation betweene fayth and remiſſion of ſinnes, is often found in the Scripture: as when he teacheth that we are iuſtified by fayth. This place may be expounded both wayes, yet let that principle remayne vnſhaken, that free ſaluation is offered vs of God, that being conuerted to him, we ſhould liue to righteouſneſſe. Therefore hee promiſing vs mercy, doth call vs to the deniall of the fleſh. The Epytheton is to bee noted wherewith Marke adorneth the Goſpel: For hereby we learne, that by the preaching of the ſame, the kingdome of God is erected and eſtabliſhed vppon the earth, neyther doth God raigne by any other meanes amongſt men. Whereby it alſo appeareth how miſerable the condition of men is without the Goſpell.

LVKE. 15. *He was honoured of all men.* This is namely ſet downe by Luke, that we might knowe that the diuine power did preſently from the beginning ſhine in Chriſte, which drue men not as yet infected with a malicious deſire of gainſaying, into admiration of him.

Luke. 4.

Matthew	Marke.

16. *And hee came to Nazareth where hee had beene brought vppe, (and as his cuſtome was) went into the Synagogue on the Sabboth day, and ſtoode vp to reade.*

17. *And there was deliuered vnto him the booke of the Prophet Eſaias, and when hee had opened the booke, he found the place where it was written,*

18. *The ſpirite of the Lorde is vppon me, becauſe he hath anoynted me, that I ſhoulde preach the Goſpell to the poore: hee hath ſent mee, that I ſhoulde heale the broken hearted, that I ſhoulde preach deliuerance to the captiues, & recouering of ſight to the blind, that I ſhould ſet at liberty them that are bruſed*

19. *And*

19. *And that I ſhould preach the acceptable yeere of the Lord.*

20. *And hee cloſed vppe the booke, and gaue it againe to the miniſter, and ſate downe: and the eyes of all that were in the Synagogue were faſtned on him.*

21. *Then hee began to ſay vnto them, This day is the ſcripture fulfilled in your eares.*

22 *And all bare witneſſe, and wondred at the gracious wordes, which proceeded out of his mouth: & ſayd, is not this Ioſephes ſonne?*

16. *He came to Nazareth.* The Euangeliſtes doe ſtand vppon this one thing, that they might ſhew by what meanes Chriſt was made known, for which purpoſe Luke here reporteth a thing worthy to be remembred: that is, that he expounding the place of Iſaiah, and applying it to the preſent vſe, hee turned the eyes of all men vpon himſelfe. When he ſaith that he came into the Synagogue, according to the cuſtome: wee hereby gather that hee did not onely ſpeake to the people in the ſtreetes and high wayes, but as much as hee might, he obſerued the vſuall order of the Church. Alſo we ſee withall, though the Iewes were degenerate, yet in ſuch confuſion of thinges, and in the eſtate of the Churche miſerably corrupted, this good thing remayned, that they read the ſcripture before the people, that thereby they might take occaſion of teaching and exhorting. Whereby it alſo appeareth what was the right and lawfull maner of keeping the Sabboth For God did not therefore command his people to keepe holy dayes, as though that he was ſimply pleaſed with their reſt: but rather that he might exerciſe them in meditating his workes. Alſo becauſe the mindes of men are dim in conſidering the workes of God, it is neceſſary that they ſhould be directed by the rule of the ſcripture: but though Paul numbreth the Saboth amongſt the ſhadowes of the law, Colloſſ. 2.17. Yet in this poynt we haue like cauſe to obſerue it, as the Iewes hadde, that the people may come together, to heare the word, to publike prayers, & to other exerciſes of godlineſſe: for the which cauſe the Lords day came in place of the Iewiſh Saboth. Now, if the times be cõpared, it ſhal eaſily appeare out of this preſent place, that the corruptions of the popiſh hierarchy are at this day more filthy & more deformed, then they were amongſt the Iewes vnder Annas & Cayphas. For the reading of the ſcripture, which thẽ was vſed, was not only vnder the pope grown out of vſe, but with ſword & fire was driuen out of the churches. But that which they ſong in an vnknown tongue, as it ſeemed in mockery. Chriſt roſe vp to read, not only that his voyce might bee the better heard, but in ſigne of reuerence. For this doth the maieſty of the ſcripture deſerue, that the interpreters of it ſhoulde profeſſe themſelues to come modeſtly and reuerently to handle the ſame.

17. *Hee founde the place.* It is not to bee doubted but that Chriſte of purpoſe choſe this place. Some thinke that it was euen offered to him by GOD: but ſith hee had graunted him a free election, I do rather referre it to his iudgement, that hee choſe this place before others. Alſo Iſaiah pro-

miſeth in that place, that after the captiuitie of Babylon there ſhoulde yet bee ſome witneſſes of the fauour of God, which ſhould gather the people from deſtruction, and out of the darkeneſſe of death, and ſhould with a ſpirituall power reſtore the Church afflicted with ſo many calamities. But becauſe that redemption was to be proclaymed in the name & authoritie of Chriſt alone: therefore he ſpeaketh in the ſingular number, and after a ſort taketh vpon him the perſon of Chriſte, that he might the more effectually ſtirre vp the mindes of the godly to an aſſured truſt. It is certaine that the words which are here ſet downe cannot properly be applyed to any, but to Chriſte alone, and that for two cauſes. Firſt, becauſe that hee alone was endued with the fulnes of the ſpirite, that hee might be a witneſſe and a meſſenger of our reconciliation with God (by which reaſon Paul aſſigneth that peculiarly to him, which is common to all the miniſters of the Goſpell, Ephe. 2.17. that is, that they ſhould preach peace to as many as are nigh and a farre off:) then becauſe he onely worketh and performeth by the power of his ſpirit, whatſoeuer good things are promiſed.

18. *The ſpirite of the Lorde vpon mee.* This is therefore ſayde that wee might know that Chriſt aſwell in himſelfe, as in his miniſters doth not the worke of man, or any priuate buſines, but that he was ſent of God to reſtore the ſaluation of the Church. For he teſtifieth that he doth nothing by the motion & counſell of man, but all thinges by the gouernement of the ſpirite, that the fayth of the godly might bee grounded vppon the authoritie and power of God. That clauſe that next followeth, *Becauſe he hath annoynted me*, is added to expound the former. For many doe falſly boaſt that they haue the ſpirit of God, when they are without the gift of the ſpirite. But Chriſt by the annoynting, as by the effect prooueth that hee is endued with the ſpirite of God. Then he ſheweth to what end he was endued with the grace of the ſpirite: namely, that hee might preach to the poore: whereby we gather, that whoſoeuer are ſent of GOD to preach the Goſpell, ought firſt to bee endued with neceſſary giftes, that they may be able to diſcharge ſo great an office. Wherefore they are in deed to bee laughed at, which vnder the pretentce of the calling of God, doe vſurpe the place of Paſtors, when they are moſt vnapt to execute the office: as the horned biſhopes in popery, when they are more ignorant then any Aſſes, yet they proudly cry out, that they are the Vicars of Chriſt, and that they onely are the lawfull gouernours of the Church. It is alſo expreſly ſayd, that the Lord doth annoynt his ſeruantes: becauſe that the true & effectuall preaching of the Goſpell doth not conſiſt in windy eloquence, but in the celeſtiall power of the ſpirite: as Paul ſayth. 1.Cor. 2.1. & 4.

To the poore. The Prophet declareth what the eſtate of the Churche was before the beginning of the Goſpell, and what all our condition is without Chriſte. Therefore hee calleth them poore, broken, captiues, and blind, and bruſed, to whome God promiſeth reſtitution. But though the body of the people was oppreſſed with ſo many miſeries, that theſe titles might agree to euery member of the ſame: yet becauſe that many in their pouertie, blindneſſe, bondage, and to bee ſhorte, in death, doe flatter themſelues, or are ſenſeleſſe: therefore fewe are fit for the receiuing of this grace. And firſt we are taught here, to what ende the preaching of the Goſpell belon-

belongeth, and what it bringeth vs: that is, when we were wholy ouerwhelmed with all kind of euils, there God ſhineth vnto vs with his light of life, that hee leading vs out of the great depth of death, might reſtore vs into a full felicitie. Truely this is no vſuall commendation of the Goſpell, that wee gather ſuch incomparable fruit of it. Secondly wee ſee whome Chriſt calleth to him, and whom hee maketh partakers of the grace committed to him: that is, they that are wretches in all pointes, and are without all hope of ſaluation. But againe we are admoniſhed, that we cannot any otherwiſe inioy theſe benefites of Chriſt, except we be humbled with a deepe feeling of our miſeries: and as people hungarſtarued, doe deſire and ſeeke for him to be our deliuerer: for who ſoeuer ſwell in pride, and ſigh not vnder their captiuitie, and are not diſpleaſed with their owne blindneſſe, they doe with deafe eares deſpiſe this propheſie.

19. *That I ſhould preach the acceptable yeare.* It ſeemeth to many to be an alluſion to the yeare of Iubile, whoſe iudgement I doe not refuſe. Yet it is worth the labour to note, how the Prophet taketh paines to anſwere a doubt, which might trouble and ſhake the weake mindes, ſeeing that the Lord had ſo long differred the promiſed ſaluation, & had holden them in ſuſpence. Therefore he appointeth the time of redemption in the counſell or good will of god, as he ſaith, chap. 49. 8. In an acceptable time I haue heard thee, in a day of ſaluation haue I helped thee. Paul to the Gal. 4. 4. calleth it the fulneſſe of time: that the faithful may learn not curiouſly to enquire further then is expediēt but to reſt in the will of God: and this one thing was ſufficient for them, that the ſaluation in Chriſt was giuen, when God ſaw it good.

20. *And the eyes of all that were in the Synagogue.* I doubt not but that God had touched their hearts, that the ſtrangnes of the matter might make them more attentiue, and ſo ſhould giue eare to Chriſt ſpeaking: for it was neceſſary that they ſhould bee ſtayde, leaſt they preſently ſhould haue made a noyſe, or at the leaſt that they ſhould not breake off the courſe of the word, ſeeing that otherwiſe they were more bent and readie to contemne Chriſt, as we ſhall ſee.

21. *This day is fufilled.* Chriſt doth not onely vſe theſe three words: but proueth in deede that the time is now come, wherein God would reſtore the decayed Church, that the expoſition of the propheſie might be euident and plaine to the hearers, as the interpreters doe rightly and in order handle the ſcripture, when they apply the ſame to the preſent vſe: and hee ſayth, that it was fulfilled rather in their eares then in their eyes: becauſe the bare ſight doth little profit, except that doctrine had the cheife place.

22. *They bare witneſſe.* Heere Luke firſt commendeth vnto vs the diuine grace which was in the mouth of CHRIST: then hee liuely paynteth out the vnthankefulneſſe of men. Hee calleth them the wordes of grace, or gratious wordes in the Hebrew phraſe, wherein the power and grace of the holy Ghoſt was ſeene. Therefore the Nazarites are compelled to acknowledge with admiration, GOD ſpeaking in Chriſt: yet they willingly hinder themſelues from giuing the right and due honour to the heauenly doctrine. For when they obiect that hee is the ſonne of Ioſeph, they doe not amplyfie with this circumſtance the glory of GOD, as it became them: but

but malitiouſly they take this as an offence, that they might with the fairer colour refuſe whatſoeuer ſhalbe ſaid by the ſonne of Ioſeph. So at this day we ſee very many, who though they are enforced to grant that to be the word of god, which they heare: yet they get them friuolous excuſes, wherewith they may exempt themſelues from the neceſsitie of obedience.

And truely the cauſe why we are not ſo touched with the power of the Goſpell, as it were meete, commeth not by any other meanes, but that we are a let vnto our ſelues, and with our malice wee choake the light, by beholding whereof, wee are moued whether we will or no.

Luke. 2.

23. *Then he ſayd vnto them, you will ſurely ſay to mee this prouerbe, Phyſition heale thy ſelfe: whatſoeuer we haue heard done in Capernaum, doe it here likewiſe in thine owne country*

24. *And he ſayd, verily I ſay vnto you, no prophet is accepted in his country.*

25. *But I tell you of a troath, many widowes were in Iſrael in the dayes of Elias, when heauen was ſhut 3. yeares and ſixe moneths, when great famine was through out all the land:*

26. *But vnto none of them was Elias ſent, ſaue vnto Sarepta, a citie of Sydon, vnto a certaine widow.*

27. *Alſo there were many lepers in Iſraell, in the time of Eliſeus the Prophet: yet none of them were made cleane, ſauing Naaman the Syrian.*

28. *Then all that were in the Synagogue, when they heard it, were filled with wrath.*

29. *And roſe vp, and thruſt him out of the citie, and lead him vnto the edge of the hill, whereon their citie, was built, to caſt him downe headlong.*

30. *But he paſſed through the midſt of them, and went his way.*

23. *Phiſition heale thy ſelfe.* By the wordes of Chriſt it is eaſily gathered, that he was contemptuouſly receiued by the Nazarites: for hee vttereth that, which he knew they thought in their minds. Then he laieth the fault vpon thē, why he ſtayeth from working miracles amongſt them: and he reproueth their malice. becauſe they gaue no reuerence to the Prophet of God. The obiection which he preuenteth is this: It is no maruell, if his countri-men haue him in no eſtimation, ſeeing that he doth not ennoble his owne country, with miracles, as he doth ſtrang places: therefore this is a iuſt reuenge, if hee be reiected of his, which hee leſſe eſteemeth then any other. To this purpoſe belongeth the common prouerbe, that a Phyſition ſhould begin firſt with himſelfe and his owne people, before hee ſhewe his skill of curing to ſtrangers, The ſumme

of

of the obiection is, Christ did prepostrously, for that with his myracle he renowned other Cities of Galile, and had no respect to his owne country. And this seemed to the Nazarites to be an honest excuse, why they againe might refuse him.

24. *Verily, I say vnto you.* He layeth to their charge that it is through their owne fault, that hee sheweth not his power in myracles amongst them, as in other places. For the incredulitie of men, stayeth God that hee worke not for their saluation, as were to be wished. Matth. 13. 58. and Mar. 6. 5. Therefore could not Christ do myracles amongst them, because they beleeued not in him: not that it is in the will of men to tie the handes of God. but because he depriueth them of the fruite of his workes, which through infidelity make thēselues vnworthy. Therefore the answere is as much, as if Christ shoulde haue sayde: If you will be pertakers of myracles, why doe not you giue place to God? Nay, why doe you proudly reiect the minister of his power? Therefore you haue a inst reward of your contempt, that you beeing passed by, I shoulde rather shew my myracles in other places, that I am the Messias of God, to whome the restoring of the Church is committed. And truly that vnthankfulnesse might not be borne, that when God would haue his sonne brought vp in their citty, that they should despise such a nourse. Wherefore of right hee withdrew his hand from thence, that it should not be scorned by so wicked contemners. But here wee learne how much the Lorde esteemeth his worde for that hee may punish the contempt of the same, he taketh from amongst them the graces, which are testimonies of his presence. For the vnderstanding of this settence, *That a Prophet is not esteemed in his owne country.* Let the readers looke what wee haue sayde in the fourth Chapter of Iohn about the end.

25. *There were many widowes.* After that Christ had layd the fault vppon them, that they were without myracles, he now proueth by two exāples, that it should not seeme absurde, if God should preferre straungers before his own housholde people: and they ought not to lay the fault vpon him, if that he obeyed the calling of God, as Elyas and Elisæus did in times past. And sharply he restrayneth their vaine confidence, that they would haue him bound to them, because he was brought vppe amongst them. At what time (sayth he) the famine continued for two yeares and a halfe, there were many widowes in the land of Israel: whose neede the Prophet was not commaunded to helpe, but hee was sent to a stranger of the Citty of Sydon. Likewise Elisæus cured none of the Lepers of his owne country, but Naaman, that man of Syria. And though he peculiarly nyppeth the Nazarites: yet hee also reproueth the vnthankfulnes of all the nation, for that almost all were wont so much the more vnworthily to despise the Lord, by how much he came neere to them. For how came it to passe, that God preferred the strange woman before all the Israelites: but because that the Prophet being thrown forth of thē, was enforced to seeke entertainment in a prophane land? And wherfore would God that Naaman the Syriā should be healed by Elisæus, but for the reprose of the people of Israel? Therfore the meaning is, that it now falleth out, as it did in times past, that God will send his power a farre offe vnto strangers, because he is driuen backe by them, that dwell at home with him. Yet Christe declareth that nothing of his glory

1. Ki. 17. 9
2 Ki. 5. 14.

glory is diminiſhed, in that hee is nought ſet by of his country men: becauſe that God, to their ignominie and ſhame, can other where honour and exalt his ſonne, as in times paſt hee honoured his Prophets in the middeſt of the Gentiles. In this manner the fooliſh glorying of fleſh is beaten downe, when wee ſee the Lord raigne not only where and when he will: but euen in the vttermoſt corners, not regarding the land which hee had choſen for a dwelling place for himſelfe. Alſo heere is a generall doctrine to bee gathered, that it becõmeth not vs to preſcribe God a lawe for the beſtowing of his benefits, but that at his pleaſure hee may rayſe the lowe and the moſt contemned menne, to honour, the chiefe being reiected. Neither is it lawfull for vs to ſtirre, if he altogether ouerthrow that order that pleaſeth our iudgemẽt. And the Antitheſis between Iſrael and the prophane nations muſt be noted But it behoueth vs alwayes to conſider this, that hee chooſeth none before other for their owne worthineſſe: but that rather commeth by the wonderfull counſell of God. Yet though the reaſon be hidden, it is neceſſary to honour and worſhip the depth.

28. *They were filled with wrath.* They vnderſtoode to what purpoſe thoſe two examples tended, which Chriſte alleadged: that is, that the grace of God ſhould bee transferred to a place. Therefore they tooke it for their reproach. But whereas their conſciences ought to be touched to the quick, that their faults being corrected, they might ſeeke remedie, they are onely driuen into a madneſſe. So the wicked do not onely ſtabbornly reſiſt the iudgementes of GOD, but they cruelly riſe againſt his ſeruants. Hereby it appeareth what force theſe reproofes haue, which come frõ the ſpirit of God: for they enflame their mindes with madneſſe, that willingly do ſcorne the ſame.

Further, when wee ſee the mindes of men to bee ſo full of poyſon, that they waxe madde againſt God, ſo ſoone as they are ſharpely handled, we muſt aske the ſpirite of meekeneſſe, that the ſame fury carry not vs into this deadly battayle. When Luke ſayth that Chriſte went thorow the middeſt of them, and ſo eſcaped their handes, he declareth that he was deliuered by God not without a great myracle from the preſent death. By which example wee are taught, although our aduerſaries preuaile, that our life ſeeme to bee at their pleaſure: yet the power of God ſhall alwayes be the conquerer, to preſerue vs ſo long as hee will keepe vs in this world, either he will bind their handes, or ſtrike their eyes with blindneſſe, or amaze their hearts and mindes.

Matth. 4

	Marke.	Luke.
13. *And leauing Nazareth, went and dwelt in Capernaum, which is neere the ſea, in the borders of Zabulon, and Nephthalim,*		
14. *That it might bee fulfilled which was ſpoken by Iſaias, the Prophet ſaying:*		
15. *The land of Zabulon, and the land of Nephthalim by the way of the ſea, beyond Iordan, Galile of the Gentiles:*		
16. *The people which ſate in darkneſſe, ſawe great*		

great light, and to them that sate in the region and shadow of death, light is risen vp.

13 *And leauing Nazareth.* I haue thought good therefore to adde this place of Mathew to the historie of Luke, because it may be gathered, that Christ to this time was accustomed to frequent the citie of Nazareth: hee bidding that citie farewell, that he might auoyd danger, hee went to Capernaum, and the cities thereabouts. This history hath no difficultie, but that Mathew seemeth to abuse the testiomnie of the prophet into an other sense But if wee weigh the naturall sense of the Prophet, the applying of it to this present cause, shall be apt and easie. For Esayas, after he had spoken of the most greiuous calamitie of the people, that he might comfort them in sorrow, promiseth, when the people shall be brought to the lowest ebbe, presently deliuerance shall follow, which, darkenes being shaken off, shall restore the light of life. The wordes are, the darknesse shall not be according to the affliction,, that it had, when at the first he touched lightly the land of Zabulon, & the land of Nepthali, nor afterward when he was more greiuous by the way of the sea, beyond Iordan in Galile of the Gentiles. The people that walked in darknes, haue seene a great light. The Israelites were now oppressed with a double calamitie: for, first foure tribes or thereabouts were lead into captiuitie by *Thiglath Peleser*. Then when Salmanasar stroke all the kingdome of Israell, there remained a third plague: which the Prophet about the end of the eight chapter saith, shalbe the sharpest of all. But now in the words, which we haue rehearsed, there followeth a mittigation: because God reacheth his hand to his people, death shall be easier to be borne then sicknesses were before. Although (saith he) the whole people shall be blotted out, yet the shining light of grace shall bring to passe, that there shalbe lesse darknes in this latter destruction, then was in the double destruction of the ten tribes. Also I doubt not but that the promise ought to be extended to the whole body of the people, which in shewe seemed to bee in like miserable and lamentable estate. For the Iewes doe prepostrously apply the same to the deliuerance of the citie of Ierusalem: as if the light of life had beene restored, whē by the flight of king Sennacherib the siege was raysed. Certaynely, it doeth plainely appeare by the text, that the Prophet had a further regard. Therefore, ween he shall promise a generall restitution of all the Church, it followeth that the land of Zabulon, and all the land of Nepthalim, and Galile of the Gentiles whre cōprehended in the number of them, whose darknes of death were changed into the light of life. The returne of the people from Babylon was the beginning of this light, and as the morning. At the length the sunne of righteousnesse Christ, came forth in his full brightnes, and by his comming hee vterly abolished the darknes of death Therefore Paul to the Eph. 5. 14. admonisheth that in him was fulfilled, that which euery wher is found in the prophets: Awake thou that sleepest, and stand vp from the dead. Now when wee know that the kingdome of Christ is spirituall, it is necessary that the light of saluation, which he bringeth, and what helpe soeuer we receiue frō him, should be agreeable to the nature of the same Whereof it followeth that our soules are drowned in the darknes of eternall death, vntill he lighten them with his grace.

Esay 9. 1. 2. Ki. 15. 26 & 18. 9

The

The Prophet ſpeaketh of the ouerthrowing of a countrie: but the condition of mankinde is deſcribed as in a glaſſe, vntill it be ſet at libertie by the grace of Chriſt. That they that ſate in darkeneſſe are ſayd to ſee a great light: ſo foden and ſo notable a change doth amplifie the greatnes of the diuine ſaluation. The lower Galile was called Galile of the Gentiles, not onely beecauſe it was ſo neare to Tyre and Sydon, but becaſe the Gentiles were there mingled amõgſt the Iewes: eſpecially for that Dauid had granted certaine cities to king Hiram.

Mat. 4.

18. *And Ieſus walking by the ſea of Galile, ſaw two brethren, Simon, which was called Peter, & Andrew his brother, caſting a net into the ſea: for they were fiſhers*

19. *And hee ſayd vnto them, follow me, and I will make you fiſhers of men.*

20. *And they ſtraight way leauing the net, followed him.*

21. *And when hee was gone forth from thence, hee ſawe other two brethren, Iames the ſonne of Zebedeus, and Iohn his brother in a ſhippe with Zebedeus their father, mending their nets, and he called them.*

22. *And they without tarying, leauing the ſhip & their father, followed him.*

23 *So Ieſus went about all Galile, teaching in their Synagogue, and preaching the Goſpell of the kingdome, and healing euery ſickneſs & euery diſeaſe among the people.*

24. *And his fame ſpread abroad through all Syria, & they brought vnto him all ſicke people, that were taken with diuers diſeaſes & gripings, & thẽ that were poſſeſſed*

Marke 1.

16. *And as he walked by the ſea of Galile, he ſaw Simon, and Andrew his brother, caſting a net into the ſea: for they were fiſhers.*

17. *Then Ieſus ſaid vnto them, follow mee, and I will make you fiſhers of men.*

18. *And ſtraightway they forſooke their nets: and followed him*

19. *And when hee had gone a little further thence, hee ſawe Iames the ſonne of Zebedeus, & Iohn his brother, as they were in the ſhippe, mending their nets.*

20. *And anon hee called them: and they left their father Zebedeus in the ſhippe with his hyred ſeruants, & went their way after him.*

Luke 5.

1. *Then it came to paſſe, as the people preaſſed vpon him, to heare the word of God, that he ſtood by the lake of Genazareth.*

2. *And ſaw two ſhips ſtanding by the lake ſide, but the fiſhermen were gone out of them, and were waſhing ther nets.*

3. *And hee entred into one of the ſhips, which was Simons, and required of him, that hee would thruſt off a little from the land, and hee ſate downe, and taught the people out of the ſhip.*

4. *Now, when hee had left ſpeaking, hee ſayde vnto Simon, launch out into the deepe, & let downe your nettes, to make a draught.*

5. *Then Simon anſwered & ſayd vnto him: maiſter, we haue trauelled all night, and haue taken nothing: neuertheleſſe at thy word I will let downe the net.*

6. *And when they had ſo done, they encloſed a great multitude of fiſhes, ſo that their net brake.*

7. *And they beckned to their partners, which were in the other ſhip, that they ſhould come, and helpe them: who came then, and filled both the ſhips, that they did ſinke.*

8. *Now when Simon Peter ſaw it, hee fell downe at Ieſus knees, ſaying, Lord, goe from me: for I am a ſinfull man.*

9. *For*

fed with deuils, and these which were Lunatike, and those that had the palsie: and hee healed them.

25. *And there followed him great multitudes out of Galile, and Decapolis, and Ierusalem, & Iudea, and from beyonde Iordan.*

9 *For hee was vtterly astonied, and all that were with him: for the draught of fishes which they tooke*

10. *And so was also Iames & Iohn, the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayd vnto Simon: Feare not, from hence foorth thou shalt catch men.*

11. *And when they had brought the ships to land, they forsooke all, and followed him.*

MAT. 18. *And he walking.* Because this historie is set downe by Luke after two miracles, which wee shall see afterward, it was commonly thought that the miracle which is reported was wrought by him somewhat after they were called by Christ. But the reason which they follow hath but small force: for it was not the purpose of the Euangelists to write Chronicles from yeare to yeare in a certaine and distinct order of times: whereby it came to passe, that the order of dayes being not regarded, they accounted it sufficient to gather summarily the cheifest of the deedes of Christ: yet they kept an account of the yeares, that it might be euident to the readers how Christ bestowed the course of three yeares from the beginning of his preaching, vnto his death. But those miracles, which were wrought at that time, they set down at libertie, as hereafter by many examples shall more plainely appeare.

But now it appeareth by many arguments, that this historie is reported by the three: of the which yet this one may suffice the reader that is not contentious, that the three with one consent doe teach, that Peter & Andrew, Iames and Iohn, were created Apostles. If they had beene called before, it shoulde follow that they had beene Apostats, that forsaking their maister, and despising their calling, had returned to their olde maner of life. This is the onely difference betweene Luke and the other two that hee onely rehearseth the miracle, which the other doe omit. But this is not vnusuall amongst the Euangelists, to touch one part of a historie, omitting many circumstances. Wherefore there is no absurditie, if wee say that one miracle is left out by two, which is reported by one. And that is to be remembred that Iohn sayth, 20. 31. that of innumerable miracles of Christ, there were some chosen, which might suffice for the prooving of his diuine power, and for the confirming of our faith in him. Therefore it is no marualle, if Matthew and Marke doe briefly touch the calling of the foure Apostles, whose circumstance Luke doeth more at large set forth.

LVKE. 1. *Hee stoode by the lake.* Matthew and Marke call it the sea of Galile, after the olde manner of their tongue. The lake in times past among the Hebrewes was properly called *cinduth*. Then the language being

corrupted, the word was turned into Genezareth. The prophane writers doe call it Geneſar: on that part that bordered vppon Galile, they called it the ſea of Galile. The banke that was neere to Tiberias, was named after that citie. In an other place there will be a more fitte occaſion to ſpeake of the largeneſſe and ſituation of the ſame. Now we will come to the matter it ſelfe. Luke ſaith that Chriſt going vp into Peters ſhip, launched out a little from the land, that he might the more commodiouſly teach the people from thence, which were come out of diuers places, for the deſire they had to heare him: and when hee had ended his teaching, by a miracle hee ſhewed a token of his diuine power: for though it is vſuall to fiſhers to make many draughtes in vaine, and then with one good draught to recompence the labour that they had ſpent in vaine: yet the miracle was ſet foorth by this circumſtaunce, that when they had taken nothing all the night (which yet is moſt fit for catching) ſodenly a great multitude of fiſhes was heaped into their nets, which filled their ſhips. Therefore Peter and his fellowes doe eaſily acknowledge, that ſuch a pray, as exceeded meaſure, came not to them by chaunce, but was giuen them of God.

L V. 5. *Maiſter, we haue trauailed all night.* It is not to be doubted but that Peter knowing that Chriſt executed the office of a teacher, and touched with a reuerence of him, did ſo call him: yet he had not ſo profited, as hee deſerued to bee accounted amongſt his diſciples. For it is not enough to thinke reuerently of Chriſt, except we embracing his doctrine with obedience of faith, doe hold that which he requireth of vs. And though hee had no taſte, or very ſmall taſte of the Goſpell: yet he ſheweth how much he attributeth to Chriſt, whereas being wearied with labour, without profit, that which he in vaine had tried, he againe attempted. Therfore it cannot be denied, but that Chriſt was great, and that his authoritie much preuayled with him. But this particular faith had in one onely commandement of Chriſt, and that in a priuate earthly buſines, had not made Peter a Chriſtian, nor giuen him place amongſt the children of God: but that from this beginning of obedience, he ſhould at length be lead to a ful obedience. But ſith that Peter was ſo ready to obey the commandement of Chriſt, whom as yet he did not know eyther to bee a Prophet, or the Sonne of God. No excuſe can ſerue our ſlouth, that being taught that he is our Lord, and king, and iudge, and being tenne times commanded by him to doe our dutie, doe not yet ſtirre a finger.

L V. 6. *They encloſed a great multitude of fiſhes.* The end of the miracle was, that the deitie of Chriſt being knowne, Peter and others ſhould yeeld themſelues to be his diſciples. Yet generally by this example wee are taught not to feare that the bleſsing of God and happie ſucceſſe ſhall not follow our labor, as oft as at the commaundement and direction of Chriſt wee lay our handes to worke: But there was ſuch a plentie of fiſhes as ſanke the ſhippes, and aſtonied the mindes of them that beheld it. For it was meete that the deuine glory of Chriſt ſhould be reuealed by this miracle, that the credite might bee wholy his.

LV. 8. *Lorde goe from mee.* Though menne in their daily prayers doe deſire the preſence of God: yet it is neceſſary that aſſoone as GOD appeareth, that they ſhoulde bee afrayde, and halfe dead with feare and amaſedneſſe, vntill hee giue them comfort. There is good cauſe why they ſhould ſo earneſtly pray for the preſence of God: for hee being abſent, they are enforced to feele themſelues to be miſerable wretches: and his preſence is therefore feareſull, becauſe they then beginne to feele that they are nothing: nay, with what a heape of euils they are filled. After this manner Peter ſo reuerenceth Chriſt in this myracle, that he being amazed with his maieſtie, woulde flee as much as he could. And this did not onely befall to Peter, but as by the texte we do gather, they were all affrayd. Wherefore wee ſee that this feeling is planted in all men, that they ſhould be afrayd at the preſence of God. And it is profitable for vs, that what fooliſh boldneſſe or pride ſoeuer is in vs might be humbled, ſo there ſhall preſently be giuen comfort, which may holde vs vp. Therefore Chriſt with a ſweete and friendly anſwer doth recreate the mind of Peter, and forbiddeth him to feare. So the Lord buryeth his in a graue, that then he may giue them life.

LV. 10. *From henceforth thou ſhalt catch men.* Matthew ſayth, *I will make you fiſhers of men.* But Marke hath, *I will make you to be fiſhers.* By which woordes wee are taught, that Peter and the other three were not only choſen of Chriſt to be diſciples, but created Apoſtles, or at the leaſt choſen in hope of Apoſtleſhippe. Therefore here is not onely deſcribed a generall calling to the fayth, but a ſpeciall calling to a certaine office.

I graunt that the office of teaching was not yet committed vnto them: but yet Chriſt calleth and chuſeth them into his company, that hee might frame them to teaching. And this is wiſely to be conſidered: for all are not commaunded to leaue their parentes and their old trade of liuing, that they may follow Chriſte on foote: but the Lorde is content to haue ſome in his flocke and Church, and to others he appoynteth a propper ſtanding. Therefore let them that haue the office of a publike perſon layd vpon them, know, that there is more to be required of them then of any priuate perſons. So Chriſt chaunging nothing in the common life of others, dooth bring theſe foure from their worke, whereby they liued before, that he might vſe their helpe in a more notable office.

Alſo Chriſt choſe vnto him groſſe Idiotes no leſſe rude in witte, then voyde of learning, that he might frame them, nay, that he might renew them with the grace of his ſpirit, that they might excell all the wiſemen of the world. For ſo it was his will to pull down the pride of fleſh, & to giue a notable token of ſpirituall grace in them, that wee might learne to aske the light of fayth from heauen, knowing that it cannot be obtayned by our owne induſtrie..

Furthermore, that he choſe not the vnlearned and rude, that hee woulde leaue them alwayes ſuch: that which he did, may not be drawne into example: as if at this day alſo ſuch Paſtors were to be ordayned, as are after to be inſtructed to execute their office. For wee know what rule hee preſcribeth vs by the mouth of Paul: that is, that none may be called, except they bee apte to teach. 1. Tim. 3. 2.

And hee did not chuſe ſuch, as if he preferred ignorance before knowledge: as ſome frantike men doe triumph to themſelues in their owne ignorance, and how much more they abhorre learning, ſo much the neerer they thinke themſelues to the Apoſtles. And his will was at the firſt to chuſe theſe baſe men, that he might ouerthrow the vanitie of them, that thinke that the vnlearned ſhall not enter into heauen. But after they ioyned Paule as a companion to theſe fiſhers: who from his youth was diligently trayned vppe in learning, Act. 22. 3. But yet it pertayneth nothing to the matter, to diſpute more ſubtilly of the maner of the metaphor: for that it was taken of the preſent matter: yet when Chriſt ſpake of the preaching of the Goſpell, he aptly alluded to fiſhing: becauſe that men wandering, and ſcattred abroade in the worlde, as in a vaſt and confuſed ſea, are gathered together by the preaching of the Goſpell. But the hiſtory which is recorded in the firſt Chapter of Iohn differeth from this. For when Andrewe was one of Iohns diſciples, hee was by him deliuered to Chriſt, and after he brought his brother with him, and then they tooke him as their mayſter: but after they were receiued into a higher office

MAT. 22. *And they without tarying.* Heere firſt appeareth the force of Chriſtes voyce, not that the onely voyce of Chriſt doth ſo effectually peirce into the heartes of men: but becauſe the Lord by his ſpirite doth inwardly driue all them, that he will draw and pull to himſelfe, that they may obey his voyce. Secondly, the aptnes to be taught, and the readineſſe to obey, is prayſed in the diſciples, which preferre the calling of Chriſt before al the buſines of the world Eſpecially it becommeth the miniſters of the word to marke this example, that all other cares being ſet by, they may addict and giue themſelues wholy to the Church, whereto they are appointed.

MAT. 23. *Ieſus went about all Galile.* Matthew reportes the ſame things againe in an other place. But there is no inconuenience, ſeeing Chriſt for a time ceaſed not daily to worke almoſt innumerable myracles, that generally the courſe of the ſame is twiſe or thriſe mentioned. Nowe in the wordes of Matthew firſt it is to bee noted, that Chriſt neuer reſted, that he might ſpread the ſeede of the Goſpell euery where. Alſo Matthew calleth it the Goſpell of the kingdome: whereby the kingdome of God is eſtabliſhed amongſt men, for their ſaluation. Therefore hee maketh difference betweene the perfect & eternall beatitude, and the proſperous and pleaſant things of this preſent life. That Matthew ſayth that Chriſte healed all diſeaſes, the meaning is, of what kind ſoeuer they were. For it is certaine, that all were not healed of their diſeaſes, but there were no kind of diſeaſes that were offered him, that he healed not. And he reckoneth the chiefe kindes of diſeaſes, wherein Chriſte ſhewed his power. The ſcripture calleth not all generally, that were vexed of the deuill, men poſſeſſed with diuelles: but thoſe that with a ſecret vengeance of God are deliuered bound to Sathan, that he might poſſeſſe their mindes and ſenſes. They are called Lunatikes, in whome the force of the diſeaſe increaſeth or decreaſeth, after the inclination of the moone, as they that are ſicke of the falling ſicknes, and ſuch like: when we know that ſuch diſeaſes are not curable by naturall remedies, it followeth that the deitie of Chriſt is here witneſſed, ſith that he cured them wonderfully.

Matth.	Marke 1.	Luke 4.
	21. *So they entred into Capernaum, and straightway on the Sabboth day hee entred into the Synagogue, and taught.*	31. *And he came downe into Capernaum, a city of Galile & ther taught them on the Saboth dayes.*
	22. *And they were astonied at his doctrin: for he taught them, as one that had authority, and not as the Scribes.*	32. *And they were astonied at his doctrine: for his word was with authoritie.*
	23. *And there was in their synagogue a man which had an vncleane spirit, and hee cryed,*	33. *And in the Synagogue there was a man, which had a spirit of an vncleane deuill, which cryed with a loude voyce,*
	24. *Saying, ah, what haue we to do with thee, O Iesus of Nazareth? art thou come to destroy vs? I know thee what thou art euē that holy one of God.*	34. *Saying, oh, what haue we to doe with thee, thou Iesus of Nazareth? Art thou come to destroy vs I know who thou art, euen the holy one of God.*
	25. *And Iesus rebuked him, saying hold thy peace, and come out of him*	35. *And Iesus rebuked him, saying, hold thy peace, and come out of him. Then the deuill throwing him in the midst of them, came out of him, and hurt him not.*
	26. *And the vncleane spirit tare him, and cried with a loude voyce, and came out of him.*	36. *So feare came on them all, and they spake among themselues, saying, what thing is this? for with authoritie and power he commaundeth the fowle spirites, and they come out.*
	27. *And they were all amased, so that they demaunded one of another, saying, what thing is this? what new doctrine is this? for hee commandeth the fowle spirits with authoritie, and they obey him.*	

It is to bee thought that this man possessed with a deuill was one of that company, which Matthew made mention of somewhat before. But the narration of Marke and Luke is not in vaine: becaus they shew certaine circumstances, which doe not onely make the miracle more manifest, but also do containe profitable doctrine. For the deuill doth craftily grant, that Christ is the holy one of GOD, that hee might make men suspect that hee hath some familiartie with Christe: by which subtiltie hee also endeuoured to bring the Gospell into suspition, and at this day hee ceaseth not to attempt the same. This is the cause why Christ causeth him to hold his peace. And it may bee that this confession was violently wrested out of him: but these two doe not differ betweene themselues, that hee being enforced to giue place to the power of Christ, that hee might proclaime him to bee the holy one of God, and yet subtilly hee endeuoureth to couer the glory of Christ, with his darknes. It is also to bee noted, that hee doeth so flatter Christ, that hee might craftely conuey himselfe from his hand. And after this maner he fighteth with himselfe: for to what purpose is Christ sanctified of the Father, but that deliuering men from the tyrranie of the Deuill, hee might ouerthrow his kingdome, but becaus Sathan cannot abide that power, which hee perceyueth to bee prepared for his destruction, hee desires to make Christ quiet, and

to be content with a vaine title.

MAR. 22. *They were astonied at his doctrine.* The Euangelists do meane that the power of the spirit did appeare in the wordes of Christ, which caused euen the prophane and colde hearers to woonder at them. LVKE sayeth, that his word was with authoritie: that is, full of dignitie. Marke setteth it out more fully, and addeth an Antithesis, that it was vnlike to the wordes of the Scribes. But when they were adulterous interpreters of the Scripture, their doctrine was literall and dead, which shewed no force of the spirite, and there was no maiestie in it, but such colde stuffe, as may at this day bee seene in the
2.Co.4.2 speculatiue dignitie of poperie. Those maisters doe imperiously thunder out whatsoeuer they thinke good. But when they in prophane maner do brabble of diuinitie, so that no religion appeareth in their disputations, whatsoeuer they bring is filthy and toyish: for Paule hath not sayde in vaine, the kingdome of God standeth not in word, but in power.

In summe, the Euangelistes doe shewe, that when the maner of teaching was degenerate and very corrupt, which touched the minds of men with no reuerence of God, then the diuine power of the spirit was euidently seene in the words of Christ, which gate him credit. This is the power or rather dignitie and authoritie, whereat the people were astonied.

LV. 33. *A man which had an vncleane spirit.* This speach auayleth as much as if Luke should haue sayd, that hee was stirred vp by the motion of the deuill. For by the permission of God, Sathan possessed the powers of the soule: so that he would enforce them as well to speake, as to other motions at his pleasure. Therefore when men possessed with diuels do speak, the diuels do speake in them, and by them, whom they haue authoritie to rule. It is probable that the title of the holy one of God was taken out of the common and accustomed maner of speaking: and therefore they so called the Messias: because hee was seperate from all other, as one endued with a singular grace, and the head of all the Church.

MAR. 26. *The vnleane spirite tare him.* Luke vseth a more gentle worde, yet in sense they agree very well: because they both would teach, that the departure of the deuill, was violent and forcible. Therefore he so threw downe the wretched man, as if hee would haue torne him in sunder: yet Luke sayeth, that his purpose was in vaine, not that, that force was altogether without hurt, or at least without some paine: but that hee was after deliuered a whole and a sounde man from the deuill.

LVKE 36. *So feare came on them all.* The fruite of the miracle is, that they are enforced to thinke that there is in CHRIST somewhat more then appertayneth to men. And they wisely referre the glory and power of the miracle to the doctrine. What doctrine is this (say they) whereto the Deuils themselues are enforced to obey? They call it a newe doctrine, not in reproch, but because they acknowledge some vnusuall and extraordinary thing in it. Therefore they doe not accuse it of newnes, that they might discredite it: but this is rather a poynt of admiration, in that they denie it eyther to be common, or in the power of man. In this they onely offend,

that

that they continue still in their doubting, when it becommeth the children of God to go on in further profiting.

Matth.8.

14. *And when Iesus came to peters house hee sawe his wiues mother layd down, and sick of a feuer.*

15. *And hee touched her hand, and the feuer left her, so shee arose and ministred vnto them.*

16. *When the euen was come, they brought vnto him many that were possessed with diuels: and hee caste out the spirits with his word and healed those that were sicke.*

17. *That it might be fulfiled, which was spoked by Isaias the prophet, saying, he took our infirmities, & bare our sicknesses.*

18. *And when Iesus saw great multitudes of people about him, hee commanded them to go ouer the water.*

Mar.1.

29. *And assoone as they were come oute of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.*

30. *And Simons wiues mother, in law lay sicke of a feuer, & anon they told him of her.*

31. *And hee came and tooke her by the hande, and lift her vppe, and the feuer forsooke her by & by, and she ministred vnto them.*

32. *And when euen was come & the sunne was down, they brought to him all that were diseased, and them that were possessed with diuels.*

33. *And the whole Citty was gathered together at the dore.*

34. *And hee healed many that were sicke of diuers diseases: and he cast out many deuilles, and suffered not the deuils to say, that they knew him.*

35. *And in the morning very early before day, Iesus arose, and wente out into a solytary place, and there prayed.*

36. *And Simon and they that were with him, followed after him.*

37. *And when they had found him, they sayde vnto him, all men seeke for thee.*

38. *Then he sayde vnto them, let vs goe into the next townes, that I may preach there also: for I came out for that purpose.*

39. *And hee preached in theyr Synagogues throughout all Galile, and cast the deuils out.*

Luke.4.

38. *And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer & they required him for her.*

39. *Then hee stoode ouer her, and rebuked the feuer, and it left her: and immediately she rose, and ministred vnto them.*

40. *Nowe when the sunne was downe, all they that had sicke folke of diuers diseases, brought thē vnto him, and hee layd his handes vppon euery one of them, and healed them.*

41. *And deuilles also came out of many, crying, & saying, Thou art the Christ the son of God: but hee rebuked them, and suffered them not to say, that they knew him to bee Christ.*

42. *And when it was daye, hee departed, and went forth into a deserte place, and the people sought him, and came to him, and kept him, that he should not depart from them.*

43. *But he sayd vnto them, surely I must also preache the Gospell of the kingdome of God to other citties: for therefore am I sent.*

29. MAR. *They entred into the house.* It may bee easily gathered, that

Matthew doth not rehearſe this hiſtory in his order, by this, that Marke ſayth, that Chriſt namely had but foure diſciples onely following him. Alſo when he came out of the Sinagogue, and went ſtraight into Peters houſe, it is eaſily ſeene that the time was not exactly obſerued by Matthew. Alſo the Euangeliſtes ſeeme to haue reported this myracle for ſome ſpeciall cauſe, not that it was more notable then the reſt, or more worthy to be remembred: but becauſe that in it he gaue to his diſciples a priuate and ſecrete token of his grace: then that the healing of this one woman gaue an occaſion, or was the procuring of many myracles, ſo that they came to him from all places to aske his helpe. Yet the power, which Chriſt ſhewed here, Luke doth amplifie in one worde, ſaying that Peters mother in law was taken with a great feuer: for it was the more certaine and notable declaration of diuine power, in a moment of time, and onely by touching, to take away ſo vehemēt & ſo grieuous a diſeaſe. And thogh he could haue done it onely with a becke, yet he touched her hand, eyther to ſhew his affection, or for that he knew that this ſigne was then profitable. for we know that he freely vſed outward ſignes, as the time required.

39. LV. *Hee rebuked the feuer.* Though this ſpeach may ſeeme hard to the reader not ſufficiently exerciſed in the Scripture, yet it wanteth not a reaſon. For the feuer and other diſeaſes, famine, peſtilence, and all kind of miſery are the officers of God, by whom he executeth his iudgementes. Therefore as at his commaundement and appointment, it is ſayd that hee ſendeth foorth ſuch meſſengers: ſo alſo doth he rebuke & call backe, when he thinketh good. Matthew & Marke conceale how he healed others. Luke ſayth it was by laying on of handes. And it was a ſigne of reconciliation vnder the law, wherefore neither without cauſe, nor out of time, doth Chriſt alſo lay his hands vpon them, who n he abſolueth from the curſe of God. It was alſo a ſolemne maner of conſecration, as ſhall more at large be ſayd in an other place. But I ſimply interpret that Chriſt layd his hāds vpon the ſicke, that commending them to his father, he might obtaine grace and deliuerance from diſeaſes.

17. MAT. *Which was ſpoken by Iſaias.* This ſeemeth to be cited little to the purpoſe: nay, this Prophefie ſeemeth to be wreſted into a contrary ſenſe. For Eſaias doth not ſpeake there of myracles, but of the death of Chriſt: nor of temporall benefites, but of the ſpirituall and eternall grace. And that which is certainly ſpoken of the vices of the ſoule, Matthew applyeth to corporall diſeaſes. The anſwer is not hard, ſo that the readers conſider not only what Chriſt outwardly beſtowed vppon theſe ſicke people, but to what end he healed their diſeaſes. They felt the grace of Chriſt in their bodies: but we muſt looke vpon the ende. For it were very prepoſterous to ſtay vpon the outward benefite, as if the ſonne of God were a Phiſition of the bodyes. What then? namely, he gaue ſight to the blinde, that hee might ſhew himſelfe to be the light of the worlde: he reſtored life to the dead, that he might prooue himſelfe to bee the life and the reſurrection. The ſame is to be thought of the lame, & of the ſicke of the palſie: wherefore let vs follow this analogie, that what benefites ſoeuer Chriſt beſtowed vppon men in the fleſh, wee may referre the ſame to the ſcope which Matthew propoſeth: that is, that he was ſent of his father, that he might deliuer vs from all euils and miſeries.

MAR. 34

MARKE. 34. *Hee suffered not the deuils to saye that they knewe him.* There might bee two causes why hee suffered them not: one generall, that as yet the appoynted time of his full reuelation was not come: the other speciall which we touched a little before, that hee refused them as preachers and witnesses of the Godhead, which through their praysing, coulde doe nothing else but slaunder and discredit him. And this last is without doubt, for the deadly discord ought to bee shewed which the authour of eternall saluation and life should haue with the prince of death and his ministers.

MAT. 18. *When Iesus saw great multitudes.* I doubt not but that *Matthew* doth briefly touch that which others doe more fully & plentifully set foorth That which is concealed by *Mat.* the other two do expresse before it was day Christ went secretly into a desert place, to seeke rest. *Marke* sayth after, that Peter told him that all men sought him And Luke sayth that the people came thither. Now that *Matth* sayth that he went ouer to the further shoare, both they say that he did it, that he might goe through all Galile, that hee might preach in all places. But the further shoare in my iudgement, is called not that which is right ouer against it on the further side, but in respect of that place which was belowe Capernaum. Therefore he so went ouer part of the lake, that hee would not leaue Galile. It is to be noted that he sayth, that hee went or was sent for that ende: for in these wordes he witnesseth, how readily hee was bent to fulfill his office. But if any man shall aske whether it were better for the ministers of the Gospell, to runne hither and thither, that they might in all places sparingly & slenderly tast the doctrine of God, or remaine teaching their heares perfectly whome they haue once wonne. I answere, the purpose of Christ wherof mention is here made, was grounded vppon a most notable cause, because it was agreeable to the commaundement and calling of the father. For Christe was in short time to goe throughout Iudea, that hee might euery where waken the mindes of men, as with the sound of a trumpet, to heare the Gospell, which matter shall more largely be entreated of other where.

Matthew.	Marke .3.	Luke 6.
	13. *Then he went vppe into a mountaine, & called vp vnto him whome he woulde, and they came to him.*	12. *And it came to passe in those dayes that hee went into a mountaine to pray, and spente the night in prayer to God.*
	14. *And he appoynted twelue, that they should be with him, and that he might send them to preach*	13. *And when it was day, hee called his disciples, and of them he chose twelue, which also hee called Apostles.*
	15. *And that they might haue power to heale sicknesses, & to cast out deuils.*	14. *Simon whome he named also Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemewe.*
	16. *And the first was Simon, and he named Simon, Peter.*	15. *Matthewe and Thomas: Iames the sonne of Alpheus, and Simon called Zelous.*
	17. *Then Iames the sonne of Zebedew, & Iohn, Iames brother, (and named thē Boanarges, which is the sonnes of thunder.)*	16. *Iudas Iames brother, and*

18. *And Andrew, & Phillip, and Bartlemew, and Mathew, and Thomas, and Iames, the ſonne of Alpheus, and Thaddeus, and Symon the Cananite:*

19. *And Iudas Iſcariot, who alſo betraied him.*

Iudas Iſcariot, which was alſo the traitor.

17. *Then hee came downe with them, and ſtoode in a playne place, with the company of his diſciples, and a great multitude of people out of all Iudea, and Ieruſalem, & from the ſea coaſt of Tyrus & Sidon, which came to heare him, and to be healed of him.*

18. *And they that were vexed with foule ſpirites, and they were healed.*

19. *And the whole multitude ſoughte to touch him: for there went power out of him, and healed them all.*

MARKE. 13. *He went vp into a mountaine.* By this election he doth not as yet ordaine the Apoſtles, that they ſhoulde preſently execute their office: but only in hope of Apoſtleſhip, he adopteth them as diſciples to keepe him company, wherein the interpreters haue bin deceiued, which vnaduiſedly doe confound theſe places with the tenth chapter of Mat. And the wordes do euidently declare that they were onely appointed that they ſhould after be of that ambaſſage, which is enioyned them in Matthew. And Marke & Luke do afterwardes in the right place ſet downe their ſending forth, which Matthewe doeth there make mention of. And it is no maruel if that the heauenly maſter would a little frame and accuſtome them to ſo hard a charge, whoſe rudneſſe coulde not be reſtrayned by long vſe of diſcipline. Both the Euangeliſtes ſay that Chriſt went vp into a mountaine. Luke declareth the cauſe, that he might the more freely pray out from company, which he was wont to do very often, as may be ſeene in other places. But this example ought to be a perfecte rule to vs, that we doe begin with prayer, ſo oft as paſtors are to bee choſen for Churches: otherwiſe whatſoeuer we attempt, ſhall not proſper. For the Lord did not pray ſo much for his own ſake, as that he might preſcribe a law for vs: for we want wiſedome & counſell, and though we were moſt prouident, yet we cannot in any thing be eaſier deceiued then in this. Now how can we be out of daunger of offending, except the Lorde ſhoulde moderate our affections, conſidering how great the force, or rather the violence of fauour and loue, or of hatred, or of ambition is to draw vs away? Furthermore, though there bee great diligence vſed in the election, yet all thinges ſhall proſper ill, except the Lorde take vppon him to gouerne thoſe that are choſen, and endew them with neceſſary giftes. What then? will ſome men ſay: Did not Chriſt earneſtly require of his father that hee would rule his election? I graunt this, and withall I adde, that by this teſtimonie he declared how carefull he was for his Church: therefore he prayed not his father, after a daily manner, but ſpent all the night in prayer. But if hee that was full of the holy Ghoſt did ſo earneſtly and ſo carefully pray his father to be gouernour of his election, how much is our neceſſitie greater.

MARKE. 13. *And called vnto him whome hee woulde.* I doubt not but that Marke woulde hereby ſignifie that they were taken to this ſo honorable an office by the meere grace of Chriſte, not for theyr owne woorthyneſſe. For if thou vnderſtande that they were choſen that were more

more notable then others, this cannot agree in Iudas. Therefore the meaning is that the Apostleship was not bestowed according to the merits of men, who were nothing worthy to be lift vp into that estate, but by the free mercy of God And so that was fulfilled that Christ sayd other where, you haue not chosen me, but I haue chosen you. Iohn 15. 16. In the same sence also Paul often commendeth the purpose of God in his Apostleship. But heere doe arise moe questions, Eph. 3.7 Col 1. 25. First, why he chose Iudas of a determinate purpose, whom hee knew to bee vnworthy of that honour, and should become a traitour. Then, why God being so earnestly besought of his sonne, suffered so faithlesse and wicked a man to creepe into the cheife order of his Church, as if he had despised Christ. Thirdly why hee would that the first fraites of his Church should bee polluted with so vile a reproach Fourthly, why Christ wittingly and willingly preferred Iudas before honest and faithfull ministers. The first obiection is thus answered: It was the will of the Lord purposely to meete with such offences that should fall out, least wee should be troubled beyond measure, so oft as we see false teachers occupie a place in the Church Or that of professours of the Gospell there become Apostates. And also in the person of one man, hee gaue an example of a horrible defection, least they that are placed in higher estate of dignitie, should flatter themselues too much. Yet let vs not say that Christ suffered the repulse. When the father in wonderfull counsell adioyned one deuill to eleuen Angels, yet hee so gouerned the falling out of the matter, that his falling away shoulde confirme the faith of the Church, rather then shake the same. This same answere may be giuen to the third question. In the first beginnings it was speedely shewed what the estate of the Church should be, least the weake should waxe faint at the fall of any of the reprobate: for it is vnmeete that the stability of the Gospell should depend vpon men. As concerning the last Obiection, Christ did not preferre Iudas before the holy and the godly Disciples. but he lifted him vp on high, from whence hee was to fall, becausse he woulde he should bee a spectacle to all men, and an instruction to all ages, that no man should abuse the honour giuen to him of GOD: then the pillers falling, that they that seeme to bee of the common sorte of the faithfull might remaine stedfast.

LVKE. 13. *Which also he called Apostles.* This may bee expounded two wayes. Eyther that hee after consecrating them into their office, gaue this name vnto them: Eyther that he gaue them this title in hope of the dignitie to come that they might knowe to what purpose they were seperate from the common sort, and for what vse they were ordained. Which latter exposition doeth agree with the wordes of Marke: for hee saith, that Christ did this, that they should be with him, and that he might send them to preach. Therefore his will was, that they should be his companions, vpon whom he would lay a greater charge, for when he sayth that they should be with him, and that hee would send them forth to preach, he doth not appoynt that they should bee both in one moment of time, as I haue sayd before.

MAR. 16. *And hee named Symon, Peter.* Although it behoueth all Christians to bee liuing stones of the spirituall temple, yet Christ for the measure of grace which he would bestow vpon Simon, gaue him a peculiar name, neyther doth

his,

his shamefull infirmitie in denying the Lord hinder this: for with this title his inuincible power and constancie, which continued euen to death, is set forth. Yet the Papistes are to be laughed at, which thereof gather that the church was grounded vpon him, as shalbe shewed more at large in the 16. chapter of Matthew. Christ called the sonnes of Zebedeus, the sons of thunder, for that hee would giue them a sounding voyce wherwith they should thunder throughout all the world. And the thunder out of the mouth of Iohn is heard to this day, and it is not to be doubted but that his brother shoke the earth while hee liued. But the word is corrupt, for the perfect pronounciation shoulde bee *BENAE Reges* or *Ragas*. But it is not vnknowne howe easily wordes are changed when they are translated into an other tongue.

Math. 5.

1. *And when he saw the multitude, he went vp into a mountaine: & whē he was set, his disciples came to him.*
2. *And hee opened his mouth and taught them, saying:*
3. *Blessed are the poore in spirite for theirs is the kingdome of heauen.*
4. *Blessed are they that mourne: for they shalbe comforted.*
5. *Blessed are the meeke: for they shall inherite the earth.*
6. *Blessed are they which hunger & thirst for righteousnes: for they shall be filled.*
7. *Blessed are the mercifull: for they shall obtaine mercie.*
8. *Blessed are the pure in heart: for they shall see God.*
9. *Blessed are the peacemakers: for they shalbe called the children of God*
10. *Blessed are they which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.*
11. *Blessed are you when men reuile you, & persecute you, & say al maner of euil against you for my sake, falsly*
12. *Reioyce I say and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.*

Marke.

Luke. 6.

20. *And he lifted vp his eies vpon his disciples, and sayde, Blessed bee yee poore: for yours is the kingdome of heauen.*
21. *Blessed are yee that hunger now, for yee shall be satisfied. Blessed are yee that weepe now: for yee shall laugh.*
22. *Blessed are yee when men hate you, and when they seperate you, and reuile you, and put out your name as euill, for the sonne of mans sake.*
23. *Reioyce you in that day, and bee glad: for behold your reward is great in heauen: for after this maner their fathers did to the Prophets.*
24. *But woe be to you that are rich: for yee haue receiued your consolation.*
25. *Woe bee to you that are full: for yee shall hunger. Woe bee to you that now laugh: for ye shall waile and weepe.*
26. *Woe bee to you when all men speake well of you: for so did their Fathers to the false Prophets.*

MAT. 1. *He went vp into a mountaine.* They that say this is an other sermon of Christes, and not that which is set downe in the 6. chap of Luke, are drawen with too light and friuolous an argument: for that Matthew sayeth that Christ spake in the mountaine to his Disciples, and that Luke seemeth to note, that hee spake vnto them in a plaine place. For they doe very

very preposterously read the wordes of Luke, adioyning them together, that Christ came downe into a plaine place, and there he lifting vp his eyes vpō his disciples, spake thus. For it was the purpose of both the Euangelistes, to gather together into one place, the principall poyntes of the doctrine of Christ which did belong to the rule of godly and holy life. Therefore though Luke had first made mention of a plaine place, yet hee doth not in a continuall course prosecute the same history, but frō myracles he passeth to doctrine, neither assigning time nor place. As in Matthew there is no noting of the time, but onely of the place. And it is very likely that Christ did not so preach, but after hee hadde chosen the twelue. But I woulde not bee too curious in keeping the order of time, which I did see not regarded by the spirit of God. For this ought to suffice the godly and modest readers, that they haue heere sette before their eyes a breife summe of the doctrine of Christ, gathered out of many and diuers of his Sermons, whereof this was the first, where hee entreateth with his disciples of true felicitie.

2. *Hee opened his mouth.* Heere in the Hebrew phrase is the figure *Pleonasmus* vsed, for that which were corrupt in other tongues, is vsuall amongst the Hebrewes, to say hee opened his mouth, for he beganne to speake. And though many thinke it to be an Emphaticall kind of speach, vsed when either some waighty or notable matter is vttered either in good part or in euil. Yet because many places of Scripture doe gainsay the same, the first exposition doth please me best. Also let their subtile speculation goe, which doeth teach that Christ allegorically led his disciples into the mountaine, that hee might carry their mindes on high, farre from earthly cares and studies, for by going vp the mount, hee rather sought a secrete place out of the way, that being farre from company, hee might refresh himselfe a little with his disciples from wearines. And first it is to bee considered for what cause Christe spake to his disciples of true felicitie. Wee know that not onely the common people, but also the wise men were herein deceiued, thinking him to be happy that led a merry & a quiet life, free from all griefe, and had what he desired. And certainly by the iudgement almost of all men, felicitie is esteemed by the present state. Therefore Christ, that hee might accustome his to the bearing of the crosse, reproueth this wicked opinion, that they are happy which now liue well and prosperously according to the flesh. For it cannot bee that they shoulde patiently submit their necke to beare sorrowes and iniuries, which account patience to bee an enemie to a blessed life. Therefore it is one comforte whereby the bitternesse of the crosse and of all mischiefes is mittigated & also made sweet, while we are perswaded, that in the midst of miseries wee are happy: because that our patience is blessed of the Lorde, and shortly there shall followe a more ioyfull ende. I grant that this doctrine doth much disagree from cōmon sense: but so it behoued the disciples of Christ to be taught wisdome, that they might account their felicitie to be out of this worlde, and beyond the vnderstanding of flesh. And though carnall reason will neuer allowe that which Christ here teacheth, yet hee proposeth no fantasticall deuice, as in times past the Stoickes did sporte with their Paradoxes: but in deede he declareth, why they are truely happy, whose estate is accounted miserable. Therefore let vs remember that this is the chiefe poynte of the doctrine: that Christe denyeth that they are

miserable

miſerable & wretched that are oppreſſed with the iniuries of the wicked, & are ſubiect to diuers dangers. And Chriſt doth not only proue that they are of a peruerſe iudgement, which meaſure the felicity of man by the preſēt ſtate, becauſe that the miſeries of the godly ſhal ſhortly be chaunged into better: but alſo hee exhorteth thē to patience, by propoſing a hope of reward before them.

3. *Bleſſed are the poore in ſpirit.* In Luke there is a bare Metaphor But Matthew doth more plainly expreſſe the mind of Chriſt, becauſe that the pouerty of many is accurſed & vnhappy. Therefore when there be many oppreſſed with euils, which yet ceaſe not inwardly to ſwell with pride & cruelty, Chriſte pronounceth them happy, which being tamed & ſubdued with troubles, do ſubmit themſelues wholy vnto God, & being inwardly humbled, they cōmit themſelues into his cuſtody. others do interpreat thē poore in ſpirit, which do arrogate nothing to themſelues, but throwing downe all truſt in fleſh, they acknowledge their own need. But becauſe it is neceſſary to be one, & the ſame ſenſe in the words of Luke & Matth. It is not to be doubted but they are called poore which are oppreſſed & afflicted with aduerſities. This only is the difference that Mat. by adding the Epithyte, doth reſtraine the felicity to them only, which vnder the diſcipline of the croſſe haue learned to be humble. *For theirs is.* We ſee that Chriſt doth not puffe vp the mindes of his diſciples with a vaine perſwaſion, or harden them with a hard harted obſtinancy, as the Stoicks do: but he calling thē to the hope of eternal life, he encourageth thē to patience: becauſe by this meanes they ſhould enter into the heauenly kingdome. But it is worth the labor to note, that no man is poore in ſpirit, but he that is brought to nothing in himſelfe, and repoſeth himſelfe in the mercy of God. For they that are broken or ouerwhelmed with deſperation, when they fret againſt God, are of a lofty and proude ſpirit.

4. *Bleſſed are they that mourne.* This ſentence is not onely next to that which goeth before, but it is an Appendix or confirmation of it. For it was wont to be iudged, that troubles make a man vnhappy, becauſe they alwayes do drawe ſorrow and griefe w th them, and that nothing is more contrary to felicity then ſorrow. But Chriſt doth not onely deny that they that mourne are miſerable, but hee teacheth that they are holpe, euen by that ſorrowe to happy life. For that they are by this meenes framed to receiue eternall ioy, and pricked forward as with ſpurres, leaſt they ſhould ſeeke any comforte any other where. So Paul ſayth to the Romaines, chapter. 5. 3. wee reioyce in tribulations, knowing that tribulation bringeth foorth patience, and patience experience, and experience hope, and hope maketh not aſhamed.

5. *Bleſſed are the meeke.* He meaneth thoſe meeke & quiet, which are not eaſily prouoked with iniuries, & are not giuen to frowardnes for euery offence, but are ready rather to ſuffer any thing, then to do as the wicked do. But it ſeemeth very abſurd that chriſt promiſeth the inheritance of the earth toſuch. For they rather vſurp the gouernmēt of the earth, which couragiouſly repel all iniuries, & if at any time they be hurt, they are ready with the hand to reuēge the ſame. And certainly experience teacheth, that the wicked do ſo much the more boldly and ſtoutly goe on forward, for that they are the more gently borne with. And hereof roſe that deuiliſh prouerbe. They muſt howle with the woules: becauſe

cauſe that whoſoeuer maketh himſelfe a ſheepe, is preſently to bee deuoured of of the wolues. But Chriſt oppoſing his owne aide and the helpe of his Father, againſt the fury and violence of thoſe euils, doth not without cauſe declare that the meeke ſhalbe Lords and inheritors of the earth. The children of this world doe not thinke themſelues otherwiſe in ſafegard, except they ſharpely reuenge what euill ſoeuer is done them, and ſo with force and armes defende their life. But ſith it is certaine that Chriſt is the onely keeper of our life, there remaineth nothing elſe, but that wee ſhould hide our ſelues vnder the ſhadow of his wings. Alſo it behoueth vs to be ſheepe, if we couet to be accounted of his flocke. If any Obiect, that this heere ſpoken is againſt experience: Firſt I woulde hee ſhould weigh how vnquiet thoſe cruell men be, ſo that they euen trouble themſelues, So that in ſo troubleſome a life, though they were the Lordes of the earth a hundred times, yet in poſſeſsing all things they poſſeſſe nothing. But for the children of God I anſwere, though they can in no place ſet their foote vpon their owne ground, yet they quietly inioy a dwelling vpon the earth. And this is not an imagined poſſeſsion, for they dwell vpon the earth, which they know is granted them from God. Alſo they are armed with the hande of God againſt the tempeſt and rages of all miſcheifes, and though they be ſet foorth againſt all the dartes of Fortune, and ſubiect to all inconuenience of euils, & cõpaſſed about with all dangers: yet they dwell ſafely vnder the defence of God, ſo that at leaſt they may taſte now the fauour of God. And this is ſufficient for them, vntill at the laſt day they enter into the inheritance of the world.

6. *Bleſſed are they that hunger.* To hunger and to thirſt, is by the figure Synecdoche, taken for want, to be without things neceſſarie, and alſo to be defrauded of their owne right. That which *Mathew* ſayth, to hunger after righteouſneſſe, is a placing of a part for the whole. Yet hee amplifieth the vnworthines, when he ſayth that by carefull ſighing they get nothing but that which is righteous: as if hee ſhould ſay: they are bleſſed, which though they moderat their deſires, ſo that they deſire nothing to be giuen them, but that which is right: do yet neuertheleſſe languiſh as hungry ſoules. For though their carefulnes where with they bee troubled, is ſcorned at, yet it is to them a preparation to felicitie, becauſe they ſhall at length be ſatisfied: for GOD will at length heare their ſighes, and will heare their iuſt deſires, whoſe office it is to fill the hungry with good things as it is in the Virgins ſong.

7. *Bleſſed are the mercifull.* This ſentence alſo is harde and contrary to the iudgement of man. For the worlde accounteth them happy, which are careleſſe of the miſeries of other menne, and prouide for their owne eaſe: but Chriſte heere calleth them bleſſed, which are not onely readie to beare their owne harmes, but doe alſo take other mens vppon themſelues, that they may helpe them that are in miſerie, and willingly ioyne themſelues to them that are troubled, and put on the ſame affections, that thereby they may the more willingly employ themſelues to helpe them. Hee addeth, *for they ſhall obtayne mercie*, that is, not onely with God, but alſo amongſt men themſelues, whoſe mindes God will bow to humanitie. But though ſometimes the worlde is vnthankefull, & beſtoweth the worſt reward vpon them that deſerue beſt, it ought to ſuffice vs, that there is fauour layde vp with GOD for the mercifull and kinde

kinde, ſo that they ſhall haue him kinde and merciſull againe to them.

8. *Bleſſed are the pure in heart.* Chriſt ſeemeth here to ſay nothing but that which is agreeable to the iudgement of all men. All confeſſe that cleanneſſe of heart is the mother of all vertues, but yet it is ſcarce the hundred man that doth not account ſubtiltie as a moſt notable vertue. Hereof it commeth to paſſe that they are commonly thought bleſſed, which are moſt ſubtile in craftie conueiances, which by euill meanes doe craftely circumuent them with whom they haue to doe. Therefore Chriſt agreeth not with the iudgement of the fleſhe, while hee calleth them bleſſed, which are not delighted with craftineſſe, but walke ſincerely amongſt men, and in wordes and countenance pretend no other thing, then they thinke in heart. And becauſe the ſimple are laughed at as men nothing ware, and becauſe they doe not with deceite inough prouide for themſelues, Chriſt calleth them higher: that if they bee not wiſe inough to deceiue vpon earth, they ſhall inioy the ſight of God in heauen.

9. *Bleſſed are the peace-makers.* He doth not onely meane them which loue peace, and flee from quarels as much as in them lieth, but doe alſo diligently ende diſſentions rayſed vp amongſt others, are the authours of peace vnto all, and doe take away the occaſion of hatreds, & diſpleaſures. Neither is this raſhly ſpoken, for, ſith it is a painefull & a troubleſome matter to pacifie them that diſagree amongſt themſelues, the quiet men which ſtudie to maintaine peace, are enforced to beare this crueltie, that they heare the reproches, the cõplaints and the quarrelles on both partes. And thereof it riſeth that euery man would wiſh to haue them all patrons to be on his ſide. Therefore, leaſt we ſhould hang vpon the fauour of men, Chriſt commandeth vs to regarde the iudgement of his father, who being the God of peace, accounteth vs for his children, while we nouriſh peace, although our labour pleaſe not men, For *to be called*, ſignifieth as much, as to be accounted.

10. *Bleſſed are they which ſuffer perſecution.* The diſciples of Chriſt haue great neede of this doctrine, and how much more the lother and more hardly fleſh doth admit the ſame, ſo much more diligently it muſt be meditated. Neyther can we vnder any other condition war vnder Chriſt then that the greater parte of the world will riſe vp in hatred againſt vs, & ſhall perſecute vs euen to death. So ſtands the matter, Sathan the prince of the world will neuer ceaſe to arme his children with madnes, that they may ſtrike the members of Chriſt. This is very monſtrous and againſt nature, that they which loue righteouſnes ſhould be vexed as enemies, which they haue not deſerued. Therefore Peter ſayth, if
1.Pet.3.13. you auoyde from euill deedes, who is he that will harme you? But in ſo vnbrideled wickednes of the world, it fallethout too often, that the good mẽ through the zeale of righteouſnes do enflame the diſpleaſures of the wicked againſt thẽ

But this is the lotte, eſpecially of Chriſtians, to bee hated of the greateſt number of men: for fleſh cannot beare the doctrine of the Goſpell: none canne beare to haue their faultes reproued. They are ſayde to ſuffer for righteouſneſſe, which thereby kindle the diſpleaſures of the wicked, and prouoke their furie againſt them: becauſe that with a care of right and equitie they oppoſe themſelues againſt euill cauſes, and defende the good as muche as in them lyeth. And in this behalfe the trueth of God hath

worthily

worthely the cheife place. Wherefore by this note Chriſt diſcerneth his Martyrs from wicked men and euill doers. Now I returne to that which I ſayd euen now: Syth all that will liue godly in Chriſt muſt ſuffer perſecution, as Paul witneſſeth, this admonition doth generally belong to all the godly. If that at any time the Lord ſpareth our weakeneſſe, and permitteth not the wicked to vexe vs at their pleaſure: yet it is meete vnder a ſhadow and at leiſure to meditate this doctrine, that wee may bee prepared as oft as neede require to come forth into the field, nor come to the battell except we be well furniſhed. But ſith the condition of the godly is moſt miſerable through the whole courſe of this life: Chriſt for a good cauſe raiſeth vs vp in hope of a heauenly life. And herein the ſentence of Chriſt differeth much frō the inuentions of the Stoicks, which commaunde euery man to be ſatisfied with his owne opinion, that hee might be his owne chuſer of felicitie. And Chriſt doth not vncertainely plant felicitie vpon a vaine imagination, but groundeth the ſame vppon hope of a reward to come. 2.tim.3.12

11. *When men reuile you.* Luke ſayth, when they hate you, and ſeperate you, and reuile you, and put out your name as euill. By which words Chriſt would cōfort his faithfull ones, that they ſhould not faint in their minds, though they ſee themſelues deteſted before the world. For this was no ſmall temptation, to be throwne out of the Churche as wicked and prophane. For ſith hee knewe that nothing was more deadly to the hypocrites, then that hee might foreſee with how furious a violence the enemies of the Goſpell were enflamed againſt his little and deſpiſed flocke: his will was perfectly to arme them that they ſhould not be ouerthrowne, though a greate heape of reproches ſhoulde hang ouer them to ouerwhelme them. And heere appeareth howe popiſh excommunication is to be feared as nothing, while that thoſe tyrants ſeperate vs from their Synagogues, becauſe we will not be diuorced from Chriſt.

12 *Reioyce and be glad, for.* That we ſhould not be ouerthrowne with vniuſt reproches, he declareth that there is a remedie at hand: for aſſoone as wee lift vp our mindes to heauen, then preſently a great occaſion of ioy doeth offer it ſelfe, that it may ſwallow vp the heauines. The ſport which the Papiſtes make with the name of reward, is heere eaſily wiped away. Neither is there, as they dreame, a mutuall relation, betweene reward and merite: but it is a free promiſe of a reward. Further, if wee conſider how maimed & corrupt thoſe good deedes are which come euen from the beſt men, GOD ſhall neuer finde any worke worthy a reward. Againe theſe clauſes are to be noted, for my ſake, or for the ſonne of man, alſo they ſhall ſay al maner of euill againſt you falſly: leaſt they which ſuffer perſecution for their owne faultes, ſhoulde preſently boaſt themſelues to be Martyrs of Chriſt. As the Donatiſtes in times paſt pleaſed thēſelues with this onely title, that they had the magiſtrates againſt them. And at this day the Anabaptiſtes, though they diſturbe the Church with their doting dreames, and ſlander the Goſpell, yet they glory that they beare the enſignes of Chriſt, when as they are condemned righteouſly. But Chriſt pronounceth none bleſſed, but they which ſuffer in a iuſt defence of his quarell.

For ſo perſecuted they the Prophets. This was purpoſely added, leaſt the Apoſtles hoping to triumph without ſweate or trauell, ſhoulde faint in perſecutions

ſecutions. For becauſe that euery where in the ſcripture the reſtitution of all things is promiſed in the kingdom of Chriſt, it was dangerous leaſt they ſhould in a vaine hope lift vp themſelues, and neuer thinke of the warfare. And it may be gathered out of other places, that they imagined that the kingdome of Chriſt, was full of richeſſe and pleaſures. Wherefore Chriſt doth not without a cauſe admoniſh them that the ſame troubles are prepared for them, which the Prophtes ſometime had experience of, for as much as they ſucceede in their place. Neither doth hee ſay that the Prophets were before them onely in reſpect of time: but becauſe they were of the ſame order, therefore it behoued them to frame themſelues after their example. That common fancie of nine beatitudes is ſo friuolous, that it neede no long confutation.

LVKE 24. *Woe be to you rich men.* As Luke rehearſeth only foure principall bleſſings: ſo now he oppoſeth foure curſes, that the ſentences might anſwere one to the other. But this Antitheſis doth not onely tende to ſtriking a feare in the wicked, but to the ſtirring vp of the faithfull, leaſt they ſhould ſleep in the vain & captious ſnares of the world. For we know how quickly and readily a man may bee made drunke with proſperitie, or entangled with the faire ſpeaches of men: whereby alſo it doth often come to paſſe that the children of God doe enuie at the reprobate, to whom they ſee all things flow proſperouſly and happily. Further, he curſeth the rich, not all of thē, but they that take their comfort in the world, that is, they ſo reſt in their fortune, that they forget the life that is to come. Therefore he meaneth that richeſſe are ſo farre from making a man bleſſed, that they often become an occaſion of deſtruction. Otherwiſe God doth not remoue rich men out of his kingdome, ſo that they make not ſnares for themſelues, or by fixing their hope in the earth, doe ſhut the gate of heauen againſt themſelues. It was aptly ſayd of Auguſtine, who that he might ſhew that richeſſe of themſelues are no hinderance to the children of God, doth ſay that poore Lazarus was receiued into the boſome of rich Abraham. In the ſame ſence doth he curſe them that are full and haue aboundance, becauſe they being puffed vp with a confidence in preſent ioyes, that they refuſe all heauenly ioyes. The ſame is to be thought of laughter: for now by laughter he vnderſtandeth them that are giuen to the pleaſure of Epicures, and are drowned in the pleaſures of the fleſh, and doe flee from all troubles that are to be endured, for the defence of Gods glory. The laſt woe tendeth to the correction of ambition: for there is nothing more common then to ſee the prayſes of men, or at the leaſt to bee entangled with them. Chriſt therefore ſheweth that the fauour of men is venimous and deadly, that hee might feare his Diſciples from it. But this admonition eſpecially belongeth to teachers · who haue more neede to feare ambition then any peſtilence, for it cannot be but that they ſhould defile the pure doctrine of God, when as they ſeeke after the fauour of men. That Chriſt ſayth *All men*, ought to be referred to the children of this worlde which ſpeake well of none but of deceiuers and falſe Prophets. For the faithfull and good miniſters of ſound doctrine haue their prayſe and fauour with good men. Therefore the wicked loue of the fleſh is heere condemned: for he cannot be the ſeruant of Chriſt that ſeekes to pleaſe men, as Gal. 1. 10 Paul teacheth.

Mathew

Matthew 5.

13. *Ye are the salt of the earth: but if the salt haue lost his sauoure, wherewith shall it bee salted? It is thence forth good for nothing, but to bee cast out, and to be troden vnder foote of men.*

14. *Ye are the light of the world: a citty that is set vppon a hill, cannot be hidden.*

15. *Neither do menne light a candle, and put it vnder a bushell, but on a candlesticke, and it giueth light vnto al that are in the house.*

16. *Lette your lighte so shine before men, that they may see your good workes, and glorifie your father which is in heauen.*

Marke 9.

49. *For euerye manne shall bee salted with fire: and euery sacrifice shall be salted with salt.*

50. *Salt is good: but if the salte bee vnsauory, wherewith shal it bee seasoned? Haue salte in youre selues, and haue peace one with another.*

Marke 4.

21. *Also he sayd vnto them: is the candle light to be put vnder a bushell, or vnder a table, and not on a candlestick?*

Luke 14.

34. *Salt is good: but if salte haue lost his sauour, wherwith shall it be salted?*

35. *It is neither meete for the land, nor yet for the dunghil, but men cast it out He that hath eares to heare let him heare.*

Luke 8.

16. *No man whē he lighteth a candle, coereth it vnder a vessell, neither putteth it vnder the table, but setteth it on a candlestick, that they that enter in, may see the light.*

Luke 11.

33. *No man lighteth a candle, & putteth it in a priuy place, neither vnder a bushell: but on a candlestick, that they which come in, may see the light.*

MAT. 23. *Yee are the salte of the earth.* That which is proper to the doctrine, hee doeth attribute to the persons, to whome the ministerie of the same was committed. For Christ by calling his Apostles the salt of the earth, doeth meane that it is their office to season the earth: because that men haue nothing but that which is vnsauery, vntill they be seasoned with heauenly doctrine. And after hee admonisheth them to what they are called, and pronounceth a grieuous and horrible iudgement against them, except they performe their office. And he sheweth that the doctrine which was layde vppe with them, is so adioyned to a good conscience and to a godly & vpright life: so that the corruption which were to bee borne with in others, is detestable in them, and to be accounted as monstrous: as if he should say, if other menne are vnsauory before God, there is salte giuen to you, wherewith they may bee made sauory: but if you be vnsauory, from whence shall you haue remedy, that ought to helpe others? But the Lord doth excellently prosecute his Metaphore, when he sayth that other thinges doe degenerate from their owne nature, are yet after their corruption profitable some way: but that salt is hurtfull, so that it also maketh the very dunghilles barren. This therefore is the summe. The sicknes is very incurable, when that the ministers and teachers of the worde doe corrupt and make themselues vnsauory: because they ought with their salte to season the rest of the worlde.

Furthermore, this admonition is not only profitable for the miniſters: but alſo for the whole flocke of Chriſte: for ſith it was the will of God that the earth ſhould bee ſeaſoned with his word, it followeth that whatſoeuer wanteth this ſalte, is vnſauory before him, although it ſauour neuer ſo well vnto men. Wherfore there is nothing better, thē to admit that ſeaſoning, by which meanes only our vnſauorines is amended. But yet let the ſeaſoners take heed that they nouriſh not the world in his corruption, and eſpecially that they infect it not with a vile & corrupt ſauour. Therefore the wickednes of the Papiſtes is not to be borne with. As though it were the purpoſe of Chriſt, to giue vnto his Apoſtles an vnbridled liberty, and to make them tyrauntes ouer ſoules, and not rather to admoniſh them of their dutie, that they turne not out of the right way. Chriſte declareth what manner of teachers hee would haue for his Church. They that by no law doe challenge themſelues to be Apoſtles, do vnder this couer maintaine what abhomination ſoeuer they pleaſe to bring in, becauſe Chriſt called Peter and ſuch like, ſalte of the earth. And yet they do not conſider how grieuous and ſeuere a threatning is added, that they are worſt of all if they become vnſauory. This ſentence is placed by Luke abruptly, but to the ſame ende that it is read here, ſo that it need not any peculiar expoſition.

MARKE. 49. *Euery manne ſhall bee ſeaſoned with fire.* I haue ioyned theſe woordes of Marke to the former woordes of Matthew: not that they altogether agree in ſenſe, or that they were vſed at the ſame place or time, but rather that the readers may the better by this compariſon perceiue the diuers vſe of the ſame ſentence. When as Chriſte hadde ſpoken of the euerlaſting fire, (as Marke reporteth) he on the other ſide exhorteth his, that they ſhould now rather offer themſelues to the Lord, to be ſeaſoned with fire and ſalte, that they may be made holy ſacrifices, leaſt that by their ſinnes they purchaſe to themſelues that fire which is neuer quenched. To be ſeaſoned with fire, is an vnpropper ſpeach, but becauſe that the nature of ſalte and fire is like in purging and trying out of humours, therefore Chriſt applyed the ſame woorde to both. Now wee vnderſtand the occaſion of this ſentence: namely, that the faythfull ſhoulde not refuſe to bee ſalted with fire and ſalte, ſince without this they cannot be made holy to God. And he alludeth to the commaundement
Leuit. 2. 13. of the law, where the Lord expreſly forbiddeth that no oblation be made without ſalte. And now in the Goſpell hee teacheth the faythfull to bee ſeaſoned, that they may be ſanctified. When after he addeth, ſalte is good: he generally extendeth it to all, whom God once vouchſafeth to ſeaſon with his word, and hee exhorteth them that they alwayes keepe their ſauour. The metaphore is ſomewhat the harder, becauſe that hee calleth whatſoeuer is ſeaſoned by the name of ſalte: yet the ſenſe is not made any thing the doubtfuller by it, for whē they haue through their careleſneſſe loſt their ſauour which they hadde by the grace of God, there is no more remedy. And ſo are they vtterly loſt, that corrupt their fayth, (whereby they were conſecrate) and themſelues, ſeeing that a good ſauour cannot be obtained by any other ſeaſoning. Furthermore, they are become corrupt by forſaking the grace of God, and are worſe then the infidels, euen as ſalte corrupteth the earth and the dunghill.

MAR.

MAR. 50. *Haue salt in your selues.* This worde may be taken heere diuers wayes as it may signifie either a seasoning of good sauour which is obtained by faith, or the wisedome of the spirite: as when Paul commandeth that our communication should be seasoned with salt, hee meaneth that it ought to bee purged and pure from all prophane follies and corruptions, and to bee filled with spirituall grace, which may edifie, and with his sauour may perfume all that shall heare it. If this exposition stand, then the last clause must be vnderstood of mutuall peace, which is nourished with that salt. Yet becawse it is more probable that this latter sentence doeth depende of the former speach, Christ seemeth to me to exhort his disciples to preserue the force & strength of their faith which may also helpe others. As if he should haue sayd, you must doe your diligence, that you be not onely seasoned within, but also that you may season others: yet becawse salt doth bite with his sharpenesse, he therefore doeth presently admonish, that the seasoning should so be tempered, that peace may yet remaine safe. Col. 4. 6

MAT. 14. *You are the light of the world.* Though wee bee all children of the light, after that we be lightened with faith, and are commanded to beare burning lights in our hands, least we wander in darkenes, and also to shew the way of life to others: yet becawse the preaching of the Gospell was committed to the Apostles aboue all others, and at this day commaunded to the pastours of the Church, therefore Christ giueth this title peculiarly to them: as if he should haue sayd, that they were on this condition placed in such a degree, that they might giue light as from an high to all others: After he addeth two similitudes. A towne set vpon a hill cannot be hid, neither is it vse to hide a candle when it is lighted: By which words he would signifie that they should so liue, as if they were set out to be looked vpon of all men. And certainly, the higher a mā is placed, the greater hurt hee doth by his euill example, if hee behaue himselfe peruersly. Therefore Christ willed his Apostles to bend themselues the more to godly and holy life, then any meane men of the common sort: becawse that all mens eyes were set vpon them as vpon lanternes, neyther are they by any meanes to be borne with, except that godlines and integritie of life do answere to the doctrine whereof they are ministers. The applying of this similitude by Marke and Luke seemeth to be vnlike, for there Christe generally admonisheth them, diligently to take heed least any man being in darkenesse should nourish vp himselfe in a libertie of sinning: for that which is hid for a season, shall at length be reuealed. And this is the meaning, except that Christ rehearsed both these sentences abruptly not depending of the text.

MATH. 16. *Let your light so shine before men.* After that hee hadde taught his Disciples, that they are so placed that their vices as well as their vertues are seene farre off, eyther for good or for euill example: now he commandeth them so to frame their life, that they may mooue all men to glorifie GOD. Let men (sayth hee) see your good workes. For as Paul witnesseth, the faithfull doe prouide for good thinges, not onely before GOD, but also before men. For that hee doeth after commaunde them in secrete and priuily to doe their good woorkes, is onely spoken to repooue their ambition. But nowe hee commendeth to them a farre other end, that is, the glory 2. Cor. 8. 21

of God alone. Furthermore, if the glory of good workes cannot be rightly attributed to God, except they be acknowledged as receiued from him, and he accounted as the onely author of them: Heereby it appeareth that without open and grosse contempt of God, freewill cannot bee exalted, as if that good workes either in part or in whole sprang out of the power of man. Againe it is to be noted how louingly God dealeth with vs, in calling good workes ours, whereof by right he should ascribe the whole prayse vnto himselfe.

Mathew. 5	Marke	Luke 16.
17. *Thinke not that I am come to destroy the law or the Prophets, I am not come to destroy them, but to fulfill them.*		17 *Now it is more easie that heauen and earth shoulde passe away, then that one title of the law should fall.*
18. *For truely I say vnto you: Till heauen and earth perish, one iote, or one title of the lawe shall not scape, till all things be fulfilled.*		
19. *Whosoeuer therefore shall breake one of these least commaundemets and teach men so, hee shall bee called the least in the kingdome of heauen: but whosoeuer shall obserue and teach them, the same shall bee called great in the kingdome of heauen.*		

17. *Thinke not.* Though Christ was of that perfection of life, that he might rightly say that he came to fulfill the law, yet he doth not here entreate of life, but of doctrine. Because that he did proclaime that the kingdome of God was come, and did stirre vp the mindes of men with an vnwoonted hope, and did also receiue his disciples by baptisme: It is probable that the mindes of many doubted, and diligently sought to what purpose that newnesse tended. Now CHRIST declareth that his doctrine is so farre from any dissenting with the law, so that it agreeth very well with the law and the Prophets, and not so only, but it bringeth a full perfection to the same. And it seemeth that hee was especially led by two causes to testifie this consent of the lawe and the Gospell. Assoone as there springs out any new kinde of teaching, the cõmon people take it as if there should be an alteration of all things. And the preaching of the gospell was in that order (as I said euen now) that made them hope that the church should be altered into an other estate then it was before: they did therefore thinke that the olde and vsuall kinde of gouernement was abolished. Which opinion had bin very hurtfull many wayes: for the godly worshippers of God, would neuer haue embraced the Gospell, if it had beene a defection from the lawe, and the light and troublesome spirites woulde assay by taking such an occasion greedily to ouerthrow the state of religion: for wee knowe howe ouerthwartly rashnesse lifts vppe it selfe in newe things. Furthermore, Christ saw very many of the Iewes, which though they professed that they beleeued the lawe, yet they were altogether prophane and degenerate, for the estate of thinges amongst that people were so decayed, and all things were filled with such corruptions, so that through eyther slouthe or malice, the Priestes had quenched the pure light of doctrine, so that there remayned no great

greate reuerence of the lawe. If that there hadde beene brought a new kinde of doctrine, that ſhould haue diſcredited the law and the Prophetes, then religion hadde beene miſerably ſhaken. This ſeemeth to bee the firſt cauſe why Chriſte denyed that he came to deſtroy the lawe, as it may be eaſily gathered out of the texte. For to confirme the ſame, he preſently addeth that it cannot bee that one iote or tittle of the lawe ſhoulde paſſe vnfulfilled, and he accurſeth thoſe teachers that doe not labour faythfully in mayntaining the authoritie of the ſame. And the ſecond cauſe was, that he might take away the vile reproch which the rude and ignorant would charge him with. For it appeareth that the Scribes charged his doctrine with this faulte, in ſo much that he inueigheth againſt them.

Wee muſt conſider this purpoſe of Chriſt, that he ſo calleth and exhorteth the Iewes to receiue the Goſpell, that yet hee keepeth them vnder obedience of the lawe: then hee mightily refelleth thoſe vnworthy reproches and euils, wherewith the enemies ſought to bring his preaching into ſlaunder and ſuſpition. For if any minde to reſtore thinges confuſed into a better eſtate, hee muſt alwayes vſe this wiſedome and moderation, that the people may knowe that the eternall word of God is touched thereby, & that there is no new thing thruſt in, which derogateth any thing from the ſcripture: leaſt any ſuſpition of repugnancie ſhould weaken the fayth of the godly, and leaſt that raſh vnaduiſed men ſhould become inſolent vnder prtence of holineſſe: Laſtly, that the prophane contempt of the word of God may bee ſtayed, and that religion bee not brought into no reputation amongſt the vnlearned. And this defence of Chriſt wherewith he excuſeth his doctrine, ought to comfort vs, if wee at this day ſuffer like reproaches. The ſame faulte was alſo obiected againſt Paule, that hee was an Apoſtate from the lawe of God, wherfore it is no maruell if the papiſtes out of the ſame mould do coyne the like againſt vs. And by the exãple of Chriſt it is meete to auoyde ſlaunderous reportes, yet ſo, that the truth may bee freely profeſſed, though it bee ſubiect to many vniuſt reproches. Act. 21.21.

I came not to deſtroy, God hadde promiſed a newe couenant at the comming of Chriſt, but he ſheweth alſo that it ſhall not bee diuers from the firſte, but that this rather was the ende that the league which hee had made with his people from the beginning, might bee ſanctified for euer. I will write (ſayth he) my lawes in their hearts, and I will forget their ſinnes: By theſe woordes hee is ſo farre from departing from the former couenaunt, that he rather affirmeth that it ſhall then bee eſtabliſhed and confirmed when as the new ſhall come in place. And that was the meaning of the wordes of Chriſt, when he ſayd that he came to fulfill the lawe. For hee fulfilled it truly, quickening the dead letter with his ſpirite: then he indeede perfourmed that which before was ſhewed onely vnder figures. So that the curſe being abrogate, the ſubiection is taken away, and a liberty purchaſed for the faythfull, and nothing is derogated from the doctrine of the law, but onely expoundeth the minde of the lawe giuer, as appearth Galathians the third and the fourth Chapters. Ier. 31.33.

Therefore as concerning the doctrine, wee may not imagine anye abrogation of the Lawe by the comming of Chriſt. For ſith it is

an euerlasting rule of a godly and a holy life, it must bee vnchaungeable, as the iustice of God is one, and the same which is therein comprehended.
As concerning the Ceremonies, though they may be accounted as a certaine addition to the same, yet the onely vse of them was abrogate: but the signification was the more approoued. So that the comming of Christ did not derogate any thing from the ceremonies, but rather the truth of the shadowes being shewen foorth, doth obtaine the more assured credit vnto them: while we beholding the perfecte effecte, doe acknowledg that they are not vaine nor vnprofitable. Therfore let vs learne ot keepe this sacred knotte of the lawe & the Gospell inuiolable, which many do wickedly dissolue: And it doth much auaile to the establishing of the truth of the Gospell, while wee heare that it is nothing else but the fulfilling of the law, so that in a mutuall consent they shew that God is the authour of them both.

18. *Till heauen and earth perishe.* Luke vseth other woordes, but the same sense. *It is more easie for heauen and earth to passe away, then that any title of the law should fall.* For it was the will of Christ to teach in both places, that there is nothing so sure in the whole frame of the world, as is the certaine truth of the law, and that in euery poynt of the same. Some do very subtilie play with the woord *vntill*, as if that the passing of heauen & earth which shall bee in the last day of iudgemẽt, should put an end to the law & the prophets. And truly, as the tongs shall then cease, and propheſies be abolished, so I thinke that the wrytten lawe with the expositiõ shall cease. But because I thinke that Christ spake more simply, I will not feede the readers eares with such deuises. Therefore let it suffice vs to vnderstand this, that heauen should fall, and the whole frame of the world should come together, rather then the certainty of the lawe should wauer. But what is the meaning of this, all thinges of the lawe shall be performed euen to the least title? For we see how farre menne are from the perfect fulfilling of the lawe, euen they that are regenerate with Gods spirite: I answere, this fulfilling is not referred to the life of menne, but to the perfect truth of the doctrine, as if hee should say, there is nothing inconstant in the lawe, and nothing put rashly in the same: Therefore it cannot bee that one letter of the same shoulde vanish away.

19. *Whoso euer therefore shall breake.* Heere Christe speaketh namely of the preceptes of life, or of the ten woordes, according to which prescript order, it be commeth all the children of God to frame their liues. Therefore he pronounceth them to be false & peruerse teachers, which keepe not their disciples vnder obedience of the lawe: and that they are vnworthy to haue a place in the Church, which diminish the authoritie of the law in the least parte of the same: and that they are good and faythfull ministers of GOD, which teach the obseruation of the lawe, as well in example of life as in woordes. Also he calleth them the leaste commaundementes of the lawe, according to the sense and iudgement of men,: for though there is not like waight in all commaundementes, but while they bee compared betweene themselues, some are lesse then other: yet may we nothing sooner esteeme and account that, as little, whereof the heauenly lawgiuer hath vouchsafed to giue a commaundemente.

For

For what ſacriledge were it contemptuouſly to receiue that, which commeth out of his mouth? For by this meanes his maieſty ſhoulde haue beene abaſed: wherefore whereas Chriſt calleth them the leaſt precepts, is a kind of yeelding to our vnderſtanding. When he ſayth he ſhall be called leaſt, is an alluſion to that was ſayd before of the commaundements, but the meaning is euidente, they that bring the doctrine of the law into contempt, yea though it bee but in one ſillable, ſhall be reiected as the worſt ſort of men. The kingdome of heauen is taken for the renouatiõ of the Church, or the ſecond ſtate of the Church as it then began to riſe by the preaching of the Goſpel So in Luke 7.28. Chriſt accounteth him that is leaſt in the kingdome of God, greater then Iohn: the reaſon of the ſpeech is, becauſe God reſtoring the worlde by the hande of his ſonne, framed his kingdome perfectly. Therefore Chriſte will not that any teachers bee admitted into his Church after the ſame bee renewed, but ſuch as are faythfull interpreters of the law, and will endeuour to keepe the doctrine of the ſame ſound. But it is demanded whether the ceremonies were accounted amongſt the commaundements of God, which are not required now to be obſerued. I anſwer, the purpoſe and the end of the lawgiuer is to be conſidered. For God commaunded the ceremonies, that the outward vſe of them might be temporall, and the ſignification eternall: he breaketh not the ceremonies, that holdeth the effect of them, and omitteth the ſhadow. Now ſith Chriſte baniſheth them out of his kingdome, which accuſtome menne to the contempt of his law: their beaſtlineſſe is monſtrous, that are not aſhamed with ſacrilegious indulgence, to remit that which God doth ſo ſeuerely require, & vnder pretence of a veniall ſinne to beat downe the righteouſneſſe of the law. Againe that title is to be noted which he giueth to good and holy teachers, that is, to ſuch as exhort men not only in words, but eſpecially in example of life to keepe the law.

Matth 5.

	Marke.	Luke.
20. *For I ſaye vnto you, except your righteouſneſſes exceed the righteouſneſſe of the Scribes & Phariſes, yee ſhall not enter into the kingdome of heauen.*		
21. *Yee haue heard that it was ſayde to them of the old time. Thou ſhalt not kill: for who ſoeuer killeth ſhall be culpable of iudgement.*		
22. *But I ſaye vnto you, whoſoeuer is angrye with his brother vnaduiſedly, ſhall bee culpable of iudgement. And whoſoeuer ſaith to his brother, Racha, ſhalbe worthy to be puniſhed by the counſell: & whoſoeuer ſhall ſay, Foole, ſhal be worthy to be puniſhed with hell fire.*		

20. *Except your righteouſneſſe exceede.* He reprehendeth the Scribes, which endeuoured to charge the doctrine of the Goſpell, as though it were the ouerthrowe of the lawe. Hee diſputeth not this matter, but onely doth ſhewe briefly that they haue nothing leſſe in their mindes, then the zeale

of the lawe: as if hee shoulde haue sayde, they pretend that they hate mee, because they would not breake the lawe, but it appeareth by their life howe coldly they esteeme the law, nay how securely they scorne at God, while that with a painted and faigned righteousnesse they beare vppe themselues amongst men. This is the iudgement of most of the interpreters. But see if hee doe not rather reproue the corrupt kind of teaching, which the Scribes and Pharises vsed in teaching the people. For when as they restrayned the law of GOD onely to outward duties, they framed their disciples as Apes to hypocrisie. And I speake not against it, that they liued as wickedly, nay worse then they taught. Therefore I doe willingly ioyne their glory of false righteousnesse with their wicked doctrine: yet it doth easily appeare by those wordes that follow (what it is that Christ doth especially inueigh against in this sentence) where as hee purging the lawe from their wicked commentes, doeth restore the same to his former puritie. In summe, that which was wickedly obiected, (as wee haue sayde) against him, he forcibly returneth backe vppon themselues. Behold, sayd hee, how perfect and apt interpreters of the lawe they are: for they doe frame a righteousnesse which shall shutte the gate of heauen against the followers of it. It must beeremembred, that wee sayde other where, that for the amplifying of the matter, the Pharises are ioyned to the Scribes: because that secte had got the reporte of holinesse to themselues before all others. Though they are deceiued that thinke they are so called of a separation, as menne separate from the common sorte of menne, they challenge a degree propper to themselues. For they were called *Pheruśim*, that is interpreters: because that they not contente with the simple letter, professed that they had the kaye, to gather the secrete vnderstanding: whereof their great heape of mixed inuentions sprange, when as they drawing the maistershippe to themselues with a wicked pleasure and like boldnes they durst intrude their owne inuentions in stead of the scripture.

21. *You haue heard what was sayde.* This sentence and others following doth agree with that, that goeth before. For Christ dooth more at large shewe in their kindes how ouerthwartly they doe wrest the lawe, so that their righteousnesse is nothing els but drosse. But they are deceiued that thought, that this was the reformation of the law, & that Christ extolled his disciples into higher degree of perfection, then Moses euer could bring his grosse and carnall people vnto, which was hardly fitte to learne the first elementes. So went the opinion, the beginning of righteousnes was in times past deliuered in the lawe, but that the perfection is taught in the Gospell.

But Christ ment nothing lesse, then to chaunge or alter any thing in the commandements. For God hath therin once established a perfect rule of life, where of he will neuer repent. But because that the law was corrupted with adulterous commentes, and was wrested into a prophane sense, Christ deliuereth the same from such corruptions, and sheweth the right vnderstanding of it, trō the which the Iewes were fallen away. And the doctrine of the lawe doth not onely beginne, but also performeth an vpright life: as may bee gathered out of this one Chapter, in that it requireth a perfecte loue of GOD and our neighbour: so that hee which is endued with such a loue, wanteth nothing of the

the cheife perfection. Therefore the lawe, by the commaundements of good life, leadeth men to the marke of righteouſneſſe. Therefore Paule accounteth it weake, not in reſpect of it ſelfe, but in reſpect of our fleſh. For if the law did onely giue an entrance to true and perfect righteouſneſſe, then was Moſes proteſtation in vaine: I take heauen and earth to record this day againſt you, that I haue ſet before thee the way of life and death. Againe, and nowe O Iſraell, what doth the Lord thy GOD require of thee, but that thou ſhouldeſt wholy cleaue vnto him. This promiſe were alſo in vaine, and to no purpoſe, hee that doth theſe things ſhall liue in them. And it euidently appeareth out of other places of ſcripture, that Chriſt meant not to alter any thing in the commaundements. For he commandeth them, that woulde through their good workes enter into life, to obſerue nothing but the commandements of the lawe: and neyther hee nor his Apoſtles doe giue any other precepts of godly & holy life. And truely they do great iniurie to God the authour of the law, which imagine that hee did onely frame the eyes, hands, and feete to a feigned ſhewe of good workes, and that onely the Goſpell teacheth vs to loue God from the heart. Therefore let that errour paſſe, that the wants of the law are here amended by Chriſt: for we may not imagine Chriſt to be a new lawgiuer, to adde any thing to the eternall righteouſneſſe of his father: but as a faithfull interpreter he is to be heard, that we might know, what maner of law it is, to what purpoſe it tendeth and how farre it reacheth. Deu.30.19 Deu.10,12 Leuit.18.5

Now it remayneth for vs to ſee what Chriſt condemneth in the Phariſes, and what his interpretation differeth from their commentes. The ſumme is, that they had tranſlated the doctrine of the law to a politike order, as if it ſufficed to doe the outward duties. So it came to paſſe, that hee thought himſelfe free from manſlaughter, that had not with his hande killed a man. And hee that had not defiled his body with adulterie, thought himſelfe chaſt & pure before God. But this profanation of the lawe might not be borne, when as it is certaine, that Moſes did euery where require a ſpirituall worſhip of God: and God, who deliuered the ſame by the hand of Moſes, according to his own nature ſpake as well to the hearts, as to the hands and eyes. Chriſt alleadgeth the wordes of the law, but he applyeth himſelfe to the common capacitie of the ſimple, as if hee ſhould ſay: the Scribes haue as yet deliuered vnto you, but a literall expoſition of the law: as if it were ſufficient if a man keepe his handes from manſlaughter and violence. But I admoniſh you to looke deeper into the matter: and becauſe that charitie is the perfection of the lawe, I ſay that thy neighbour is iniured, as oft as any thing is vncharitably done againſt him. The laſt clauſe that he rehearſeth, that he ſhall bee culpable of a iudgement that killeth a man, doth confirme that which I ſayd euen now, that Chriſt reprooueth that fault: that the law of God, which was giuen to gouerne the minds of men, was turned into a politike gouernement.

22. *But I ſay vnto you.* He doth not oppoſe his anſwere againſt the commandement of Moſes, but againſt the common fantaſie of the Scribes. Alſo becauſe that the Phariſes did boaſt of antiquitie (as commonly a long preſcription of time is pretended for defence of errors) Chriſt calleth the people backe to his authoritie, whereto all antiquitie ought of right to giue place: wh reby we gather that the truth is much more to be eſteemed thē either antiquitie or cuſtome

Whoſo-

Whoſoeuer ſhall ſay vnto his brother. Chriſt ſetteth downe three degrees o condemnati n, beſides the violence of the hands: whereby he declareth tha that commandement of the law, doth not onely reſtraine the handes, but all affections contrary to brotherly charitie: as if hee ſhould haue ſayde, they that are onely angry with their brethren, or doe proudly lift vp themſelues, or doe hurt them with any opprobrious words, are murderers.

Nowe ſith it is euident, that this worde *Racha* is placed in the middeſt betweene anger and manifeſt reproofe, I take it to be an interiection of contempt or deſpite. And though Chriſt adiudgeth them onely to hell fire, which break out into open reproofes, yet hee acquiteth not anger from this puniſhment: but alluding to the iudgements of the worlde, hee declareth that God will become iudge of that priuate and ſecret wrath, that hee may puniſh the ſame. And becauſe that hee proceedeth further, that ſheweth his indignation with bitter ſpeach, he ſayth, that he ſhall be found guiltie before a heauenly counſell, that hee may haue a greater puniſhment. And he adiudgeth them to hell fire, which breake out into reproches, ſignifying that hatred or whatſoeuer els is againſt charitie, ſufficeth to purchaſe the reward of eternall death, though no violence be offered. It is not to be doubted, but that this word *Gehenna* is borrowed: for with the Hebrewes it ſignifieth a valley. Alſo the valley of Hennon was an infamous place: beecauſe of their deteſtable ſuperſtition, for that they there offered their children to Idolles. Hereof it came to paſſe, that holy men vſed that word for hell, that that vile vngodlines might be had in the greater deteſtation, that the people might abhorre that ſo deteſtable and horrible a name. And it appeareth that this maner of ſpeach was vſed in Chriſt his time, and hell was called almoſt by no other name then *Gehenna*, the word ſomewhat altered from the naturall ſound.

Mathew. 5.	Marke.	Luke. 12.
23 *If then thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee.*		
24. *Leaue there thine offering before the altar, and goe thy way: firſt, be reconciled to thy brother, and then come and offer thy gift*		
25. *Agree with thine aduerſary quickly, whiles thou art in the way with him, leaſt thine aduerſary deliuer thee to the iudge, & the iudge deliuer thee to the ſergeanti, and thou be caſt into priſon.*		58. *Whileſt thou goeſt with thine aduerſarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayſt be deliuered from him, leaſt hee bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler caſt thee into pryſon.*
26. *Verily I ſay vnto thee, thou ſhalt not come out thence, till thou haſt payde the vttermoſt farthing.*		59. *I tell thee, thou ſhalt not depart thence, till thou haſt payd the vtmoſt mite.*

23. *If thou bring thy gift.* With this clauſe hee confirmeth and alſo expoundeth the former doctrine. The ſumme is, that wee doe then ſatisfie that commaundement of the lawe, wherein wee are forbidden to kill,

kill, if wee nouriſh agreement & brotherly loue with our neighbours. And that he might the better perſwade vs to it, Chriſt pronounceth that euen the duties of religiō are not accepted of God, but refuſed of him, if we diſſent amongſt our ſelues For in that he commandeth thē, that haue hurt any one of their brethren, to be firſt in fauour with him, before that they offer their gift: he declareth that there is no entraunce for vs vnto God, ſo long as through our fault wee are at enmitie with our neighbours. If that men pollute and corrupt with their hatreds their whole worſhippe which they offer, we hereof gather how much he eſteemeth mutuall concord amongſt vs Yet here may a queſtion be moued, whether it be not abſurde that the duties of charitie are more accounted of, thē the worſhip of God. For we muſt ſay, that eyther the order of the law is prepoſterous, or els the firſt table ſhould be preferred before the ſecond.

This is eaſily anſwered: for the wordes of Chriſte doe tend to no other purpoſe, but to ſhewe that they doe in vayne and falſly profeſſe themſelues worſhippers of GOD, which doe contemptuouſly deſpiſe their brethren, which they haue vniuſtly iniured. For vnder this one kinde hee noteth all the exerciſes of religion by the figure *Synecdoche*: by which outwarde exerciſes men doe oft counterfeit holineſſe, rather then truely teſtifie the ſame. And it is to bee noted that Chriſte, after the manner of that time, ſpake of the ſacrifices. At this day our eſtate is vnlike: yet the ſame doctrine remaineth: that is, whatſoeuer we offer vnto God is corrupt, except we be at one with our brethren as much as it lieth in vs.

The ſcripture calleth almes, Phillip. 4.18. ſacrifices of a ſweete ſauour: yet wee heare out of Paule his mouth, 1.Cor. 13.2,3. that hee that beſtoweth all his goodes vppon the poore, is yet nothing, except he haue charitiy. Alſo God dooth not take nor acknowledge them for children, excepte they againe doe ſhew themſelues to menne as brethren. And though Chriſte doe commaund them onely that haue iniured their brethren, to apply thēſelues to appeaſe them: yet vnder this one kinde he ſheweth how precious brotherly concord is before God. And this ſetteth out much more, that he commaundeth to leaue the gift before the altar, as if he ſhould haue ſayd: in vaine do menne come to the temple, or offer ſacrifices to God, ſo long as they are at diſcord with their neighbours.

25. *Agree with thine aduerſary,* Though Chriſte ſeemeth to goe further not onely to exhorte them to reconciliation, which haue done iniurie to their brethren, but them alſo which haue beene iniured: yet I thinke that hee had a further regard: namely that he might cutte off all occaſion of hatreds and diſcordes, and ſhew the meanes to maintaine good will: for from whence ſpring all iniuries, but that all menne are too carefull to holde their owne right? that is, they are giuen too much to maintaine their owne commoditie, with the loſſe of other men: For almoſt all menne are blinded with a peeuiſhe loue of themſelues, ſo that they flatter themſelues, euen in the worſt cauſes. Therefore Chriſte, that he might preuent diſcordes, hatreds, ſtrifes, and all iniuries, forbiddeth that ſelfe loue, and commandeth his diſciples to bend themſelues to moderation and equitie, that parting from the extremitie of their right, they might with ſuch equity redeeme peace and friendſhip.

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It were to bee wiſhed, that there ſhould neuer fall any ſtriſe or controuerſie amongſt vs: and ſurely men ſhoulde neuer fall into contention or ſtrif, if there were ſuch loue amongſt them as ought to be. But becauſe that it can hardly be brought to paſſe, but that ſome ſtrife will ariſe, Chriſt ſheweth a remedy how the ſame may preſently bee ended, namely, if we bridle our luſtes, & bee ready rather to paſſe it ouer with our loſſe, then to proſecute our right with an vnappeaſeable rygor. But chriſt vſeth this exhortotion diuers times, as it appeareth out of the 12. of Luke, whereas the Sermon which he made in the mount is not ſet downe, but an epitome gathered of diuers ſentences of Chriſt. Whereby it alſo appeareth what it is to be in the way: that is, before thou commeſt to the Iudge. *Leaſt thine aduerſary deliuer thee to the iudge.* Some expound this clauſe metaphorically, that the heauenly iudge will deale with extremity of lawe, ſo that he will forgiue nothing at all, except that we endeuour to pacifie thoſe contentions, which we haue with our neighbours But I take it ſimply, that Chriſt admoniſheth vs, that this is profitable for vs euen amongſt men. For the couetous deſire is often daungerous to the contentious. Yet I do not deny but that the ſimilitude may be aptly applyed to God: that is, that hee ſhall feele iudgement without mercy, that is rigorous to his brethren, or bendeth himſelfe wholy to contention. But the Papiſtes are more then ridiculous, which by expounding this place allegorically, doe build their purgatory: but there is nothing more euidente, then that Chriſt doth ſpeake of maintaining good will amongſt men. They make no religion without ſhame, to peruerte his woordes, and to draw them to a ſtraunge ſenſe, ſo that they might deceiue the vnlearned. But becauſe they are vnworthy of any long confutation, I will ſhewe in one onely word, how ſhamefull their ignorance is. They imagine the aduerſary to be the deuill, and that Chriſte commaundeth his faythfull ones to belong vnto him: therefore that the Papiſtes may finde out a purgatory, it behoueth them firſt to bee brethren and friendes to the diuell.

It is well knowne that a quarterne is the fourth parte of a pound, but in this place it is taken for a farthing, or any other ſmall peece of money, as it alſo appeareth out of Luke. Now, if I would vſe cauilles, I would here alſo refell the folly of the Papiſtes. For if hee that is once in purgatorie ſhall neuer goe out from thence, vntill he haue payd the vttermoſt farthing: it followeth that thoſe rites, which they call the ſuffrages of the lyuing for the dead, are in vaine. For Chriſt doth not admit others to make ſatisfaction for the releaſe of the debter, but expreſly requireth of euery man the payment of his own debt. If then their *Maſſes* and other ſacrifices be vnprofitable, how hotely ſoeuer their fire of purgatory doe burne, yet their Prieſtes and Monkes kitchens ſhall waxe cold: for which cauſe they haue ſo painefully ſtriuen for the ſame.

Matth. 5.	Marke.	Luke.
27. *Yee haue hearde that is was ſayde to them of olde time, Thou ſhalt not commit adulsery.*		
28. *But I ſaye vnto you, that whoſoeuer looketh on*		

on a woman to luſt after her, hath committed adulterie with her alreadie in his heart.

29. *Wherefore if thy right eye cauſe thee to offend, plucke it out, and caſt it from thee: for it is better for thee, that one of thy members periſh, then that thy whole bodie ſhould be caſt into hell.*

30. *Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy mẽbers periſh, then that thy whole body ſhould be caſt into hell.*

27. *Thou ſhalt not commit adulterie.* Chriſt proceedeth in his diſputation, prouing that the law of God is not only a gouernour of life, to frame the outward behauiour after a politike manner: but it alſo requireth the perfect and whole affections of the heart. But that muſt be remembred, which I gaue warning of before. Although Chriſt reporteth the words of the law, yet it is the groſſe and adulterous ſenſe, which falſe interpreters had gathered, that he reproueth: for he had ſayd before, that he came not to bee a newe lawgiuer, but a faithfull interpreter of the law alreadie giuen. And for that it might be obiected, that that interpretation had continued long, Chriſt expreſly granteth it: but after this maner he anſwereth it, that the long continuance of errour ought to be no preiudice to the truth.

28 *Hee that looketh vppon a woman.* The purpoſe of Chriſte is generally to condemne the luſt of the fleſh. Therefore he ſayth that they are adulterers before God, not only that defile other mens wiues, but they alſo that pollute their eyes with an vnchaſt looke. But it is a figuratiue kinde of ſpeech, becauſe that not onely the eyes doe make men guiltie of adulterie, but alſo the blind burning luſtes of the heart. Therefore Paul placeth chaſtitie in the body and the ſpirite, 1. Cor. 7. 34, But Chriſt thought it ſufficient to confute that groſſe opinion, which had taken place: becauſe that they did thinke that they ſhoulde auoyd nothing but outward adulterie. Notwithſtanding, becauſe the eyes, for the moſt part, procure the mindes to ſuch filthy deuiſes, and luſt entreth as it were by theſe doores. Chriſt vſeth this maner of ſpeach, when as he would cõdemne concupiſcence, and that may eaſily be gathered by that word luſt: wher by we are alſo taught, that not they only are to be accounted adulterers, which conceiue whoredome in their mindes with full conſent: but they alſo that admit any prickes or motions of the ſame. Wherefore the hypocriſie of the Papiſtes is too groſſe and careleſſe, which denie concupiſcence to be ſinne, vntill the whole heart doe yeeld conſent. But it is not to be maruailed at, that they leſſen ſinne as they doe, when as it behooueth them to be dull and ſlow in accounting of their ſinnes, which aſcribe righteouſnes to the deſerts of their workes.

29. *If thine eye.* Becauſe in the weakeneſſe and imbecillitie of the fleſh, CHRIST might ſeeeme to vrge men too ſeuerely, hee preuenteth and anſwereth all thoſe complaintes. In ſumme hee declareth, though that bee harde, difficult, troubleſome, or ſharpe, which God commmandeth: yet we can make no excuſe thereby: becauſe that the righteouſnes of God ought to be

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more esteemed of vs, then all other thinges which are most deare and precious to vs. As if he should haue sayd, there is no cause why thou shouldest obiect to me, that thou canst scarsly turne thine eye hether and thither: but that they are caught in snares before thou art aware. For thou must rather forsake and leaue thine eyes then to depart from the commaundementes of GOD. Yet it is not Christes meaning that the body should be lamed, that we might obey GOD. But because that all men doe gladly desire that their senses may not be so maymed, that they may haue the free vse of them, Christ doth hyperbolically teach vs to cut away any thing that hindreth vs from that obedience vnto God, which hee requireth of vs in his law. And this he doth of purpose, because that men do in this behalfe too licentiously nourish vp themselues If the mind were pure, the eyes and hands would also bee obedient, which haue no proper motion of their owne. But we doe herein offend greiuously, that wee are not so carefull as wee ought to be in auoyding deceitfull baites, so that rather with an vnbrideled libertie wee doe willingly prouoke our selues to euill.

Matth. 5	Marke.	Luke 16.
31. *It hath beene sayd also, whosoeuer shall put away his wife, let him giue her a testimoniall of diuorcement.*		18 *Whosoeuer putteth away his wife, and marieth another cõmitteth adultery: & whosoeuer marieth her that is put away from her husband, committeth adultery.*
32. *But I say vnto you, whosoeuer shall put away his wife (except it be for fornication) causeth her to commit adultery: & whosoeuer shall marry her, that is diuorced, committeth adulterie.*		

31. *Whosoeuer shall put away.* Because there will be a more conuenient place to entreate of this doctrine more at large in the 19. after Mathew: I will nowe breifly touch that which Christ sayth heere. As the Iewes did falsly thinke that they had done their dutie towardes God, if after a politike sort, they had obserued the law: so againe they fondly imagined that it was lawfull for them to do whatsoeuer the politike law did not forbid.

The diuorcements which they were wont to make their wiues Moses had not forbidden, in respect of an outwarde order: but onely for restraint of lust hee had commaunded to giue a bil of diuorcement to those wiues that were put away. And it was a certaine testimonie of manumission, that the woman might after be free from the yoake and power of her husband. And the husband did also confesse that hee did not put away his wife for any faulte, but because hee did not like her. From hence sprang that errour, that they thought no faulte to bee in such a diuorcement: so that they satisfied the lawe: but they tooke a very wrong rule of a godly and holy life, out of the ciuill law. For the politike lawes are sometime bent to mens manners: but GOD in giuing a spirituall law did not regarde what men coulde doe, but what they ought to doe. Therefore a perfect and vpright righteousnesse is therein contayned, though wee haue no power to fulfill the same. So Christ doeth admonishe vs that that is not presently lawfull before GOD, which the politike lawe of Moses

Moſes doth tollerate. He ſaith, that vnder the pretence of the law, he abſolueth himſelfe, that putting away his wife, giueth her a bill of diuorcement. But the bande of Matrimonie is holier, then that it may bee broken and vnknit at the will, or rather pleaſure of men. For though man and wife do ioyne themſelues together with a mutuall conſent: yet God doth ioyne them and knit them together in ſuch a knot, that cannot be diſſolued, that after it is not lawfull for them to depart. Yet he putteth an exception, except it bee for fornication. For that woman is worthily put away, which hath traiterouſly broken matrimonie: for the band being broken through her fault, the man is ſet at libertie.

32. *Cauſeth her to commit adultery.* Becauſe the bill of diuorcement did permit, that the woman ſo ſeperated, might enter into new mariages, hee is worthily condemned as a baud or a betraier, that againſt all law and right, caſteth of his wife to others, which was giuen to him of God.

Mathew 5.	Marke	Luke.
33 *Againe, yee haue heard that it was ſayde to them of old time, Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine oathes to the Lord*		
34. *But I ſay vnto you, ſweare not at all, neyther by heauen: for it is the throane of God:*		
35. *Nor yet by the earth: for it is his footeſtoole: neither by Ieruſalem: for it is the citie of the great king,*		
36. *Neyther ſhalt thou ſweare by thine head: becauſe thou canſt not make one hayre white or blacke.*		
37. *But let your commnication bee yea, yea: nay, nay: for whatſoeuer is more then theſe, commeth of euill.*		

33. *Thou ſhalt not forſweare thy ſelfe.* This alſo is not a reproofe of the lawe, but rather a true interpretation of the ſame: for GOD hath not onely condemned in the law all periuries but vaine and light ſwearing, which derogateth from the maieſtie of his name. For not onely he doth take the name of God in vaine, that ſweareth falſly, but he that vſeth the name of God in friuolous matters, or raſhly and contemptuouſly in common ſpeach. Further, when as the law of God condemneth euery prophaning of the name of GOD the Iewes did imagine the fault to be onely periuries. Chriſte reproueth this groſſe errour, that they thought it lawfull for them to abuſe the name of GOD without reproofe: ſo that they were not forſworne. It is commaunded that we ſhould religiouſly performe our oathes to God. For he that doth defraude and deceiue his neighbours after that he hath vſed the name of God for it, doth iniury, not to men onely, but to God. But the fault is in reſtraining that to one point, which extendeth more largely. Some apply this word *performe* to vowes promiſed to God for religions ſake. But the word doth beſt agree to all couenants and promiſes confirmed by adding the name of God thereto: for then is God made a witneſſe between both parties, to whom they pledge their faith.

34. *Sweare not at all.* This clauſe, *not at all*, hath deceiued many: ſo that they thought that Chriſt had generally condẽned all oathes. And many good men were driuen to this vnmeaſurable rigor, through the vnbrideled libertie of ſwearing, which they ſaw abound throughout the world. And the Anabaptiſtes vnder this pretence haue kept a great ſtirre, as though Chriſt would ſuffer vs to ſweare for no cauſe, for that hee forbiddeth to ſweare at all. But we muſt not fetch an expoſition out of any other place, then out of the wordes of the text: preſently there followeth, neyther by heauen, nor by the earth. Who ſeeth not that theſe kindes of oathes are ſet down for interpretation ſake, which by this numbring of theſe particuler oathes, might interpret the former ſentence? The Iewes had certaine extraordinary or indirect (as men ſay) maner of oathes: and when they ſwore by heauen, earth, or the altar, they counted this al noſt for nothing. And as one ſinne ariſeth of an other, ſo vnder this colour they faigned, that they did not ſo openly prophane the name of God. Chriſt, that he might meete with this ſinne, ſayth, that they may not at all ſweare, eyther after this maner, or after that, neyther by heauen, nor by the earth, &c. Whereby wee gather that this phraſe (not at all) is not referred to the ſubſtãce, but to the maner of ſwearing: as if he ſhould haue ſayd, neither directly nor indirectly: otherwiſe it were in vaine to rehearſe theſe kindes. Wherefore the Anabaptiſtes doe ſhew their groſſe ignorance, and their delight in contention, while that frowardly they enforce one word, and with cloſed eyes do paſſe by the whole meaning of the ſentence. If any obiect that Chriſt permitteth no oath: I anſwere that the interpreters words muſt be vnderſtoode according to the meaning of the law. Therefore this is the ſumme that the name of God is taken in vaine other waies then by periurie. Therefore we muſt refrain from all ſuperfluous oathes: but whereas there is cauſe, the lawe doeth not onely permit, but alſo commandeth to ſweare. So Chriſtes meaning was nothing elſe, then that all thoſe oathes are vnlawfull, which by any abuſe prophane the ſacred name of God, the reuerence whereof they ought to preſerue.

Neyther by heauen. They are deceiued that ſay, that Chriſte reproued theſe formes of ſwearing, as corrupt, becauſe that GOD alone ſhoulde bee ſworne by: for the reaſons which hee bringeth doe rather bend to the contrary parte: becauſe that then alſo the name of God is ſworne by, when as heauen and earth are named becauſe there is no part of the worlde, wherein GOD hath not imprinted ſome note of his glory. Yet this opinion ſeemeth not to agree with the commandement of the lawe, where as God expreſly commandeth to ſweare by his name, nor yet with diuerſe places of the Scripture, whereas hee complayneth, that hee is iniured ſo ofte, as his creatures are ſworne by. I anſwere it is an offence like to idolatrie, when as eyther the power of iudgement, or the authoritie of trying witneſſes is giuen to them. For wee muſt conſider the ende of ſwearing: namely, that men doe appeale vnto God, as the reuenger of periurie, and the defence of trueth. And this honor cannot bee giuen to an other, but that his maieſtie ſhall be prophaned. And for this cauſe the Apoſtle ſayth, that one cannot ſweare, but by the greater: & this was peculiar to God alone, that hee ſweareth by himſelfe. So whoſoeuer ſwore in times paſt by Moloch or by any other Idoll, did ſo much diminiſhe

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from the glory of God, in that an other was placed in his roumth, as vnderstander of the thoughtes, & iudge against their soules. And they that at this day doe swear by angels or dead Saints, dospoyle God of his honor, & doe ascribe a vain godhead to those creatures. But there is an other thing to be considered, when as heauen & earth are sworne by, in respect of the maker. For the religion of an oath is not setled vpō the creatures: but God alone is called to witnes, they being brought forth as seales of his glory. The scripture also calleth heauē, the seat of God, not that he is included therein, but that men might learne to lift their mindes on high, so oft as they thinke on him, and that they should not imagine any earthly or base thing of him. Yea, the earth also is therefore called his foot-stoole, that we might know that he being euery where, could not be contained in any certaine place. The holinesse of Hierusalem did depend of the promise: therfore it was holy, because the Lord had chosen it for the seate and pallace of his Empyre. When men sweare by their head, they lay their life as pledge of their good meaning, which is their singular gift of God.

37. *But let your cōmunication bee.* Secondly, Christe prescribeth a remedy: namely, that menne shoulde deale truly and faithfully amongst themselues: for then playne speach shall be of more value, then an oath is amongst them, that knowe no other but corrupt and false dealing. And truly this is the best way to reproue & correct vices by, to note the fountaines frō whence they spring. From whence commeth this rash readinesse of swearing, but that in so much vanitie, in so many deceites, vnconstancy and fickleneſſe, nothing almost is beleeued? Therefore Christe requireth truth and constancie in our wordes, that we should not neede to sweare any more. For, the repetition aswell of the affirmation, as of the denyall, is for this purpose, that wee shoulde keepe our promises, that all vpright dealing may appeare. And because that this is the true and lawfull kind of bargayning, where men speake no otherwise with their tongue, then they thinke in their heart, Christ sayth that whatsoeuer is more, proceedeth of euill.

And I allow not their iudgement, that attribute the fault of swearing to him, that doth not beleeue the speaker. But in my iudgement Christe teacheth, that it proceedeth of the vices of men, that they are enforced to sweare: for if there were vpright dealing amongst them, if they were not diuerse nor inconstant of their worde, but maintained that simplicitie, which nature teacheth: yet it followeth not but that it is lawfull to sweare, so oft as need requireth: for many thinges may be well vsed, which rise of an ill beginning.

Matth. 5.	Marke.	Luke. 6.
38. *Yee haue heard that it hath beene sayde, An eye for an eye, and a tooth for a tooth.*		29. *And to him that smyteth thee on the one cheeke, offer also the other: and him that taketh away thy cloake, forbid not to take*
39. *But I say vnto you, resiste not euill: but whosoeuer shal smite*		

ſmite thee on thy right cheeke, turne to him the other alſo.

40. *And if any one will ſue thee at the lawe, and take away thy coate, let him haue thy cloake alſo.*

41. *And whoſoeuer will compell thee to goe a mile, goe with him twaine.*

take thy coate alſo.

30. *Giue to euery manne that asketh of thee: and of him that taketh away thy goodes ask them not againe.*

38. *An eye for an eye.* Here is an other fault reproued, that whereas God had by his lawe commaunded the iudges and magiſtrates to reueng iniuries with like punithment, euery man vnder that pretence woulde reuenge themſelues. Therefore they thought they did not offend, ſo that they did not firſt prouoke any: but being iniured, did recompence like for like.

But Chriſte teacheth vs otherwiſe, though the Iudges are commaunded to defend all menne, and are ordayned reuengers to bridle the wicked, and to reſtrayne their violence: yet euery one ought patiently to ſuffer the iniuries done vnto them.

39. *Reſiſt not euill.* There is two wayes of reſiſting: the one, when as without daunger we driue away iniuries: the other, when wee recompence like for like. But though Chriſt permitteth not his, to repell violence with violence: yet he forbiddeth not them to withſtand vniuſt violence. And Paule can interprete vs this place beſt, when hee commaundeth vs to ouercome euill with good, rather then to ſtriue with euill doing, Ro. 12.17. For the Antitheſis is to be noted betweene an offence and the correction of a fault. Here he ſpeaketh of reuengement: & Chriſt, that he might take that liberty from his diſciples forbiddeth them to reſiſt euill with euill. And alſo he ſtretcheth the lawe of patience further, that we ſhould not receiue iniuries without grudging, but rather prepare our ſelues to beare new iniuries. In ſum, this is the purpoſe of this admonitiõ, that the faithful ſhould learne to forget what miſchiefes ſoeuer are don vnto thẽ, leaſt that when they are hurt, they breake into hatred or enuy, or deſire to hurt againe: but that they ſhould frame thẽſelues to a greater patience, if that miſchiefes & iniuries ſhould increaſe and ſtirre vp more and more.

Whoſoeuer ſhall ſtrike thee. Iulianus and ſuch like did wickedly cauill at the doctrine of Chriſte, as if it did vtterly ouerthrow all lawes and iudgementes. For as Auguſtine ſayd very aptly and wiſely in his firſt Epiſtle, The counſell of our Sauiour was for no other purpoſe, then to frame the mindes of the faythfull to a moderation and equitie, that for one or two iniuries they ſhould not faynte nor waxe weary. And it is true that Auguſtine ſayth, the law is not giuen for outward workes, if thou vnderſtand them rightly.

I graunt that Chriſt reſtrayneth our handes as well as our mindes: but whereas a manne cannot defend himſelfe and his, from iniuries, without reuenge, the woordes of Chriſt let not, but that lawfully, and without offence he may avoyde the daunger comming. Certainly Chriſt would not teach his diſciples to whet the mallice of the wicked, which burnt too hotte before with a delight to iniury them.

And

And to turne the other cheeke, what were it elſe, but a prouocation to further miſcheife? Therefore it is not meete nor conuenient for an interpreter to ſtand vpō the ſyllables, but to mark the purpoſe of him that ſpeaketh. And ther is nothing more vncomely for Chriſts diſciples then to play and cauill with the wordes, whereas the meaning of their maiſter is plaine. And it is not harde to vnderſtand what Chriſtes purpoſe is: namely that the end of one trouble is the beginning of an other: and ſo the faithfull muſt through the whole courſe of their life, with continuall ſteppes paſſe through many iniuries. Therefore when they are once hurt, he would by that inſtruction frame them to bearing, that by ſuffering they might learne to be patient.

40. *And if any will ſue thee.* Chriſte toucheth the other faulte, which is when the wicked diſturbe vs with ſuites. And in this behalfe he alſo commandeth vs to haue our mindes ſo armed to patience, that our coate being taken away, wee ſhould be readie to giue our cloake alſo. It ſhall be but folly for any man to ſtande vpon wordes. Firſt, to giue vnto the enemies whatſoeuer they deſire, rather then to goe to lawe with them: For ſuch a facilitie were as a fan, to kindle the mindes of the wicked to theftes and robberies, from the which wee knowe Chriſt his minde was farre. Then what meaneth this, that thou ſhouldeſt giue cloake to him that vnder colour of the lawe, woulde take away thy coate? That is, if any man oppreſſed with wrongfull iudgement looſeth that which is his, and yet is ready to leaue the reſt, if neede be, deſerueth no leſſe prayſe of patience, then he that ſuffereth himſelfe to be twiſe ſpoyled, before he will goe to law.

Therefore the meaning is, that Chriſtians, when any attempt to ſpoyle them of parte of their goods ſhould be readie to be wholy ſpoyled. Hereby we gather, that they are not altogether ſecluded from iudgementes, if they at any time haue place giuen them of iuſt defence: for though they lay not forth their goods to the ſpoyle: yet they goe not from this doctrine of Chriſt, which perſwadeth them to beare oppreſſion with patience. Truely it is a rare example, that any man ſhould come to ſue in the court with quiet and patient affection. But becauſe it may be that one may defend a good cauſe not in reſpect of his owne priuate commoditie, but for the common wealth, it is not lawfull ſimply to condemn the thing it ſelfe, vntil the corrupt affection doth appeare. The diuerſe phraſes in Matthewe and Luke, doe not alter the ſenſe. A cloake is commonly of greater value then a coate: therefore when Mathew ſayth that thou muſt giue thy cloake to him that taketh away thy coate, he meaneth, that when we haue a ſmall loſſe, we ſhould be willing and ready to beare a greater loſſe. But the wordes of Luke doe agree with the olde prouerbe, my coate is nearer then my cloake.

LVKE. 30. *To euery one that asketh, giue.* Matthewe hath the ſame wordes, as wee ſhall ſee ſhortly after. For it may eaſily bee gathered by the text, that Luke doeth not ſpeake heere of them, that by entreatie and prayers doe ſeeke for helpe: but of the contentions and violence, which the wicked vſe in taking away other mennes goodes. Aske not againe, ſayeth hee, of him, that taketh away thy goodes. Yet, if any man hadde rather reade theſe two ſentences aſunder, there is no difference in this matter, and ſo it is

an exhortation to bee ready and willing to giue. As concerning the seconde clause, where Christ forbiddeth to demaund againe those things, which were vniustly taken away, is vndoubtedly an exposition of the former doctrine: that is, that we should not take greiuously the losse of our goods. But that must not be forgotten, which I spake of euen now, that the wordes are not to be vrged sophistically, as though it were not lawfull for a godly man, to recouer againe that, which is his, if at any time God shall giue him a iust remedie: but onely prescribeth to vs a law of patience, but that wee should patiently waite, vntill the Lord himselfe shall take an account of those spoyling theeues.

Mathew. 5.	Marke.	Luke. 6.
42. *Giue vnto him that asketh, and from him that would borrow of thee, turne not away.*		34. *And if yee lend to them, of whom yee hope to receiue, what thanke shall yee haue? for euen the sinners lend to sinners, to receiue the like.* 35. *Lend, looking for nothing againe and your reward shall bee great.*

42. *To him that asketh.* Though the wordes of Christ, reported by Mathew, do sound, as if he commaunded to giue to all, without respect or choyse: yet wee may gather an other meaning out of Luke, who setteth out the whole matter more fully. First, it is certaine that the purpose of Christ was to frame his disciples to be liberall rather then prodigall. But it were fond prodigalitie rashly to consume those things, which the Lord hath giuen. Further, wee see what a rule of charitie the holy Ghost hath deliuered other where. Therefore let vs hold this, that Christ doth exhort his disciples heere: first, that they bee liberall and charitable. Further this is the maner that he prescribeth them, that they shoulde not thinke that they had done their dutie, when they had holpen some few, but that they should endeuour to helpe all with their liberalitie, and that they should neuer be wearie, while that the Lord doth giue them abilitie. Further, that no man cauill at the wordes of Mathew, let vs conferre them with Lukes wordes. Christ sayth that we doe no dutie to God, while that in lending or doing other duties wee looke for any reward againe: and so hee maketh a distinction betweene charitie and carnall friendship. For prohane men do loue together not frankly, but with an affection of reward and gaine: and so it cõmeth to passe, that euery man, in that he loueth others, doth seeke to be beloued himselfe, euen as Plato also doth wisely weigh the same. But Christ requireth of his Disciples charitie, without hope of gaine, that they should endeuour to helpe the poore, from whom there is no hope to haue ought againe. Now wee see what it is to beare an open hand for them that aske: namely, to bee liberally minded towards all that neede our helpe, & which cannot recompence the benefit they receiue.

LVKE. 35. *Lend.* This sentence was corruptly restrained, as if that in this place Christe did not onely forbidde his to commit vsury: But this hath

hath a further meaning, as it appeareth out of the former sentence. For after that Christ had declared what the wicked are woont to doe: that is, that they doe loue their friendes, and helpe them, of whome they hope for some recompence, and they lend to them that are like themselues, that they may receiue the like againe, He addeth, what he requireth of his disciples more then this: namely, that they should loue their enemies, that they should freely do good & freely lend. Nowe wee see that this clause, *looking for nothing*, is corruptly vnderstoode of vsury to be so perticularly applyed: when as Christe onely exhorteth his to mutuall offices of charitie, and sayth, that the hyrelings shall haue no fauour before God: not that hee simply condemneth those benefites, which are done with hope of recompence: but he teacheth that it maketh nothing to testifie their charitie: because that he only is accounted liberall towards his neighbours, which helpeth them without any respecte of his owne commoditie, but hath onely regard of the neede of them that he helpeth, But whether it be lawfull for Christians sometime to take some gayne of that which is lente, I will not dispute heere at large, least of a corrupte sense, I should moue a question out of time (which I nowe confute:) for I shewed euen nowe, that Christe ment nothing else, then that the faythfull should exceede the prophane men in lending: that is, that they should maintaine free liberality.

Matth. 5.

43. *Yee haue heard that it hath been said, Thou shalt loue thy neighbour and hate thine enemy.*

44. *But I saye vnto you, loue your enemies: blesse them that curse you: doe good to them, that hate you, and praye for them, that hurte you, and persecute you.*

44. *That yee may bee the children of your father, which is in heauen: for he maketh his sunne to arise on the euil and the good, and sendeth raine to the iust and vniust.*

45. *For if yee loue them, which loue you, what reward shall ye haue? Doe not the Publycans euen the same?*

47. *And if yee bee friendly to youre brethren onely, what singuler thing doe you? do not euen the Publicans likewise.*

48. *Yee shall therefore bee perfect, as your father which is in heauen is perfect.*

Marke.

Luke 6.

27. *But I saye to you which heare, Loue your enemies, do well to them, which hate you.*

28. *Blesse them, which curse you, and pray for them, which hurt you.*

And a little after.

32. *For if yee loue them, which loue you, what thank shal you haue? for euen the sinners loue those, that loue them.*

33. *And if yee doe good for them, which doe good for you, what thanke shall yee haue: for euen the sinners doe the same.*

And a little after.

35. *Wherefore loue you your enimies, and ye shall be the children of the most high: for he is kind vnto the vnkind, and to the euill.*

36. *Bee yee therefore mercifull, as your father is mercifull.*

43. *Thou ſhalt loue thy neighbour.* It is wonderfull that the Scribes were fallen to that abſurditie, that they reſtrayned the name of neighbour to their welwillers, when as nothing is more manifeſt nor more certaine, thē that God meaneth all mankind, when he ſpeaketh of our neighbours. For becauſe that euery man is addicted to himſelfe, ſo oft as ſome priuate commodities doe ſeperate ſome men from others, that mutuall communication is left, which nature it ſelfe doth teach. Therefore God, that he might keepe vs within the band of brotherly loue, he teſtifieth, that all they that are men, are our neighbours, for that common nature doth tie them to vs. For ſo oft as I looke vpō man, it is neceſſary that I ſhould behold my ſelfe as in a glas: becauſe that he is my bone and my fleſh. And though the greater part moſt commonly doth ſeperate it ſelfe from that holy ſociety: yet the order of nature is not violated through their wickednes: becauſe that God is to be conſidered the authour of the feliowſhippe. Whereby wee gather that the commaundement of the lawe is generall, which commaundeth vs to loue our neighbour. But the Scribes eſteeming neighbourhood according to euery mans minde, will haue none to bee accounted neighbours, but they that through their deſertes were worthy to be beloued, or at the leaſt, they that woulde deale friendly with them againe. And this did common ſenſe teach them: and therfore the children of the world were neuer aſhamed to profeſſe their hatredes, wherefore they could yeelde any account. But charity, which God commendeth in his law, regardeth not what euery manne deſerueth, but ſtretcheth out it ſelfe to the vnworthy, to the peruerſe and to the vnthankfull. But Chriſt reſtoreth this to the naturall ſenſe, & deliuereth it from corruption: whereby that alſo appeareth that I ſayd before, that Chriſt did not make new lawes: but only reproue the corrupt comments of the Scribes, wherewith the puritie of the law of God had beene corrupted.

44. *Loue your enemies.* This one point containeth in it all the former doctrine. For whoſoeuer can frame his mind to loue his enemies, will eaſily temper himſelfe from all reuenge, & wil be patient in afflictiō: but much more ready to help thoſe that be in miſery. Further chriſt in a few words ſheweth the way & maner of fulfillſng this cōmandement. Loue thy neighbour as thy ſelf. For he ſhall neuer ſatisfie this cōmandement that baniſheth not the loue of himſelfe, or rather deny himſelfe, & ſo make much of thoſe men, which God hath ioyned to him, that he goeth on to loue euen thoſe, of whom he is hated. And by theſe wordes we learne, how far the faithfull ought to be from reuenge, wherin they are not onely forbidden to aske of God, but ſo to remitte and wholy to put out of their minds, ſo that they ſhall wiſh well to their enemies, yet in the meane while they ceaſe not to commit their cauſe to God, vntill he take vengeance of the reprobate. For they deſire as much as lyeth in them, that the wicked ſhould returne to a perfect mind, & ſo they ſeeke for their ſaluatiō, that they ſhould not periſh. Yet with this comfort they eaſe all their troubles, that they doubt not, but that God will be a reuenger of that obſtinate malice, that he might declare that hee hadde a care of the innocent. This is a very hard thing, & altogether againſt the nature of flethe, to recompence good for euill: but wee muſt not ſeeke any excuſe out of our faultes or infirmities, but wee muſt rather ſimply ſeeke what the lawe of charitie requireth, that wee vſing the power of the heauenly ſpirite,

and

and that by ſtriuing we might ouercome what affections in vs were contrary to the ſame. This was the cauſe why the Monkes and ſuch like rables imagined that theſe were counſelles and not preceptes, becauſe that they meaſured what was due to GOD and to his lawe, by the ballance of mannes ſtrength. And yet the monkes were not aſhamed to challenge to themſelues a perfection, becauſe they did voluntarily bind themſelues to obſerue his counſelles, and howe faythfully they performe the ſame which they doe onely vſurpe in woordes, I doe now omit to ſaye. And howe prepoſterous and fond a deuice it is of counſelles, doeth hereof appeare. Firſt, becauſe it cannot be ſayd without iniury to Chriſt, that hee counſelled his diſciples, and did not according to his authority commaund that which was right. Then it is more then folly to ſet the duties of charity at ſuch liberty, which depend vppon the lawe. Thirdly, that woord, *I ſay to you*, ſignifieth in this place as much as to denounce or to commaunde, which they haue corruptly expounded to counſell. Laſtly, that he expreſly eſtabliſheth it as a thing neceſſarily to be done, is eaſily proued by Chriſtes woordes, while he preſently addeth,

45. *That you may be the children of your father.* When he expreſly ſayth that no manne can bee otherwiſe the child of God, except hee loue them that hate him, who now dareth ſay that we are not boũd to obſerue this doctrine? For it is as much as if he ſhould haue ſayd: who ſoeuer will bee accounted a Chriſtian, let him loue his enemies: ſurely it is a horrible monſter that the world in three or foure ages ſhould be ſo ouerwhelmed with thicke darkeneſſe, that it could not ſee that to bee expreſly commaunded, which who ſoeuer neglecteth, hee is wiped out from among the number of the children of God. Further it is to be noted that he propoſeth not the exãple of God to be followed, as though that what ſoeuer he did, became vs. For he puniſheth the vnthankfull, and often driueth the wicked out of the world, in which reſpect he propoſeth not him ſelfe for vs to follow: for the iudgement of the world belongeth not to vs, but is proper to him: but he woulde that wee ſhould bee followers of his fatherly goodneſſe and liberality. And not onely the prophane philoſophers did ſee that, but ſome of the moſt wicked contemners of godlineſſe could make this confeſſion, we are in nothing more like to God then in being liberall. In ſumme, Chriſte witneſſeth that this is a note of our adoption, if we doe good to the euill and to them that are vnworthy. Yet thou muſt not vnderſtande that we by this liberality are made the children of God, but becauſe the ſame ſpirit (which is the witneſſe, earneſt, and ſeale of our free adoption) doeth reforme the wicked affections of the fleſh, which ſtriue againſt charitie. Chriſt prooueth of the effecte that none elſe are the children of God, but they which ſhew it in gentleneſſe and clemency. And for that phraſe Luke ſayth, *Ye ſhall bee the children of the moſt high*: Not that any manne getteth this honour to himſelfe, or that he then beginneth to be the ſonne of God, when that he loueth his enemies: but becauſe it is the accuſtomed manner of ſpeaking in the ſcripture, to propoſe the benefites of the free grace of God in ſtead of reward, while that he would encourage vs to do well. And this is the reaſon, becauſe he had regard to what end wee are called: namely, that the image of God being repayred in vs, we ſhoud liue holily and godly.

He maketh his sunne to rise. Hee rehearseth two testimonies of the goodnes of God towards vs, which are not only most known vnto men, but cõmon to all, when that rather societie it selfe should prouoke vs to performe the same one to another, though by the figure Sinecdoche it comprehendeth many other like.

46. *And do not the Publicans?* Luke vseth in the same sense this word sinners: that is, mighty and wicked men: not that the office of it selfe was to be condemned: (for the Publicanes were gatherers of tolle, and as it is lawfull for Princes to set the taske, so is it lawfull to demaund & gather the same:) but because this maner of men was wont to be couetous and snatching, yea faythlesse and cruell: then because they were accounted amongst the Iewes as ministers of vniust tyrannie. Therefore if any man shall gather out of the words of Christ, that the Publicanes were the worst of all men, he shall argue amisse, for he speaketh after the cõmon maner of speach: as if he should say, they that are almost without all humanity haue yet some kind of mutuall loue, while they seeke their owne commoditie.

48. *Be yee therefore perfect.* This perfection requireth not an equalitie, but is only referred to a likenesse. Therefore though we be far from God, we are accounted to be perfect as he is, while we bende to that marke, which he proposeth to vs in himselfe. If any interpreat it otherwise, let there be made no comparison here between God and vs, but the perfection of God is called, first the free & mere liberality, which is done without accoût of gaine, then, the singular goodnes which striueth with the malice & vnthankfulnes of men: The which appeareth by the wordes of Luke. *Be you mercifull as your heauenly father.* For mercie is opposed to bought loue, which is tied to a priuate comodity.

Matthew.	Marke.	Luke.
1. *Take heede yee giue not your almes before men, to bee seene of them, or else yee shall haue no rewarde of your father which is in heauen.*		
2. *Therefore when thou giuest thine almes, thou shalt not make a trumpet to be blowne before thee, as the hypocrites do in the Synagogues & in the streetes, to be praysed of men. Verily I say vnto you they haue their reward.*		
3. *But when thou doest thine almes, let not thy left hand know what thy right hand doeth.*		
4. *That thine almes may be in secrete, & thy father that seeth in secrete, he will reward thee openly.*		

1. *Take heede.* Christe doeth in this place exhorte his disciples to a syncere studie of good woorkes: that is, that they shoulde studie simply to doe well before GOD, and that they shoulde not boast themselues before menne. It is a most necessary admonition: because that in vertues ambition is alwayes to be feared, and there is no worke so laudable, that is not thereby often corrupted and defiled. But by the figure Synecdoche vnder this one kinde is there a generall doctrine deliuered: For he speaketh of almes no more then

then hee ſpeaketh a little after of prayers. Yet in many copies the word *Righteouſnes* is vſed for almes, as the olde interpreter alſo tranſlated it. But that is of no waight, for both wayes it ſufficiently appeareth, that hee correcteth this diſeaſe of ambition, whileſt that in doing well, it ſeeketh glory of men.

2. *When thou giueſt thine almes.* Here hee reproueth by name, the faulte which was commonly vſed and in cuſtome, wherein the deſire of vaine glory may not onely bee ſeene, but almoſt felt with the handes. For they emptied their baskets amongſt the poore in the corners of the ſtreetes, and in publike places where they vſed their publike meetings. In that they ſought the publike places that they might haue many witneſſes, ſhewed and appeared manifeſt, and vaine-glorious boaſting: and not ſatisfied with that, they alſo vſed the ſound of trumpets They fained that they called the poore vnto them (as they neuer want pretences): yet nothing was more euident, then that they ſought commendation and prayſe. Further, when wee ſerue the eyes of men, wee then make not God the iudge and examiner of our life. Therefore Chriſt ſayth not without cauſe, that they that boaſt themſelues after this ſort, haue their reward now alreadie: for they cannot haue regard to God, that haue their eyes poſſeſſed with ſuch vanitie. By the ſame reaſon all hypocrites are called couetous of vaine glory. For when hypocrites were called by prophane geſters which played counterfeite perſons vpon the ſtage and in playes the ſcripture giueth this name to men of a double and diſſembling heart. Although there are diuers kindes of hypocrites. For ſome though they be moſt guiltie to themſelues, yet moſt impudently they chaleng to be accounted for good men before the world and they endeuour to couer thoſe faults whereof they are conuict in their own conſcience. Others doe ſecurely nouriſh vppe themſelues, that they dare alſo chalenge vnto themſelues a perfect righteouſnes before God. Others do well, not for a deſire of righteouſneſſe, nor for the glory of God, but onely that they may get themſelues a fame and opinion of holineſſe. Chriſt now noteth this latter kinde, and rightly calleth them hypocrites, which while in their good workes they propoſe themſelues no good ende, they put the perſons of others vpon them, that they might ſeeme holy and good worſhippers of God.

3. *Let not thy left hand know.* The meaning of this ſpeach is, that wee ought to be content that God alone is witneſſe of our doinges, and ſo to bend our ſelues in obedience to him, that wee bee not caried about with vanitie. For it falleth often out that men doe not ſacrifice ſo much to GOD as to themſelues. Therefore Chriſtes meaning is that we ſhould not be caried away with contrary thoughts, but wholy bende our ſelues to this, that wee may worſhippe with a pure conſcience.

4. *That thine almes may be in ſecret.* This ſentence ſeemeth contrary to many places of ſcripture, where wee are commanded to edifie our brethren with good examples. But if wee conſider the purpoſe of our Sauiour, wee may not ſtretch the wordes any further. He commandeth his diſciples, freely, and without all ambition to apply themſelues to good works. That this may be done, he willeth them not to looke for the beholding of men that they may thinke it ſufficient that God alone approue their deedes. But this ſimplicitie taketh not away the care and diligence of profiting others by our example.

And

And a little afore he doth not preciſely forbid to do good deedes before men, but condemneth the vaine oſtentation. *Thy father which ſeeth in ſecret.* Hee couertly condemneth the folly which raigneth euery wher amõgſt men, that they thinke their labour to be loſt, if they haue not many witneſſes of their good deedes. Therefore he ſayth that God needeth not a great light to ſee & know their good deedes by: for hee knoweth euen thoſe that ſeeme to bee buried in darkeneſſe. Therefore there is no cauſe why wee ſhoulde thinke thoſe thinges loſt which men ſee not, nor can beare witneſſe of, beecauſe that God hath his ſeate euen in the darkeſt dennes. And hee miniſtreth the apteſt remedie for curing this diſeaſe of ambition, while hee calleth vs to the beholding of GOD, who maketh to vaniſh, and vtterly blotteth, all vaine glory out of our mindes. In the ſecond clauſe which followeth next, Chriſt warneth vs in ſeeking for a reward of our good works, patiently to waite to the laſt day of the reſurrection. Thy father, ſayth he, ſhall rewarde thee openly: When? euen then when the morning of the laſt day ſhal ariſe, thoſe thinges which are now hidden in darkneſſe, ſhall be layd open.

Matthew. 6	Marke.	Luke
5. *And when thou prayeſt, be not as the hypocrites: for they loue to ſtand, and pray in the Synagogues, & in the corners of the ſtreetes, becauſe they would be ſeene of men: verily I ſay vnto you, they haue their reward.*		
6. *But when thou prayeſt, enter into thy chamber: and when thou haſt ſhut thy doore, pray vnto thy Father which is in ſecrete, and thy father which ſeeth in ſecrete, ſhall reward thee openly.*		
7 *Alſo when ye pray, vſe no vaine repetitions as the heathẽ: for they think to be heard for their much babling*		
8. *Bee yee not like them therefore: for your father knoweth whereof ye haue neede, before ye aske of him.*		

5 *When thou prayeſt.* Hee teacheth nowe the ſame of prayers, which hee taught before of almes. And this is too groſſe and ſhamefull prophaning of the name of GOD, that hypocrites pray or rather faine themſelues to pray openly, that they may haue glory of men. But ſith that hypocriſie is alwaies ambitious, it is no wonder that it is ſo blinde: therefore he commaundeth his Diſciples, if they will pray rightly, to enter into their chamber. And though ſome, becauſe it ſeemeth at the firſt to be abſurde, doe expound it allegorically of the inward part of the heart, yet there is no neede of this ſubtiltie. Wee are commaunded in very many places of the ſcripture, to pray to GOD or praiſe him in the publike aſſembly or companie of men, and before all the people, to teſtifie our faith or thankefulneſſe, that alſo wee might ſtirre others by our example to doe the like. And Chriſt doeth not forbidde vs this, but onely admoniſheth vs to haue GOD before our eyes ſo oft as wee prepare our ſelues to prayer. Therefore thele wordes are to bee vrged, *Enter into thy chamber.* As though he commanded vs to flee from the company of men, and ſhould affirme that wee could not pray rightly if any were by, For hee ſpeaketh by compariſon

pariſon, ſignifying that wee ſhoulde rather ſeeke a ſecrete place, then deſire the company of men which ſhould ſee vs praying. And it is conuenient for the faythfull, to draw themſelues from the company of menne, that they may the more freely poure out their deſires and ſighes before God. A ſecrete place is alſo profitable for an other cauſe, that their mindes may be the rather ſequeſtred and free from all alluremente: therefore Chriſte himſelfe did very often hide himſelfe in ſome ſecret place that he might pray: but this is not the matter that is intreated of in this place, for he only reproueth the deſire of vaine glory. But this is the ſum, whether a man pray alone, or whether he pray before others, yet he muſt haue his affection, as if he were ſecret in his chamber, & had no other witneſſe but onely God. When Chriſt ſayth that we ſhall haue a reward for our prayers, hee declareth ſufficiently that what reward ſoeuer the ſcripture in diuers places doth promiſe vs, is not paied as of debt, but is a free gift.

7. *Vſe not much babling.* He reprehendeth an other fault in prayer: namely much babling. And hee vſeth two woordes, but in the ſame ſenſe. For *Battologia* ſignifieth a ſuperfluous and vnſauory repetition: but *Polulogia* is a vaine babling. Chriſt reproueth alſo their fooliſhneſſe, which, that they might perſwade and entreate God, do poure out many woordes. And that diligence in praying which is ſo often commended in the ſcripture, is not contrary to this doctrine. For where the prayer is conceiued with earneſt affection, the tongue doth not runne before the minde. Alſo the fauour of God is not obtained with a vaine heape of words: but the godly heart doth rather ſend out his affections, which as arrowes ſhall peirce the heauens: yet their ſuperſtition is here condemned, which thinke they pleaſure God and do him ſeruice with their longe murmured prayers, with which error we ſee Popery ſo infected, that the greateſt force of their prayer is ſuppoſed to conſiſt in many wordes. For the more wordes any man hath muttered, the more effectually hee is accounted to haue prayed. Alſo they doe daily reſounde out in their Churches long and tedious ſongs, as though they would allure Gods eares.

8. *For your father knoweth.* This one reaſon is ſufficient to purge and take away this ſuperſtition which is here condemned. For from whence commeth this fooliſhneſſe, that menne ſhould thinke that they haue profited much, where as they weary GOD with their much babling, but becauſe they imagine him to bee like a mortall man, which hath neede to be taught and admoniſhed. But who ſoeuer is perſwaded that God hath not only a care of vs, but knoweth alſo our neceſſities, and noteth our deſires and cares before hee is admoniſhed, hee vſeth not many wordes, but thinketh it ſufficient to make his prayers, as is expedient for the exerciſe of his fayth. And he acknowledgeth it to be a thing abſurde and to bee laughed at, to deale with God rethorically, as if that he were bowed with copie of wordes. But if God, before we aske doth know what we haue neede of, it ſeemeth to be in vaine to pray. For if of his own accord hee be ready to helpe vs, to what purpoſe is it for vs to adde our prayers, which breake as it were the willing courſe of his prouidence? The anſwere is eaſie by conſidering the ende of prayer: for the faythfull doe not praye as if they admoniſhed God of thinges that hee knewe not, or exhorted him to doe his dutie, or ſtirred him vppe as one negligent or ſlowe: but rather

that

that they might ſtirre vp themſelues to ſeeke him and exerciſe their fayth in meditating of his promiſes, and that they might eaſe themſelues by diſcharging their cares into his boſome, and laſtly, that they might teſtifie as well to themſelues as to others, that of him alone they hope and aske what ſoeuer is good. And that which he freely and vnasked determined to giue vs, he yet doth promiſe to giue at our requeſtes. Wherefore both is to be holden, he of his owne will preuenteth our prayers, and yet by prayers we obtaine that which we aske. But why he ſome time delayeth vs to a longer time, and alſo ſometime granteth not our requeſtes, ſhall be ſhewed in an other place.

Matthew 6.	Marke.	Luke 11.
9. *After this maner therefore pray ye: Our father which art in heauen, hallowed be thy name.*		1. *And ſo it was, as he was praying in a certaine place, whē he praied, one of his diſciples ſayd vnto him: maſter teach vs to pray, as Iohn alſo taught his diſciples.*
10. *Thy kingdome come. Thy will be done in earth as it is in heauen.*		2. *And he ſaid vnto them, when ye pray, ſay: our father, which art in heauen, hallowed bee thy name, thy kingdom come. Let thy wil be done euen in earth, as it is in heauen:*
11. *Giue vs this daye our dailye bread.*		3. *Our daily bread giue vs this day:*
12. *And forgiue vs our debtes, as we alſo forgiue our debters.*		4. *And forgiue vs our ſins: for euen we forgiue euery man that is indetted to vs: and lead vs not into temptation, but deliuer vs from euill.*
13. *And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdome, & the power, and the glory for euer. Amen.*		

It is vncertaine whether Chriſt deliuered this forme of prayer to his diſciples once or twiſe. This latter ſeemeth more probable to ſome: becauſe Luke ſayth that he was asked. But Math. bringeth him in teaching of his owne accord. Yet becauſe that Matthew, as we ſayd, gathereth together all the chiefe pointes of doctrine, that by the continued courſe the readers may the better perceiue the ſum & meaning: And ſo it may be that Matthew omitteth the occaſion which Luke reporteth, yet I will not contend with any man about this matter.

LVKE. 1. *As Iohn alſo taught.* That Iohn taught his diſciples a priuate maner or forme of prayer, which I iudge he did as the time required. It is certaine that all things amongſt the Iewes were then very corrupt, & the whole religion was then ſo decayed, that it is no maruell that there were but fewe which held the right order of prayer. Againe, when as the promiſed redemption was at hand, it was neceſſary that the minds of the faithfull ſhould bee ſtirred vp to the hope & deſire of the ſame. Iohn therefore might out of diuers places of the ſcripture gather ſome prayer which might be agreeable to the time, and moſt according to the ſpiritual kingdom of Chriſt which he began now to reueale.

MATH. 9. *After this maner therefore praye you.* For the which Luke ſayeth, *When you pray, ſay yee.* Yet Chriſte commaundeth not his diſciples to pray in theſe conceiued woordes, but onely ſheweth to what purpoſe they ſhoulde referre all their requeſts and prayers. Therefore in theſe 6. petitions

ons is comprehended whatſoeuer is lawfulll for vs to aske of God. And there is nothing more profitable for vs then this doctrine: for when as this is a principall exerciſe of godlines, yet in making prayers and conceiuing our requeſts all our ſenſes doe fayle. So no man ſhall pray rightly, but he whoſe mouth & heart the heauenly maiſter guideth. For this cauſe was this rule giuen, according to the which it is neceſſary to frame all our prayers, if wee couet to haue them accounted lawfull and approued of God.

It was not the will of the ſonne of God (as was ſayd euen now) to preſcribe vnto vs what wordes wee ſhould vſe, as if it were not lawfull to decline from that forme which he ſet downe: but yet he would that our prayers ſhould bee ſo directed and ordered, leaſt they ſhould wander beyond theſe bounds. Wher by we gather that the law of prayer which he ſet down, conſiſteth not in words but in the matters of things themſelues. Further, in that I ſayd that this prayer conſiſteth of ſixe petitions, it is to be knowne that the firſt three, not hauing regarde of vs, haue onely reſpect to the glory of God · And the laſt three are framed for thoſe things which are profitable for our ſaluation. For as the lawe is deuided into two tables, whereof the firſt containeth the duties of godlines, and the other of charitie: ſo in prayer Chriſt commandeth vs partly to looke & ſeeke for the glory of God, and partly he permitteth vs to prouide for our ſelues Therefore let vs know that we are then well prepared to prayer, if wee be not onely carefull of our ſelues and our owne commoditie, but doe firſt ſeeke the glory of God: for it were too prepoſterous, onely to haue care of our own matters, and to neglect the kingdome of God, which is to be preferred farre before all things.

Our father which art in heauen. So oft as wee prepare our ſelues to prayer, wee muſt eſpecially conſider two thinges, partly that we may haue entrance to God, partly that with full and perfect truſt we may repoſe our ſelues vpon him, that is, his fatherly loue towards vs, and his great power. Wherefore let vs not doubt but that God will willingly embrace vs, but that he is ready to heare our prayers, and alſo that he is willing of his owne accord to helpe vs. He is called by the name of father. Therefore Chriſt in this epithite doth miniſter vnto vs much matter for the ſtay of our faith: but becauſe that we reſt on the goodnes of God onely in part, in the next clauſe he commendeth to vs his power. For when the ſcripture ſayth that God is in heauen, it declareth that all thinges are vnder his power, and that the worlde and whatſoeuer is in it, is contayned in his hand, that his power is ſpread in euery place, and all things are ordained by his prouidence. Dauid ſayth in the Pſalme 2.4. The dweller in the heauens ſhall laugh them to ſcorne. Alſo in the Pſalme 115. 3. Our GOD in heauen hath done whatſoeuer he would. But God is not ſo placed in heauen, as if he were ſhut vp therein: for that rather is to be conſidered, which is ſayd in the ſeconde booke of the Chronicles, ſecond chapter, and ſixt verſe. The heauen of heauens cannot contayne him. But this maner of ſpeach exempting him out of the order of his creatures, warneth vs that there ought no baſe or earthly thing enter into our mindes, when as he is conſidered of, becauſe that he is greater then all the world.

Now

Now we conceiue the purpoſe of Chriſt: namely, that in the beginning of prayer he would eſtabliſh the faith of his diſciples in the goodnes and power of God, for prayers ſhall want their fruite, except they be grounded vppon faith. Now ſith it is fond, yea madde arrogancie, to cal God father, but as grafted in to the body of Chriſt, we are acknowledged for ſonnes: Hereby we gather that there is no other manner of prayer to come to God with, but in the perſon of the mediatour.

Hallowed be thy name. Here doth more euidently appeare that I ſayd, that in the firſt three petitions, the care of our ſelues being not regarded, the glory of God is ſought, not that it is ſeperate from our ſaluation, but that the maieſtie of God deſerueth to be preferred far aboue all other cares. It is for our good that God doth raigne, & that his glory be giuen vnto him: but no man is zealous inough for Gods glory, but he that after a ſort forgetteth himſelfe, and aduanceth forth himſelfe to ſeeke the height of the ſame. Alſo there is great ſimilitude and likenes betweene theſe three petitions. For the hallowing of the name of God is alwayes ioyned with his kingdome, and the principall part of his kingdome is eſtabliſhed in this, that his will may be done. But who ſoeuer doth cõſider how great our coldnes is, and how ſluggiſh we are in ſeeking the cheifeſt thinges of all, whereof we are here in theſe petitions admoniſhed, he will grant that there is in this nothing ſuperfluous or in vaine: but it is that theſe three thinges heere required, ſhould be thus diſtinguiſhed. To ſanctifie the name of God is nothing elſe then to giue to God his honour, whereof he is worthy, that men ſhould neuer ſpeake nor thinke of him without great reuerence. This is hindered by prophaning of his name: that is, when either his maieſtie is diminiſhed, or that mẽ do with leſſe reuerence and honour vſe it, then he doth deſerue. Alſo the glory whereby he is ſanctified, riſeth & dependeth of this, when as men do acknowledge his wiſedome, mercy, iuſtice, power, and all goodnes that is in him. For God hath his holines alwayes remaining perfect to himſelfe. but men do partly obſcure the ſame through their owne malice and wickedneſſe, and partly defile and pollute it through their ſacrilegious contempt. Therefore the ſumme of this petition is that the glory of God may ſhine in the worlde, and bee celebrated amongſt men as it ought. And then doth religion flouriſh beſt, when men account that which proceedeth from God, to be right laudable, and full of righteouſneſſe and wiſedome. For hereof it commeth to paſſe that they embrace his word in obedience of faith, and are ſatisfied and reſt in all his deſires and workes. For that faith which wee yeelde to the word of God (as Iohn ſayth 3. 33.) is as a ſubſcription, wherewith wee teſtifie that God is true: euen ſo incredulitie, and contempt of his word ſtriketh him with moſt grieuous contumely. Now wee ſee for the moſt parte howe maliciouſly wee account of Gods works, and how great a liberti e of reprouing, euery man taketh to himſelfe. If he chaſtice any of vs, they keepe a ſtirre, complaine and murmure, and ſome alſo doe breake out into open blaſphemies, and except hee ſatisfie our affections, we do not think him liberal inough towards vs. Many do ouerthwartly or ſcornefully bable of his vnſpeakeable prouidence & ſecret iudgmẽts. Alſo his holy name is oft taken to groſſe ieſtinges: to bee ſhort, the greateſt parte of the worlde doeth prophane his holineſſe as much as in them lieth. Therefore

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it is no maruaile if we require first that he may haue in the world that reuerence that he deserueth. But this is no small account that God doth make of vs, when he comendeth to vs the care to seeke his glory.

10. *Thy kingdome come.* Though the Greeke verbe bee a simple, yet the sence shall remayne perfect if we reade it as a compound, as the old interpreter doth translate it. But first the definition of the kingdome of God is to be considered: for he is sayd to raigne amongst men when as their flesh is brought vnder the yoake, and that they haue bidden their affections farwell, and doe willingly and freely giue themselues to be ruled by him. For in this corruption of nature all our affections are so many souldiours of Sathan, which striue against the righteousnesse of God, and so doe hinder or disturbe his kingdome. Wherfore in this petition we desire that all lets being taken away, he would bring all mortall men vnder his gouernement, and lead them to the meditation of the heauenly life, and this is brought to passe partly by the preaching of the worde, and partely by the secret power of his spirite. His will is to gouerne men with his worde: but because his naked voyce, without the inward working of his spirite bee added, cannot pearce into the hearts, it is necessary that they both bee ioyned together to the establishing of the kingdome of God. Therefore wee pray that God would exercise his power as well in word as in spirit: that the whole worlde may willingly submit it selfe vnto him. All disorder and confusion hindereth the kingdome of GOD: neyther is there any thing ordayned in the worlde, but when hee with his hand gouerneth their counsels and affections. Heereby wee gather that the beginning of the kingdome of God in vs, is the destruction of the olde man, and the denyall of our selues, that we might be renewed into an other life. But God also raigneth after an other sorte, while that hee ouerthroweth his enemies, and bringeth them with Sathan their head perforce vnder his power, vntill they are all made his foote-stoole. Wherefore the summe of this petition that GOD should lighten the worlde with the light of his worde, and with the breath of his spirite frame the hearts in obedience to his righteousnesse, and that he would through his forces bring into order what soeuer is disordered vpon earth: and that he will begin his kingdome at pulling vnder the lustes of our flesh. But now because the kingdome of GOD encreaseth continually vnto the ende of the world, it is neceflarie dayly to pray for his comming. For as much iniquitie as remaineth in the world, so farre is the kingdome of God from that full perfection it requireth.

Thy will be done. Although the will of God be one and simple, in respect of it selfe: yet it is proposed vnto vs in the scriptures after two sorts. For it is sayd to be done that pleased God, when hee performeth the secrete decrees of his prouidence, though men do obstinately bend themselues against it. But we are commanded to pray heere that his will may bee done after an other manner: that is, that all creatures may quietly and without resistance obey him. The which doth the better appeare by comparison: for as hee hath the Angels readie at all commaundementes (whereof they are called his ministers alwayes readie to obey him) so wee desire to haue all mens mindes framed to that consent to the righteousnesse of GOD, that they may willingly bend, which

way ſoeuer he becke. And this is a godly will wherein wee ſubmit our ſelues to the will of God, and ſubſcribe to all his decrees: but this petition comprehendeth ſomewhat more: that is, that God aboliſhing all reſiſtance of menne which ceaſeth not to ſtirre againſt him, would make them apt to bee taught and humble to him, that they will not, nor deſire any thinge except it pleaſe him and bee approued by him. Yet a queſtion may bee moued, whether wee ought to pray to God, for that which he ſayth ſhall neuer bee to the ende of the worlde. I anſwere it is no neede to ſifte euery man while we pray that the earth may bee framed to obedience. For it ſufficeth vs to teſtifie in this petition, that what ſoeuer wee ſee againſt the will of God, we hate and ſorrow & wiſh the ſame extinguiſhed: that he ſhould not be onely a gouernour of all our affections, but that wee might offer vp our ſelues wholy to fulfill that wil, with that readineſſe that becommeth vs.

11. *Giue vs this day our dayly bread.* This is, as I ſayd, the ſecond table or parte, of the order of prayer which Chriſt taught vs: for that I might the more aptly teach, I did ſo at the firſt diſtinguiſh them. As of the 2. tables of the law the firſt giueth in charge for the right worſhip of God, and the other of the dutie of charitie. So in this prayer the firſt part inſtructeth vs to ſeeke the glo- of God, then in the other part he ſheweth what is conuenient for vs to aske for our ſelues. Yet it is alſo to be noted that thoſe prayers which wee conceiue for our owne ſaluation or profit, ought to be referred to the laſt ende: for it is not lawfull for vs to be ſo occupied with the care of our owne profite, but that the glory of God ſhould alwayes haue the firſt place. Therefore ſo oft as we pray, we muſt neuer turne our eyes from the marke or line. There is yet this difference betweene the two ſorts or parts of prayer which I ſet downe: that while we ſpeake of the kingdome of God, and of the hallowing of his name, it behoooueth vs to lift vp our ſences on high, that hauing no regard of our ſelues, they ſhould attend vpon God alone. And then, that we ſhould deſcend to our ſelues, and ioyne the care of our ſaluation with thoſe former petitions, which belong to God alone. And although forgiuenes of ſinnes is to bee preferred before foode, euen as much as the ſoule excelleth the body, yet Chriſt beginneth at bread, and the ſuſtentation of this earthly life, that from ſuch a beginning he might leade them higher. Therefore we do not deſire to haue our dayly bread before reconciliation to God, as though that we ſhould eſteeme more of the corrupt foode of the belly, then of the eternall ſaluation of the ſoule: but our minds do aſcend from the earth into heauen, as it were by ſteps. For when as God vouchſafeth to imploy himſelfe to nouriſh the bodies, it is not to be doubted but that he is much more carefull of the ſpirituall foode. Therefore his ſo louing kindnes doth raiſe vp our faith higher. That many do take the Greeke word ſignifying bread, for more then ſubſtantiall or ſupernaturall, is altogether abſurde. And the reaſon which Eraſmus bringeth is not onely friuolous, but alſo contrary to godlineſſe, it ſeemeth not probable to him, that while we appeare in the ſight of God, Chriſt ſhould command vs to ſpeake of nouriſhmẽts. As though the like is not to be found out of diuers places of the ſcripture, that by the taſte of theſe preſent goodes, wee may be led into the hope of heauenly thinges: nay, but this is a iuſt tryall of our faith, when as we aske nothing

from

from any other then from God, and we doe not onely acknowledge him to be the onely fountaine of all good thinges, but wee alſo feele his fatherly goodnes ſtretched out euen to the leaſt thinges, ſo that hee refuſeth not to take care euen of our fleſh.

And that Chriſt ſpeaketh here of corporall foode, may firſt be gathered hereof, that otherwiſe it ſhould be maimed, and no full or perfect prayer. For we are commanded in many places to caſt all our cares into the boſome of God, and he promiſeth liberally, that he will fayle vs in nothing. Therefore in an exact rule of right prayer, it is neceſſary that ſomewhat ſhould be commanded for the inumerable neceſsities of this preſent life. Alſo this word *this day*, ſignifieth that we aske here of God, that we need not care but for a day. For it is not to bee doubted, but that his meaning was to reſtraine and moderate the couetouſnes of earthly foode whereunto we are all immoderately caried. Alſo it is ſufficiently knowne that the figure Synecdoche is vſed in this woorde breade, for vnder it the Hebrewes doe comprehend all kinde of nouriſhment. But it is vſed here more largely: for we doe not onely deſire to haue foode giuen vs by the hande of God, but alſo that hee woulde giue vs what ſoeuer is neceſſary for to paſſe this life through with. Nowe the ſenſe is cleare: wee are firſt commaunded to pray, that God woulde defende and nouriſh in this world the life which hee hath giuen vs: and becauſe it needeth many helpes, that he woulde giue vs what ſoeuer he knoweth neceſſary. Now becauſe that the loue of God floweth continually to feede vs, the breade which hee giueth, is called daily or continually comming, for ſo it may be interpreted.

Therefore this woorde ſignifieth as muche as if hee hadde ſayde. Lorde ſith our life hath daily neede of newe nouriſhment, be thou neuer weary in beſtowing the ſame daily vppon vs. That Aduerbe *This day*, is vſed as I ſayde before, to bridle our greedy couetouſneſſe, that wee might learne continually to depend vppon the goodneſſe of GOD, and to bee content with that meaſure which hee beſtoweth vppon vs day by day (as they ſay.) But a queſtion is mooued: Sith it is certaine that Chriſte gaue vs this as a generall rule of prayer to all the godly: and of that number there are ſome rich men which haue much layed vppe in ſtore, how hee commandeth them to aske that which they haue at home, and to aske for a day which haue a boundaunce to ſerue them a yeare. The anſwere is eaſie: for wee are warned by theſe woordes, that there is not any heape of ſtore and prouiſion ought worth, except that God doe daily feede vs: though wheate, wine, and all other thinges doe abounde, except they be watered with the ſecreteble ſing of GOD, they ſhall preſently vaniſhe away, or the vſe of them ſhall bee taken away, or that power which is ingrafted in them to feed vs, ſhall fall away, that in our aboundance we ſhal be hunger ſtarued.

Wherefore it is no maruaile if Chriſte doeth generally call rich, and poore to this heauenly nouriſhment: but no man ſhall pray ſo heartily, as hee that hath learned by the example to hunger, and to abounde, ſo that hee canne beare his neede and want patiently, and not become drunke with the deceitfull hope of his aboundaunce?

If any manne demaunde, why wee aske to haue this breade giuen vs which nowe wee doe call and account our owne: I answeare, it is called ours, not becauſe that it is due to vs by righte, but becauſe that it is appointed for our vſe by the fatherly goodneſſe of God. And ſo after that ſorte it is made ours, for that the heauenly father doeth giue it vs greely, leaſt our wante bee not ſupplyed. Wee muſt till the fieldes, endeuour to gather in the fruites of the earth, euery manne muſt apply himſelfe and beare the labour of his calling, that hee may gette his liuing, yet this letteth not, but that we are fedde by the free goodnes of God, without the which menne ſhould waſt away themſelues in labour in vayne. Therefore we are taught to acknowledge as receiued from thence, whatſoeuer ſeemeth to be gotte by our induſtry. Yet by this worde it is alſo to be gathered, if wee deſire to bee fedde of God, we muſt abſtaine from that which is none of ours. For all the children of God, ſo oft as they vſe this maner of prayer, doe teſtifie that they deſire nothing but that which they may rightly call their owne.

11. *Forgiue vs our debtes.* Heere it behoooueth vs to remember that which I ſayde euen nowe, that Chriſte in placing the requeſtes of his, regarded not what was firſt or laſt in order. For ſith it is written in the foure and forty chapter of Iſay, and the two and twenty verſe, and the fiftie, and nine, the ſecond verſe, and Lam. 3. 44. that our ſinnes are as a wall which hinder vs from comming to God, and as a cloude whereby his eyes are hindered from beholding vs, it is neceſſary that our prayers ſhoulde alwayes beginne at the forgiueneſſe of ſinnes, becauſe that wee are hereby firſt emboldned to pray to GOD while that hee is mercifull vnto vs, becauſe that hee cannot bee otherwiſe appeaſed towardes vs, then by forgiuing ſinnes freely. But Chriſte comprehendeth in two petitions thoſe thinges which appertaine to the eternall ſaluation and ſpirituall life of the ſoule: as theſe two are the principall partes of the couenant of God, in which our whole ſaluation conſiſteth: that hee offereth free reconciliation, not imputing ſinnes vnto vs, and promiſeth the ſpirite which engraueth the righteouſneſſe of the lawe in our heartes. Therefore we are commaunded to aske both, and firſt we make requeſt for the obtaining of forgiueneſſe of ſinnes.

Matthew calleth ſinnes debtes, becauſe that in guiltines they binde vs to the iudgement ſeate of God, and make vs debters: Nay, they do wholy eſtraunge vs from God, ſo that there is no hope of obtainimg peace & fauour, but by forgiueneſſe. So is that fulfilled which Paule teacheth, Romans 3. 23. All are guiltie and are depriued of the glory of God: for though the righteouſneſſe of God doth partly ſhine in his Saintes, yet ſo long as they are cloathed with fleſh, they remaine laden with ſinnes. So there can none be found ſo pure, which needeth not the mercy of God, whereof if we deſire to be pertakers, it is neceſſary that we ſhould feele our owne miſerie. And they that imagine that they haue ſuch a perfection in this world, that they are free from all ſinne and faulte, they doe ſo much forſake ſinne, as they doe Chriſt himſelfe, from whoſe Church they exclude themſelues. For whereas he commaundeth all his diſciples to flee daily to forgiueneſſe of ſinnes, he wipeth himſelfe out of the number of his diſciples, that thinketh this remedy to be ſuperfluous.

Now

Now this remission which we desire to haue bestowed vpon vs, ouerthroweth those satisfactions which the world endeoureth to redeeme it selfe withal. For that creditour is not sayde to forgiue, which hauing receiued his payment doth require no more: but hee that willingly and freely leauing his owne right acquiteth his debtour. Neyther hath that common distinction of the fault and of the punishment, any place heere. For it is not to be doubted but that debtes doe signifie the deseruing of the punishment.

If it bee forgiuen vs freely, all recompences must needes vanish away. Neyther is Luke his meaning any other, though he nameth sinnes, because that God doeth not otherwise pardon, then by taking away the guiltinesse. *As we forgiue.* This clause is therefore added, least any man should presume to come to God to aske forgiuenesse, except he be free and voyd from all hatred, yet this pardon which we desire to be giuen vs, doth not depend of that which wee performe to others: but it was the will of Christ after this maner to forgiue all offences, and also the better to confirme the hope of our forgiuenesse as with a seale. Neyther is that clause which Luke hath, which signifieth *As* or *For*, any thing contrary: because that it was not the purpose of Christ to note the cause, but onely to admonish vs what minde we ought to beare towardes the brethren, whiles wee desire to be reconciled to God. And certainely if the spirite of GOD doth raigne in our hearts, all euill will and desire of reuenge must cease. And sith the spirite is a witnesse of our adoption, wee see that here is simply set down a note whereby the children of God may be discerned from strangers. They are heere called debters, not of money, or of some dutie, but they that are endangered to vs through iniuries offered vs.

13. *And lead vs not into temptation.* This petition hath beene corruptly deuided by some into two, when as by the matter it selfe it appeareth to be one and the same, and the conioyning of the woordes doeth shewe the same. For that coniunction aduersatiue, which is placed in the middest, ioyneth two clauses together, which Augustine doeth also wisely consider. Therefore the sentence ought thus to bee taken, least wee bee caried into temptation, deliuer vs from euill. And the summe is, that wee acknowledging our own weakenesse, doe desire to bee defended by the power of GOD, that wee may stand strongly against all the attempts of Sathan. As out of the former petition wee haue shewed that no man can bee accounted a Christian, except hee acknowledge himselfe to bee a sinner, so by this wee gather, that wee haue no power of our selues to liue well, but as God doth giue the same vnto vs. For who soeuer for the vanquishing of temptations doth require the help of GOD, hee granteth himselfe to haue such neede of him to bee his deliuerer, that hee should otherwise bee ouerthrowne. But this word *Temptation* is often taken generally for euery tryall: in which sense it is sayd that Abraham was tempted of GOD when his faith was tryed. So we are tried as with aduersities, so also with prosperities: because that by this occasion the affections which before lay hid doe come to light. But heere is noted the inward temptation which may bee aptly called the scourge of the deuill to stirre vp our concupiscence. For it were absurd to aske of God, that he should

deliuer vs from all inſtructions of our faith. Therefore all wicked motions which ſtirre vs vppe to ſinne, are comprehended vnder this worde temptation. And though it cannot be, but that we ſhall feele ſuch prickes in our mindes, becauſe that through the whole courſe of life wee haue continuall warre with the fleſh: yet we aske of the Lord that he make vs not ſubiect to temptations, or ſuffer vs to be ouerwhelmed. And that Chriſt might the better declare howe apt wee are to ſlide into theſe dayly falles and ruines, except God ſuſtaine vs with his hand, he vſed this maner of ſpeach, leade vs not into temptation: or as other tranſlate it, Carie vs not. It is certaine that euery man is tempted of his owne concupiſcence, as Iames teacheth in the firſt chapter, and fourteene verſe. But becauſe God doth not onely deliuer vs to the pleaſure of Sathan, that he might kindle the fire of concupiſcence, but vſeth him as the miniſter of wrath, ſo oft as hee will driue men headlong to deſtruction, he alſo after his maner leadeth men to deſtruction. In the which ſence it is ſayde that the euill ſpirit of God came vpon Saule, and diuers places of the ſcripture tende to the ſame purpoſe, yet we may not call God the author of euill: becauſe that in deliuering men into a reprobate ſence, hee doeth not exerciſe an vniuſt tyrannie, but executeth his iuſt iudgementes though they bee ſecret. *Deliuer vs from euill.* Euill in this place may as well bee taken in the neuter gender as in the maſculine.

Chryſoſtome referreth it to the deuill, who is the framer of all euils, and as a deadly enemie of our ſaluation, doeth dayly aſſault vs, yet it may as conueniently be taken for ſinne, but there neede no ſtrife about that matter: Becauſe the ſenſe remaineth almoſt all one: that is, that we are caſt forth to the deuill and ſinne, except the Lord doth defend and deliuer vs.

For thine is the kingdome. It is maruaile that the Latines did omit this concluſion of prayer. For it is not only added to ſtirre vp our heartes to require the glory of God, and to admoniſh vs what ought to be the end of our prayers: but alſo that it may teach vs, that our prayers which are heere taught vs, ought to be grounded no other where then vpon God alone, leaſt we ſhould ſtay vppon our owne merites.

Mathew 6.	Marke 11.	Luke.
14. *For if you doe forgiue men their treſpaſſes, your heauenly father will alſo forgiue you.*	25. *But when yee ſhall ſtand, and pray, forgiue if ye haue any thing againſt any man, that your father alſo which is in heauen, may forgiue you your treſpaſſes:*	
15. *But if yee doe not forgiue menne their treſpaſſes, no more will your father forgiue you your treſpaſſes.*	26. *For if you will not forgiue, your father which is in heauen, will not pardon you your treſpaſſes.*	

Chriſte doeth heere onely ſet downe, for what purpoſe that clauſe was

was added, forgiue vs, as wee forgiue: that is to say, that God will not be otherwise entreated of vs, then wee doe shew our selues ready to forgiue, if any shall hurt vs And certainly, except we were harder then yron, this exhortatiō should mollifie vs, that we might be ready to forgiue offences. Except God doe daily forgiue vs diuers offences, we know that we should perish many wayes. But hee promiseth vs forgiuenesse of no other conditiō, except we pardon our brethren whatsoeuer they haue faulted against vs. Therefore they do willingly and with set purpose & mindes addicte themselues to destruction, and they doe their diligence to prouoke Gods anger, which will not forget the iniuries offered and done vnto them.

Matthew 6.	Marke.	Luke.
16. *Moreouer when yee fast, looke not sowre as the hypocrites: for they disfigure their faces, that they might seeme vnto men to fast. Verily I say vnto you, that they haue their reward.*		
17. *But when thou fastest, annoynt thy heade and wash thy face.*		
18. *That thou seeme not vnto men to fast, but vnto thy father which is in secrete: and thy father which seeth in secret, will reward thee openly.*		

He retourneth againe to the former doctrine. For when hee had begunne to reprehend the vaine ostentation in almes and prayers, hee set down a lawfull rule of praying. Now as concerning fasting, he giueth the same commaundement to his disciples, that he gaue before of prayers and almes, least they with greater diligence seeke to please the world, then to haue God a witnes of their workes. Also that hee cōmaundeth to annoint the head and washe the face, is hyperbolically: for Christ doeth not so draw vs from one kinde of hypocrisie, that he might leade vs into an other.

Therefore hee doeth not commaunde vs to fayne daintinesse, neither doeth hee so exhorte vs to a temperate diet, that he might nourish a delicacy in oyntmentes and apparelling: but hee doth simply exhorte vs to keepe a moderation, wherein there should bee nothing eyther straunge or affectate: as if he should haue sayd, we must so apply our selues to fastinges, that we chaunge nothing in the accustomed maner of our life. That he promiseth from God a reward to fastings, is an improper manner of speach, as it is sayd a little before of prayers, though there is a great difference betweene prayers and fastinges. For prayers and almes are chiefe amongst the duties of charitie: but fasting is of it selfe a worke indifferent, & not of that sort which God requireth and approoueth, as almes are. But it pleaseth him onely as it is referred to an other ende: that is, that it may exercise vs to abstinencie, that it may tame the wantonnesse of the flesh, that it may stirre vs vp and inflame vs to prayer, that it may be a testimony of our repentance, so oft as we are vrged with the iudgement of God. Therfore the meaning of Christes words is, that God wil sōtime declare openly

that thoſe good works doe pleaſe him, which ſeemed to bee loſt, becauſe that men ſaw them not.

Matthew. 6,	Marke.	Luke, 12.
19. *Laye not vppe treaſures for your ſelues vppon the earth, where the moth and canker corrupte, and where theeues digge through and ſteale.*		33. *Sell that you haue, and giue almes: make you bagges which waxe not olde, a treaſure that canne neuer fayle in heauen, where no theefe commeth, neither moth corrupteth.*
20. *But laye vppe treaſures for your ſelues in heauen, where neyther the moth nor canker corrupteth, and where theeues neither digge through nor ſteale.*		
21. *For where your treaſure is, there will your heart be alſo.*		34. *For where your treaſure is, there wil your hearts be alſo.*

19. *Lay not vppe.* This deadly plague raigneth euery where in the world, ſo that menne become madde through an inſatiable deſire of hauing. But chriſt reproueth them of fooliſhneſſe, that their felicitie beeing ſette in richeſſe, gathered with great care, is made ſubiect to woormes and the canker, and is layd foorth to the ſpoyle of theeues. And what is more contrary to reaſon, then to lay vp their goodes there, where as eyther they may periſh of themſelues, or be ſtolen away by men. But the couetous menne thinke not thus, for they ſhutte vppe their riches into cheſtes wel locked: yet they cannot auoide, but that their riches ſhall bee ſubiecte to theeues or to the mothes. Therefore they are blind, and lacke their right ſenſe, which beſtowe ſo much labour and paine in gathering riches, which are ſubiecte eyther to rottenneſſe, or ſtealthes, or to a thouſande other ſuch caſualties: eſpecially ſith God doeth allow vs a place in heauen to lay vp treaſure in, and doth louingly call vs to poſſeſſe thoſe riches which doe neuer periſhe. And they are ſayde to lay vppe their treaſure in heauen, which being looſed out of the ſnares of this worlde doe employ their cares and ſtudies in meditation of the heauenly life.

Luke ſetteth not downe the Antitheſis, but noteth the other occaſion why Chriſte commaunded them to prepare ſackes that doe not waxe olde. For hee had ſayde: ſell thoſe thinges which you poſſeſſe, that you may giue alms. Now becauſe it is hard and ſharpe to men to ſpoyle themſelues of their own goodes, to eaſe them of this trouble hee propoſeth a large and a liberall hope of recompence: that is, that they which helpe the neede of their brethren vpon earth, doe lay vppe treaſure for themſelues in heauen, according to that ſaying of Salomon: Hee that giueth to the poore, lendeth to the Lorde. But that commaundement which hee giueth of ſelling the poſſeſſions, is not preciſely to be vrged, as though it were not lawfull for a Chriſtian to keepe any thing for him ſelfe. His will was onely to teach, that wee muſt not giue to the poore after that ſort, as that if any thing bee ſuperfluous, that ſhould be beſtowed of them: But our landes may not bee ſpared if the reuenewes which wee haue at hande ſuffice not the neceſſitie of the poore. As if hee ſhoulde haue ſayd let your liberality extend it ſelfe euen to the diminiſhing of the patrimonie & the alienation of landes.

21. *Where your treasure is.* In this sentence Christ conuinceth & proueth them to be miserable men, which haue their treasures layde vp vppon earth: because that their felicitie is corrupt & vanishing. But couetous men say, that they are nothing the lesse hindered, but that they may haue their heart in heauen. But Christ opposeth this generall rule, that whersoeuer men doe faigne their chiefe felicity to be, they are thither bound and tied. It followeth hereof that they renounce heauen, which desire to be happy in this world. We know how diligently the Phylosophers disputed of the chiefe felicitie, yea & they traueiled most about this point, & not without a cause, sith that thereupon dependeth the whole course of framing of mans life, and all the senses haue regard to this.

If honour be adiudged to be the chiefe felicitie, it is necessary that ambition should wholy possesse the mindes of men: if mony, then conetousnesse shal presently obtaine the kingdom: if pleasure, it cannot bee but that men should degenerate into a beastly wantonnesse: for naturally we are all enclined to desire the chiefe good, so it cõmeth to passe, that false imaginations do carry vs hither & thither. If that we were rightly & certainly perswaded that our felicitie is in heauen, it were easie to ascend & clime into heauen, treading the world vnder feete, and despysing all earthly goodes, whose deceitfull baytes doe bewitch the most part of them. After this maner Paule, while hee would lift the faythfull vp on high, and exhort them to the studie of the heauenly life, proposeth Christ vnto them, in whom only the perfecte felicitie is to be sought: as if hee should haue sayde, that it were an absurde and an vnworthy thing, that their mindes should be settled vpon the earth, whose treasure is in heauen.

Matth. 6.	Marke.	Luke 11.
22. *The light of the bodye is the eye: if that thine eie be single, thy whole body shal be light.*		34. *The light of the bodye is the eye: therefore when thine eye is single, then is thy whole body light: but if thine eye be euill, then thy body is darke.*
23. *But if thine eye bee wicked, then all thy body shal be darke. Wherefore, if the light that is in thee, be darkenes, how great is the darknes?*		35. *Take heede therefore, that the light, which is in thee, bee not darkenesse.*
24. *No maune can serue two masters: for either he shal hate the one, and loue the other: or else he shal lean to the one, & despise the other, yee cannot serue God and riches.*		36. *If therefore thy whole bodye shall bee light, hauing no parte darke, then shall all bee light, euen as when a candle doth light thee with his brightnesse.*
		Luke 16.
		13. *No seruant canne serue two maisters: for eyther hee shall hate the one, and loue the other, or els hee shall leane to the one, and despise the other, Yee cannot serue God and riches.*

22. *The light of the body is the eye.* This is to bee remembred, which I did firste giue warning of, that heere are short sentences gathered together,

and not a continuall ſermon. Alſo the ſumme and meaning of this ſentence is, that menne through ſlouth do goe aſtray: becauſe they bende not themſelues, as it becommeth them, to the right purpoſe. For whereof commeth it to paſſe that men ſo filthily doe wander, ſlide, or fall: but becauſe that through their corrupt iudgement, while that they had rather ſatisfie their owne pleaſures, then the iuſtice of God, they do not onely choake the light of reaſon, which ought to gouerne their life, but they doe wholy turne it into darkeneſſe? And Chriſt vſeth a ſimilitude, calling the eye the light of the whole body: as if hee ſhoulde haue ſayd, when men walke, neither the handes, nor the feete, nor the belly can direct nor gouerne the way, but only the eye ſufficeth to guide the other members. Therfore if the hands and the feete are raſhly caried whether it is not meete, the fault is to be imputed to the eyes, which did not their dutie.

Now the ſimilitude is to bee applyed to the minde: all the affections are as certaine members of the ſame, but they haue neede of direction, becauſe they are blinde of themſelues. Nowe God vſeth a reaſon, which may bring them into order, and excell a candle for ſhewing the way. But what vſe they to doe for the moſt part? namely, that vprightneſſe of mind that was giuē them, they do willingly corrupt and peruert, ſo that there remaineth not one ſparke of light. He calleth that a ſimple eye, that is not couered with any webbe, nor blemiſhed with bleardnes, nor troubled with any other fault. He taketh *poneron* for faulty. The light body, which is lightened, ſo that his deeds are rightly ordered. And that is called darke, which is confuſedly caryed into diuers errours. Therefore we ſee as wee haue ſayde before, that the ſlouth of thoſe men is reproued in theſe words, which neglect the opening of the eies of their minds, to the gouernemente of their affections. And it is friuolous that the Papiſtes doe hereof gather, that men doe excell in reaſon and wiſedome, ſo that they haue free election of good and euill. For Chriſt doth not declare in this place what power we haue: but howe it becommeth vs to walke: that is, that we may bee directed to ſome certaine purpoſe. And he teacheth that the courſe of mans life is therefore darke, becauſe that no manne propoſeth to himſelfe a right ende, but all menne doe nouriſhe themſelues to follow that which is euill, greedily. I graunt that by nature their is reaſon grafted into menne, whereby they might diſcerne betweene vices and vertues: but I ſaye that it was ſo corrupted through ſinne, that it fayleth at euery ſteppe. Yet it followeth not, but that menne doe willingly thruſt themſelues into darkeneſſe, as if with cloaſed eyes they ſhedde the proffered light: becauſe that witting and willing they follow after their owne luſtes.

23. *If the light that is in thee.* He calleth reaſon light, how litle ſoeuer was lefte remaining in men after the fall of Adam: and he calleth darkeneſſe groſſe and beaſtly affections. The meaning thereof is, that it is no maruaile if that men do ſo filthily and beaſtly wallow themſelues in the myre of ſinnes: ſeeing that there is no reaſon, which might gouerne the blind and darke pleaſures of the fleſhe. But he ſayth, that the light is turned into darkeneſſe, not only when menne do ſuffer the iudgement of their minde to be ouerwhelmed with the wicked luſtes of the fleſhe: but yeelding their witte to peruerſe thoughtes, doe degenerate as it were into beaſtes. For wee ſee howe maliciouſly menne doe turne

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that wiſedome, that was giuen them to craft or ſubtiltie, that they might ſeeke deepe thoughtes, as ſayeth the Prophet Eſay 29. 15. that through their ſubtill ſhiftes they might proudly riſe vp againſt God: to bee ſhort, they doe diuerſe wayes attempt to be wiſe, to their owne deſtruction. Wherefore Chriſt doth not without cauſe pronounce, that it cannot bee, but that horrible and thicke darkeneſſe ſhall raigne in the life, when men of ſet purpoſe do make themſelues blinde. The ſame is the meaning of thoſe words in Luke, but that Chriſt doth there ioyne this ſentence with that, which was expounded before in the fifte chapter of Mathew, no man lighteth a candle, & ſetteth it in a ſecret place, &c. Alſo in ſtead of this clauſe, if the light that is in thee, are darkeneſſe, &c. he ſetteth downe an exhortation, Take heede that the light that is in thee be not darkneſſe: as if he ſhould haue ſayd, take heede, leaſt thy minde, which ſhould ſhine as a light, for the direction of all thy actions, doe not darken and peruert thy whole life. After hee addeth, when the body is lightened by the eye, all the mẽbers of the ſame ſhalbe the better gouerned, euen as a light lighted ſhineth and pearſeth into all the parts of the chamber.

24. *No man can ſerue.* Chriſt returneth to his former doctrine, which is, that hee may withdraw his diſciples from couetouſneſſe. He had ſayd before that the heart of man is bound and tyed to his treaſure. Now hee telleth them that their hearts are alienated from the Lord, which addict themſelues to riches For the greater part of men doe ſport themſelues vnder a falſe pretence, while that they doe imagine that they can deuide themſelues betweene God & their couetous deſires. But Chriſt denieth it to be poſsible, that any man can at one time obey God and his owne fleſh. And without doubt that prouerbe was then commonly vſed: no man can ſerue two maiſters at once. Therefore that which was receiued by the opinion of all, hee taketh for granted, and ſo doeth apply it to the preſent cauſe, where riches doe raigne, there is the gouernment taken from God. It is not impoſsible for them that are rich men to ſerue God: but whoſoeuer deliuereth himſelfe to ſerue his riches, it is neceſsary that he ſhould ſet himſelfe free from the ſeruice of God: becauſe that couetouſneſſe doeth alwayes make vs bondſlaues of the deuill. I haue ioyned that to this text, which LVKE ſetteth downe in an other place: becauſe when the Euangeliſtes doe here and there, as occaſion ſerueth, ſet downe out of the doctrine of Chriſt ſentences in diuerſe places, we neede not thinke much to apply them together. But that which is heere eſpecially ſayd of riches, may bee well extended to all other kinde of vices.

When as God doth euery where commend ſo much ſinceritie, and doeth abhorre the double heart, they are all deceiued, that thinke that hee will bee content with one halfe of their heart They all confeſſe in word, that GOD cannot be truely worſhipped, but with an entyre and whole affection: but in deede they denie it, while they endeuour to reconcile things contrary betweene themſelues. The ambitious man ſayth, I will not ceaſe to ſerue God though I apply a good part of my wit to hunt after honors. The couetous, the voluptuous the gluttenous, the leacherous, the cruell, & euery one do boaſt the ſame for thẽ ſelues, as though it were poſſible, for them to ſerue God in part, which are openly ſeene of purpoſe to fight againſt him. It is true that the faithfull themſelues

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are neuer ſo wholy addicted to obey God, but that they are ofte withdrawne with ſinfull luſtes of the fleſh. But becauſe they ſigh vnder this miſerable ſlauerie, and are diſpleaſed with themſelues, & doe not otherwiſe ſerue the fleſh, but vnwillingly, and with reſiſtance: they are not accounted to ſerue two maiſters: becauſe that their ſtudies and endeuours are ſo approued to the Lord, as if they had yeelded perfect obedience vnto him. And heere is their hypocriſie reproued, which flatter themſelues in their ſinnes, as if they could ioyne light and darkeneſſe together.

Mathew 6.

25. *Therefore I ſay vnto you, be not carefull for your life, what ye ſhall eate, or what ye ſhal drink nor yet for your bodie what you ſhall put on: Is not the life more worthy then meat, and the body then rayment?*

26. *Beholde the fowles of the heauen: for they ſowe not, neither reap, nor cary into the barnes: yet your heauenly father feedeth thē. Are ye not much better then they?*

27 *Which of you by taking care, is able to adde one cubite to his ſtature?*

28. *And why care ye for rayment? Learne how the lilies of the field doe growe, they labour not, neither ſpinne.*

29. *Yet I ſay vnto you, that euen Salomon in all his glory was not arayed like one of theſe.*

30. *Wherefore, if GOD ſo cloath the graſſe of the fielde, which is to day, and to morowe is caſt into the ouen: ſhall hee not doe much more vnto you, O ye of little faith.*

Marke.

Luke. 12.

22. *And he ſpake vnto his diſciples: Therefore I ſay vnto you, Take no thought for your life, what ye ſhal eate: neither for your body, what you ſhall put on.*

23. *The life is more then meate, and the body more then the raiment.*

24. *Conſider the Rauens: for they neither ſow, nor reape: which neyther haue ſtore-houſe, nor barne, and yet God feedeth them: how much more are yee better then fowles?*

25. *And which of you by taking thought can ad one cubit to his ſtature*

26. *If ye then be not able to doe the leaſt thinges, why take ye thought for the remnant?*

27. *Conſider the Lilies how they grow, they labour not, neither ſpinne they: yet I ſay vnto you, that Salomon himſelfe in all his royaltie was not cloathed like one of theſe.*

28. *If then God ſo cloath the graſſe, which is to day in the fielde, and to morow is caſt into the ouen: how much more will he cloath you, O yee of little faith?*

In this Sermon Chriſt doth reprehend the exceſsiue care of meat & cloathing, wherewith men doe vexe and torment themſelues, and he giueth alſo a remedie to heale this diſeaſe. That he forbiddeth them to be carefull, ought not to be taken ſo precisely, as if he would haue his to be careleſſe. For we know that men are borne of that condition, that they ſhould ſuſtaine ſome care: yea, this is not the leaſt portiō of the miſeries, which the Lord hath inioyned to vs, as a puniſhment, that he might humble vs But he condēneth the immoderate care for two cauſes: that is, becauſe men do waſte & torment themſelues therewith

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in vaine, by taking more then is meete, or their calling will beare: then, that they take more vppon themselues, then is meete for them, and vsing their own industry, they neglecte to call vppon God. That promise is to bee holden, Psal. 127. 2. When the vnfaithfull doe lie downe late, and shall rise early, they shall eate the bread of sorrowe, the faythfull shall through the grace of GOD, enioy rest and sleepe. Therefore the sonnes of God, though they bee not free from labour and care, yet it cannot bee properly sayde, that they are carefull for the life: becausse that they reposing themselues in the prouidence of God, doe quietly take their rest Hereby it may be easily gathered, howe much euery man ought to care for their liuing: namely, that euery one of vs shoulde labour as much as his calling doth beare, and that the Lord doth further appoynte, that their necessitie shoulde prouoke euery man to call vpon God. Such a care is a meane betweene slouthfull securitie and excesiue tormentes, where with the vnfaythfull doe waste themselues. If that wee doe weigh the woordes of Christ well, he doth not forbid vs euery care, but that which groweth of distrust Be not carefull saith he, what yee eate or drinke, for that is the property of them that tremble for feare of pouerty and want, as if that they should want prouision euery moment

25. *Is not the life more worth?* He reasoneth from the more to the lesse. He had forbidden them to care too much how the life may be mayntained, now he addeth a reason: The Lorde, which gaue the life it selfe, will not suffer that those things should be wanting, which appertayne to the sustaining of the same. And certainly we do God no small iniury, so oft as wee distrust that God will not giue vs foode and cloathing, as though that he hadde cast vs out vppon the earth by fortune. For whosoeuer is certainely perswaded, that hee knoweth what the estate and condition of our life is, let not the same man doubt, but that he will very well prouide for his necessities. Therefore as oft as any feare or carefulnesse for prouision shall assault vs, let vs remember that God hath a care of our life which he hath giuen vs.

26. *Beholde the foules.* This is the remedy which I spake of: that is, that wee might learne to rest vpon the prouidence of God: for infidelitie is the mother of all these excessiue cares. therefore the onely meanes to amend this couetousnesse is, if wee embrace the promises of God, wherein hee witnesseth that he himselfe hath a care of vs. After this manner the Apostle minding to draw the faythfull from couetousnesse, confirmeth this doctrine, Heb. 13. 5. becausse it is written, I will not fayle thee, neither forsake thee. Therefore the summe is, that he exhorteth vs to trust in God, who neglecteth none of his creatures, though they be the meaneſt.

It is diligently to be noted, that hee sayth the heauenly father nourisheth the fowles For although it is to bewondred at, how they sustaine their life, yet how many of vs do thinke that their life doth depend of that, that God doth vouchsafe to extend his prouidence euen to them? If that it be throughly fixed in our minds, that God doth with his hād minister nourishmēt to the fowles, our hope may be the easier, which are created after his image, & which are accounted amongst his childrē. When he saith that the fowles do not sow, nor mow, he doth not in these woordes perswade vs to slouth and idlenesse, but onely meaneth:

neth that though all helpes ſhould ceaſe, yet the onely prouidence of God ſhall be ſufficient, which aboundantly beſtoweth vppon the beaſtes, whatſoeuer is needfull.

Luke for the fowles, nameth Rauens, alluding peraduenture to that place of the pſal. 147.9. who giueth foode to the young Rauens, that call vppon him. And ſome thinke that Dauid did eſpecially ſpeake of the Rauens: becauſe that when at the firſt the olde ones haue forſaken them, it is of neceſſitie that they ſhoulde be fed of God. Hereby it appeareth, that Chriſtes will was none other, then that he might teach his to caſt their care vpon God.

27. *Which of you by taking thought*. Chriſt here condemneth an other fault, which is almoſt alwayes ioyned with the immoderate care of prouiſion: that is, that a mortall man taking vpon him more then is lawfull for him, doubteth not through ſacrilegious boldneſſe to paſſe his boundes. I know (ſayth Ieremy, 10. 23. that the way of manne is not in himſelfe, neither is it in man to walke and to direct his ſteps. And there is ſcarſe the hundred man found, which dareth not promiſe himſelfe any thing of his owne induſtry and power. Hereby it commeth to paſſe, that God being not regarded, they doe not doubt to attempt any thing, which chalenge to themſelues the proſperous ſucceſſe of thinges. Chriſt that he might bridle his madde boldneſſe, dooth ſay, that whatſoeuer pertayneth to the ſuſtentation of our life, dependeth of the onely bleſſing of GOD. For it is as much as if he ſhould haue ſayd, menne do fondly weary themſelues, when all their labours are ſuperfluous and vaine, and all their cares doe come to no effecte, but as God bleſſeth them: the which is more plainely expreſſed by Luke, when Chriſt addeth: If you cannot doe that which is leaſt, why are ye carefull for the remnant? For by thoſe woordes it ſufficiently appeareth that he reproueth not onely the diſtruſte, but the pride that men do challenge to their witte more then is meete.

Not Salomon in all his glory. The ſenſe is, the goodneſſe of God which ſhineth in hearbes and flowers, doeth excell whatſoeuer men can doe with their riches, power, or by any other meanes: ſo that the faythfull may account that they ſhall want nothing of perfect plenty, although all outward meanes be wanting, ſo that the onely bleſſing of God may flouriſh.

O yee of little fayth. Chriſt dooth not without a cauſe in this behalfe blame the want and weakeneſſe of fayth: for the more care we haue according to the groſeneſſe of our witte: ſo much more doth our infidelity bewray it ſelfe, except that all thinges fall out after our deſire: therefore very many, which in great matters ſeeme to bee endued at leaſt with an indifferent fayth, yet doe faint at the daunger of pouerty.

Matth. 6.	Marke.	Luke. 12
31. *Therefore take no thought, ſaying, what ſhall we eate? or what ſhall we drinke? or wherewith ſhall wee be clothed?*		29. *Therefore aske not what yee ſhall eate, or what yee ſhall drinke, neither ſtand in doubt.*
32. *For*		30. *For all ſuch thinges, the people of the worlde ſeeke for: and your father*

32. *For after all these things seeke the Gentiles: for your heauenly father knoweth that yee haue need of all these things.*

33. *But seeke yee first the kingdome of GOD, and his righteousnesse, and all these thinges shall bee ministred vnto you.*

34. *Care not then for the morow: for the morow shall care for it selfe: the day hath inough with his owne greife.*

ther knoweth that yee haue neede of these thinges.

31. *But rather seeke yee after the kingdome of GOD, and all these thinges shalbe ministred vnto you.*

32. *Feare not litle flocke for it is your fathers pleasure to giue you a kingdom.*

He hath the same purpose here, that he had in the former doctrine: that the faithfull trusting in the fatherly care of God, and hoping to haue from him what things soeuer they thinke to bee necessary for them, shoulde not torment themselues with extreame carefulnes. He forbiddeth them to be carefull, or to seeke, as Luke reporteth: that is, after their maner, which seeke heere and there, without respect of God, to whom onely they ought to bend themselues. Neither doe they rest at any time, but where they see aboundance of increase: and they which doe not attribute to God the gouernment of the worlde, doe sweate and vexe themselues with continuall disquietnes. When hee sayth that Gentiles doe seeke after all these thinges, hee vpbraideth them with their too grosse folly, from whence all such cares doe spring. For whereof commeth it to passe, that the vnbeleeuers do neuer rest in quiet state: but because they imagine that God is idle, and sleepeth in heauen, or at the least that hee looketh not vpon those things which appertaine vnto men, as vpon them, whome hee hath taken into his charge, and feedeth as his houshold? So by this comparison, he declareth that they haue profited ill, and doe not as yet vnderstande the first rudiments of godlines: which doe not looke with the eyes of their faith to the hand of God, secretly filled with aboundāce of al good things, that they might patiently, and with quiet mindes from thence looke for their sustentation. Your heauenly father, sayth he, knoweth that you neede these things: as if he should haue sayd, all they that are so carefull for their foode, do giue no more honour to the fatherly goodnes of God and his secret prouidence, then the vnfaithfull do.

LV. 29. *Stand not in doubt.* This clause answereth to the last sentence which is set downe in Matthew, Be not carefull for the morow. For Christ reproueth an other fault, that men bending their will to prouide for themselues, would gladly imbrace fiue worlds. The word which Luke vseth doth properly signifie to looke aloft, as we doe commonly say, to make long discourses, for the intemperature of our flesh hath neuer enough, but that it would turne ouer the heauen and the earth a hundred times.

Heereof it commeth to passe, that they giue no place to GOD his prouidence. Therefore vnder this title is reprehended too much curiositie or carefulnesse: because that through the same we procure our selues troubles without profite, and doe so become willingly wretches before the time. That Matthewe sayeth, *That the day hath inough with his owne greife*, appertayneth to this purpose, that the faithfull shoulde temper their cares, least

leaſt they deſire to prouide beyond the bounds of their vocation. For as it is ſayd, euery care is not condemned: but that which wandereth through ouerthwart and vnmeaſurable compaſſes, beyond boundes.

MAT. 33. *Firſt ſeeke the kingdome of God.* He bridleth that too great care for foode by an other argument. For he reproueth that groſſe & ſlouthfull neglect, which the ſonne hath of the heauenly life. Therefore Chriſt teacheth vs, that it is prepoſterous, that men being borne to a better life, doe wholy occupie themſelues in earthly thinges: And whoſoeuer ſhall eſteeme of the kingdome of God as the beſt will not exerciſe himſelfe in prouiding for his liuing, but moderately: neyther is there any thing fitter to bridle the wantonneſſe of the fleſh, that it triumph not in the courſe of this preſent life, then the meditation of the heauenly life.

The word *righteouſneſſe* may as well be referred to God, as to his kingdome: for we know that the kingdome of God conſiſteth in righteouſnes, that is, in ſpirituall newneſſe of life. When he ſayth, that other things ſhall be miniſtred, he meaneth thoſe thinges, which belong to this preſent life, are to be placed in the ſecond place and ought to be ſet after, or vnder the kingdome of God

LV. 32. *Feare not my little flocke.* With this ſentence Chriſt confirmeth that hope, whereunto he exhorteth his diſciples: for howe can God deny vile and corrupt meate to his, whom he hath adopted to be heires of his kingdome? And purpoſely he calleth his by the name of a little flocke, leaſt they ſhoulde therfore think themſelues to be of leſſe account with God: becauſe that through their fewneſſe, they are nothing accounted of before the world. The word which he vſeth, ſignifieth, that eternall life doth flow vnto vs out of the fountain of his free mercy. To this purpoſe alſo appertayneth the word of *giuing*. And when Chriſt witneſſeth openly, that God hath giuen vs a kingdome, and that for no other cauſe, but for that it ſo pleaſed him: it is heereby more then manifeſt, that it is obtayned by no deſertes of workes. Therefore ſo ofte as the Lord rayſeth vs vp to the hope of eternall life, we muſt remember that we may not feare the want of dayly foode.

Mathew. 7	Marke 4.	Luke. 6.
1. *Iudge not, that ye be not iudged* 2. *For with what iudgement yee iudge, yee ſhall be iudged, and with what meaſure yee mete, it ſhalbe meaſured to you againe* 3. *And why ſeeſt thou the moate, that is in thy brothers eye, and perceiueſt not the beame that is in thine owne eye?* 4. *Or how ſayeſt thou to thy brother, ſuffer mee to caſt out the moate out of thine eye, and behold a beame is in thine owne eye?* 5. *Hypo-*	24. *With what meaſure yee mete it ſhall bee meaſured vn to you.*	37. *Iudge not, and ye ſhall not be iudged: condemne not, and yee ſhall not bee condemned: forgiue, and yee ſhall bee forgiuen.* 38. *Giue, and it ſhalbe giuen vnto you: a good meaſure, preſſed downe, ſhaken together, & running ouer ſhall men giue into your boſome: for with what meaſure ye mete, with the ſame ſhall men mete to you againe.* 41. *And why ſeeſt thou a moate in thy brothers eye: and conſidereſt not the beame, that is in thine owne eye.* 42. *Either*

5. *Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see cleerely to cast out the moat out of thy brothers eye.*

42. *Eyther how canst thou say to thy brother: brother, let mee pull out the moate, that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame that is in thine owne eye first, and then shalt thou see perfectly to pull out the moate that is in thy brothers eye.*

1. *Iudge not.* Christ doeth not in these wordes precisely restraine from iudging: but his will was to heale that disease, which is settled almost in all. For wee see how all men doe flatter and spare themselues, and euery man is a seuere censor against others. And there is a certaine sweetnes in this sinne, so that there is almost no man that ytcheth not with a desire to enquire out other mens faultes. All men doe confesse that it is a mischeife intolerable, that they which spare themselues in their own sinnes should be so malicious against their brethren. And in times past prophane men did also condemne it by many prouerbes: yet it continueth in all ages, and also remaineth at this day: nay, ther is added to it an other plague worse then that, that the most parte by condemning others, seeke to get themselues further libertie of sinning. This wicked delight in biting, carping, and slaundering doth Christ refrayne, when hee sayth, *Iudge not.* Neyther ought the faithfull to be so blind, that they should discerne nothing: but onely that they should bridle themselues, that they bee no more desirous to iudge then is meete. For it cannot be otherwise but that who soeuer desireth to be iudge of his brethren, should be too extreame and rigorous. There is the like sentence in Iames, bee not many maisters. Yet he doth not restraine nor withdraw the faithfull from executing the office of teaching: but hee forbiddeth them to desire honour ambitiously. Therefore to iudge, doth signifie as much as to enquire curiously into other mens deedes. But first this disease doeth alwayes drawe with it this sinne, that wee condemne euery light offence, as though it were a most greiuous faulte: then it breaketh out into a peruerse boldnes: so that we doe proudly iudge ill of euery matter, although it may be taken in good part.

Now wee see to what purpose Christes counsell tendeth: that is, that we bee not to desirous, or ouerthwart, or malicious, or els curious in iudging our neighbours. But he that iudgeth by the word and law of the Lord, & directeth his iudgement according to the rule of charitie, doth alwayes begin his iudgement at himselfe, he doth obserue the right maner and order of iudging. where by it appeareth howe wickedly they abuse this testimonie of this moderation, which Christ setteth downe, vnder which pretence they desire to take away all difference of good and euill. For it is not onely lawfull for vs to condemne and reproue all sinnes, but also necessary: except we will wrangle with GOD himselfe, and abrogate his lawes, cut downe his iudgementes, and ouerthrow his throane of iudgement. For his will is that we should declare his iudgment which he pronounceth of the deedes of men, we must onely retayne that modesty, that he may remayne the onely lawgiuer and iudge.

Least you be iudged. He denounceth a punishment against those rigorous censors, which so much desire to sift out the faults of others: that is, it shal come to passe, that they shall be nothing gentler entreated of others, but they shall finde the same extremitie exercised against themselues, which they haue executed against others. As there is nothing more deare or precious to vs then our name: so there is nothing more sharpe and bitter, then to be condemned and subiect to the reproches and infamie of men: and through our owne faulte wee procure our selues that, which we of our owne nature doe so much abhorre. For which is hee amongst many, which doeth not search more narrowly into other mens deedes then is conuenient? which dealeth not hardlyer with light offences? which doth not more ouerthwartly improoue that which is of it selfe indifferent? And what is this else but to doe our diligence, to prouoke GOD to be a reuenger against vs, that hee againe may repay the like to vs. And though this be done by the iust vengeance of God, that they shoulde againe be punished, which haue iudged others: yet the Lorde doeth execute this punishment by men. For the iudgement of Chrysostome and others, which referre it to the life to come is wrested. For as Esay as 33. 1. threatneth that they shall bee spoyled, which haue spoyled others: so CHRISTE meaneth that there shall not want reuengers, which shall punishe the wicked and slaunderous men with the like poyson or rigor. If that men cease, so that they escape punishment in the worlde, which haue beene too desirously bent to condemne their brethren, yet they shall not escape the iudgement of God.

In Luke there is set downe a promise. Forgiue, and yee shall bee forgiuen: giue, and it shall be giuen vnto you, the meaning whereof is, that the Lord will bring to passe, that hee that sheweth himselfe louing, gentle, and right towards his brethren, shall feele the same gentlenes of others towardes himselfe, so that hee shall bee handeled gently and friendly of others. But that which often falleth out to the children of God, to be recompenced with a most vniust reward, so that they are oppressed with many vniust slaunders, when as they haue hurt no mans name, but haue spared the faultes of their brethren doeth not disagree with the sentence of Christ. For wee knowe that those promises which appertayne to this present life, are not perpetuall, nor without exception.

Also though the Lord suffereth the innocency of his children to be oppressed, and almost ouerwhelmed: yet withall hee fulfilleth that which he speaketh in an other place, that their vprightnesse shal shine as the morning. So his blessing alwayes exceedeth all their vniust slaunders. For so hee maketh the faithfull subiect to vniust reproches, that at the length hee may shew forth the goodnes of their cause.

Furthermore, the faithfull ones, how soeuer they desire to execute that, which is right towardes their brethren: yet beecause they are sometime caryed with extreame rigour against their brethren, which eyther are innocent, or are not so much to bee blamed, they prouoke through their owne faulte the like iudgement against themselues. And though it may bee imputed to the vnthankefulnesse of the worlde, that

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they doe not receiue measure pressed downe and running ouer: yet certainely they must in parte impute it vnto themselues: because there is no manne that hath so liberally nourished his brethren, as he ought.

3. *why seest thou a moate.* Hee doth expressly reprooue that faulte, which the hypocrites doe commonly committe. For when they are too quicke sighted in discerning other mennes faultes, and they doe not onely amplifie them seuerely, but almost tragically, they cast their owne offences behind them: or els they are so wise in making them to seeme lesse, that euen in the most grosse offences they desire to seeme excusable. Therefore Christ reproueth both the offences, too curious searching, which groweth of the want of charity, while wee wil too scrupulously search out the sinnes of the brethren, and the sparing flattery, wherewith we couer and nourish our owne sinnes.

MAT. 7.6. *Giue yee not that which is holy to dogges, neyther cast yee your pearles before swine: least they treade them vnder their feete, and turning againe all to rente you.* There is no cause why I should often rehearse, that Matthew setteth downe many shorte sentences, which are not to bee read: as in owne text depending vppon an other. For this doctrine doth not depend vpon that which went before, but is altogether of an other matter. For Christe admonisheth his Apostles, and in their person all the preachers of the Gospell, that they shoulde preserue and keepe the treasure of the heauenly wisedome only for the sonnes of God, and that they shoulde not throw it foorth to the vnworthy and prophane contemners of God. But here ariseth a question: for afterward he commaundeth them to preach the Gospell to euery creature.

And Paule sayth, 2. Corinthians, 2. 16. that this preaching is to the reprobate a sauour of death. And there is nothing more certaine, then that God commaundeth it daily to bee proposed as a testimonie to the vnfaythfull, that they might bee thereby made the more inexcusable: I answere, because the ministers of the Gospell, and they that are called to the office of teaching cannot discerne betweene the children of GOD and swine, it is their parte to offer the doctrine of saluation generally to all. For although at the firste they shall see many stubborne and vnapte to bee taught: yet charitie doth not suffer vs presently to account of them, as castawayes and lost: for this is to be considered, that Christe calleth dogges and hogges, not all menne, that are wicked or voyde of the feare of God, and without true godlinesse: but them which by certaine tokens doe shewe a stubborne contempt of God, so that the disease may appeare incurable.

In an other place Christe opposeth dogges against the electe people of God, & them of the household of faith, when he sayth, it is not good to take the childrens bread, and to giue it vnto dogs: & here he vnderstandeth dogges and swine, which being too corrupted with a wicked contẽpt of God, wil not admit nor abide any medicine. Hereby it appeareth how wickedly they do wrest the words of christ, which thinke that he restraineth the doctrine of the gospel, to those only, which are apt to be taught, & wel prepared. For what shuld be done, if ẽ godly teachers should cal no man, but him that now by his obediẽce preuẽteth

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the grace of God? but by nature wee all are rather wicked, and bente to ſtubborneſſe. Wherefore the remedy of ſaluation is to be denyed to none but them that do filthily refuſe the ſame offered vnto them, that it may appeare that they are reprobate, and damned of themſelues: as Paul ſpeaketh of Heretikes, Tit. 3. 11. But there are two cauſes, why Chriſte forbadde that his Goſpell ſhoulde be propoſed to the deſperate contemners. For it is a manifeſt profanation of the miniſters of God, if we ſubmit them to the reproachfull skornes of the wicked. Chriſt alſo minded to comfort his diſciples, that they ſhoulde not ceaſe to beſtow their labour in teaching the Gofpell to the electe of God, though they ſhould ſee the ſame ouerthwartly refuſed by the wicked and prophane men: as if he ſhould haue ſayd, leaſt this incompareable treaſure ſhould waxe vile, and be of no account, the ſwine and dogges are to be driuen from it. But theſe titles are to be noted, wherewith he adorneth the doctrine of ſaluation. Chriſte calleth it a holy thing, and compareth it to pearles. And hereby wee gather howe much wee ought to eſteeme of it. *Leaſt they treade it vnder their feete,* Chriſte ſeemeth to make a difference betweene ſwine and dogges: attributing a beaſtly dulneſſe to the ſwine, and madnes to dogges. And certainly experience teacheth, that there are two ſuch ſortes of contemners of God. For example ſake: whatſoeuer is ſpoken in the ſcripture of the corruption of mans nature, of the free iuſtification, of eternall election, many turne it eyther to careleſneſſe, or to the wantonneſſe of the fleſh, ſuch are aptly & worthily accounted ſwine. And others doe rend the doctrine & the miniſters of the ſame, with ſacreligious raylings: as though it ſhould ouerthrow the deſire of well doing, the feare of God, and all care of ſaluation. Therefore though Chriſt doth by both the names ſignifie the vncurable enemies of the word of God, yet by theſe two ſimilitudes he briefly ſheweth what ſome of them do differ from others.

Matth. 7.	Marke.	Luke 11.
7. *Aske, and it ſhall bee giuen you: ſeeke, and yee ſhall find: knocke, and it ſhall bee opened vnto you.*		5. *And hee ſayde vnto them which of you ſhall haue a friend, and ſhall goe to him at midnight, & ſay to him friend, lend me three loaues?*
8. *For Whoſoeuer aſketh, receiueth: & he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.*		6. *For a friende of mine is come out of the way to me, and I haue nothing to ſet before him.*
9. *For what man is there among you, which if his ſonne aske him breade, would giue him a ſtone?*		7. *And hee within ſhould anſwer and ſay, trouble me not, the dore is nowe ſhut, and my children are with me in bedde: I cannot riſe to giue them thee.*
10. *Or if hee aske fiſh, will hee giue him a ſerpent?*		8. *I ſay vnto you, though hee would not ariſe and giue him, becauſe hee is his friend, yet doubtles becauſe of his importunitie, he woulde riſe, and giue him as many as hee needed.*
11. *If*		

9 *And*

11. *If yee then which are euill can giue to your children good giftes, how much more ſhall your father which is in heauen, giue good thinges to them that aske him.*

9. *And I ſay vnto you, Aske, and it ſhall be giuen you: ſeeke and yee ſhall find: knocke and it ſhall be opened to you.*

10. *For euery one that asketh, receiueth: and hee that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.*

11. *If a ſonne ſhall aske bread of any of you, that is a father, will hee giue him a ſtone? or if he aske a fiſh, will he giue him a ſerpent?*

12. *Or if hee aske an egge, will hee giue him a ſcorpion?*

13. *If yee then which are euill can giue good giftes vnto your children, how much more ſhall your heauenly father giue the holy Ghoſt to them that deſire him?*

7. *Aske.* This is an exhortation to prayer: and becauſe that in this exerciſe of godlineſſe, which we ſhould haue an eſpeciall care of, wee are ſo ſlowe and ſlouthfull, Chriſt vrgeth this matter by ſpeaking it three maner of wayes. For his ſpeach is not in vaine, when he ſayth *aske, ſeeke, knocke:* but hee applyeth himſelfe to ſtirre vp our ſlouthfulneſſe, leaſt the doctrine ſhould waxe cold. To the ſame purpoſe alſo belong the promiſes which are added, *yee ſhall finde, it ſhall be giuen you, and it ſhall be opened to you.* For nothing ſhall better incourage vs to pray, then a certaine aſſurance of obtayning. For it can not be that they ſhould pray diligently, that doubt: yea prayer without fayth, is but a vaine and ſporting ceremonie. Chriſt therefore that hee might effectually ſtirre vs vp to this part of our dutie, hee doeth not onely commaund vs what wee ought to doe: but promiſeth that our prayers ſhould not be in vaine. And this is diligently to bee noted: firſt, that wee might know that this lawe of prayer is appoynted and preſcribed vnto vs, that wee might bee certainely perſwaded, that God is ſo mercifull to vs, that hee will heare our deſires. Then, ſo oft as wee prepare our ſelues to prayer, or as oft as wee feele that wee are not earneſt inough in this deſire to pray, that we ſhould remember this ſo louing a bidding, wherein Chriſt teſtifieth vnto vs, God his fatherly affection. So it ſhall come to paſſe, that euery of vs inioying the grace of Chriſt, may boldly pray, and freely call vpon God, as Paule teacheth Epheſ. 3. 12. And becauſe wee are more readie to diſtruſt then is meete, Chriſt repeateth the promiſe in diuerſe words, that hee might alſo reproue this faulte. But hee vſeth the Metaphor of ſeeking, becauſe that wee thinke thoſe thinges which wee haue neede of to bee farre from vs: and of knocking, becauſe that the fancies of our fleſhe doe imagine, that thoſe thinges are ſhut vp from vs, which we haue not ready at hand.

8 *For who ſoeuer asketh receiueth.* Some thinke it is a prouerbe gathered of the common trade of life: yet I doe more willingly encline to the con-

trary parte: for that Christe offereth the fauour of the Father to them that pray: as if hee should haue sayde, God is willing and readie to heare vs, if that we pray, and that there are great riches layd vp for vs, if that we doe aske them. By which wordes hee declareth that they doe suffer iust punishmentes for their slouthfulnesse, which wanting things necessary, doe not seeke this remedie for their want.

It is certayne, that often when the faithfull doe sleepe, God waketh for their saluation, that he may preuent their requestes. For there is nothing more wretched then wee are, if in so great a weakenes, or rather a slouthfulnes, he should waite for our prayers, if he should not looke vpon vs in so much carelesnesse of vs. Nay, he is not perswaded by any other then by himselfe, to giue vs fayth, which should preuent our praiers both in order and in time. But because Christ speaketh heere to his Disciples, he doth onely teach how the heauenly Father would make vs partakers of his giftes. Therefore, although hee doth giue vs all thinges freely, yet that he might exercise our faith, hee commaundeth vs to pray, that he might grant to our requestes, those thinges, which come of his owne goodnes.

9. *What man is there among you.* This is a comparison from the lesse to the greater. First Christ opposeth the malice of men to the great goodnes of God. And selfe loue maketh vs malicious: for while euery man is too much addicted to himselfe, hee despiseth and neglecteth others. But fatherly loue ouercōmeth this fault, so that men forgetting themselues, doe more liberally bestow vpon their children. And from whence proceedeth this, but because that God from whom all fatherlinesse descendeth, Ephe. 3. 15. powreth this portion of his goodnesse into their heartes? If that a fewe droppes of loue in man doe so much preuayle to doe well, what is to bee hoped for out of the sea it selfe, which canne neuer bee drawne drie? Can GOD himselfe bee straight, which doeth so open the heartes of men? yet heere must bee considered that saying of Esay as 49. 15. Although a mother should forget her children, yet the Lord will be like himselfe, so that he will alwayes shew himselfe to be a father.

11. *Good giftes.* Christ did of purpose vse these words, least that the faithfull in prayer should loose the raines too much to fond and euill desires. Wee know how intemperate and presumptuous our flesh is in this behalfe for there is nothing that we doe not aske of God: & except that he yeeld to our folly, wee fret and fume against him. Christ therefore maketh our requestes subiect to the will of God, that he should not giue vnto vs any thing, but that which he knoweth profitable for vs. Wherefore let vs not thinke that he hath no care of vs, so oft as hee granteth not our requests: because it is in him to iudge what is conuenient for vs,

But nowe, because all our affections are blinde, the rule of our prayer must be taken out of the word of God, neyther are wee meete to iudge of so weighty a matter. Therefore, whosoeuer desireth to come to God with faithfull prayer, let him learne to bridle his hearte, that hee aske not any thinge, but according to his will, as Iames teacheth, 4. 3. of his Epistle.

Luke

Luke in the laſt clauſe for *good giftes*, placeth the holy Ghoſt, not excluding other benefites, but ſhewing what is eſpecially to bee deſired. For that ought alwayes to be in our minde, ſeeke firſt the kingdome of God, and other things ſhall then be miniſtred vnto you. Wherefore it behoueth the children of God, to that ende that they might prepare themſelues rightly to prayer, to put off earthly affections, and to aſcend to the meditation of ſpirituall life. And ſo it ſhal come to paſſe, that they ſhall make leſſe account of meat and cloath, then of the ſeale and pledge of their adoption: But when God ſhall giue ſo precious a treaſure, he will not deny others that are leſſe.

LV. 5. *Which of you ſhall haue a friende.* Luke addeth this ſimilitude, where of Matthew maketh no mention, and the meaning is, there is no cauſe why the faythfull ſhould faint in their heartes, if they do not preſently obtaine their deſires, or if that ſeeme hard to be obtained, which they doe deſire. For if importunitie of demaunding doth wreſt out of men that, which they would not willingly doe, there is no cauſe why wee ſhould doubt, but that God will bee entreated of vs, if wee conſtantly continue in prayer, and that our mindes eyther through delay or difficultie waxe not weary.

Matthew 7.	Marke.	Luke. 6.
12. *Therefore whatſoeuer yee woulde that men ſhould doe vnto you, euen ſo doyee to them: for this is the law and the prophets.*		31. *And as yee woulde that menne ſhould doe to you, ſo doyee to them.*
13. *Enter in at the ſtreight gate: for it is the wide gate and broade waye that leadeth to deſtruction: & many there be, which go in thereat.*		
14. *Becauſe the gate is ſtreight, and the way narrow, that leadeth vnto life, and fewe there be that finde it.*		

It is in vaine to ſhew howe this dependeth of the former, ſith that often in ſuch ſhorte ſentences, theſe clauſes doe abounde. I ſayde before, that *Matthewe* doth not reporte one only Sermon of Chriſtes: but out of diuers ſermons hee gathereth the ſumme of the doctrine. Therefore this ſentence is to bee read by it ſelfe, wherein Chriſte inſtructeth his diſciples to equity, & ſetteth downe a ſhorte and an eaſie definition of the ſame: that wee might knowe that ſo many contentions doe raigne in the worlde, and that men doe hurt one another ſo many wayes, for no other cauſe, but becauſe that wittingly and willingly they treade equitie vnder their feete: and yet euery one would haue the ſame ſtreightly obſerued to wardes himſelfe. Where it ſtandeth vpon our owne profit, there is none of vs that cannot diſtinctly & ſubtilly declare what is right. Therefore ſith all men doe ſhew themſelues ready teachers of righteouſneſſe for their owne commodity: how commeth it to paſſe, that the ſame knowledge is not ready, when eyther the profit or the loſſe of other men commeth in queſtion: but becauſe wee are onely wiſe for our ſelues, & no man prouideth for his neighbours. And not ſo onely, but malitiouſly, and of ſet purpoſe, we cloſe our eyes at the rule of equity, which ſhineth in our hearts.

Therefore Chriſt teacheth that euery man may bee a rule vnto himſelfe of iuſt and vpright dealing towardes his neighbours. if he would perfourme that to others, which he requireth to be done vnto himſelfe. So he confuteth all vaine pretenſes, which menne imagine to couer, or to counterfeit their owne vnrighteouſneſſe. For without doubt perfecte equity ſhoulde raigne amongſt vs, if wee were as faythfull working (that I may ſo ſpeake) diſciples of charitie, as wee are ready teachers to haue others to doe to vs.

For this is the lawe and the Prophetes. Chriſte doeth not meane that this one poynt of doctrine is onely deliuered in the lawe and the Prophetes: but whatſoeuer is there commaunded concerning charitie, and what lawes and exhortations are there ſet down for the maintenaunce of righteouſneſſe, are all referred to this purpoſe. The meaning thereof is, that hee ſatisfieth the ſecond table, if hee ſhew himſelfe in that ſort to others, as hee deſireth others ſhoulde ſhew themſelues to him: as if hee ſhoulde haue ſayd, there ſhould be no need of long and tedious diſputations, if this ſimplicitie were maintained, and men ſhould not with a prepoſterous loue of themſelues blot out that equitie, which is engrauen in their heartes.

13. *Enter in at the ſtrait gate.* Becauſe there is nothing more againſt the fleſh, then the doctrine of Chriſt, no man ſhall at any time well profitte in the ſame: but hee that learneth to gather his owne ſenſes and all his affections as into a narrow ſtraite, that they may keepe themſelues with in thoſe ſtraites, in which the heauenly maiſter brideleth our wantonneſſe. Becauſe men do willingly flatter themſelues, leape and runne out of order. therefore Chriſt doeth here admoniſh his diſciples, that they ſhould prepare themſelues, as to a ſtrait & thorny iourney. But becauſe it is hard to reſtraine our luſtes frō this vnbrideled & wandring folly, hee mittigateth this bitterneſſe with a comfortable reward, when he ſayeth, by the narrow gate and way we enter into life.

Againe, leaſt being caught with the baightes of a lycentious and a diſſolute life, we ſhould wander whether the pleaſure of the fleſh doth draw vs: he ſaith, that they doe runne headlong to death, which hadde rather goe through the wide way and broad gate, then to goe through the ſtraites, which lead to life. But hee ſayth expreſly, that many doe run through the wide way: becauſe that menne do ouerthrow one an other, by peruerſe and euill examples. For whereof commeth it to paſſe, that all menne doe wittingly and willingly without all care, caſt themſelues headlong: but becauſe they doe not thinke that they ſhall periſhe while they periſhe with a great company? And on the other ſide, the ſmall number of the faythfull doth make many careleſſe: for wee are hardly brought to renounce the worlde, and to frame our ſelues and our liues after the maners of a fewe. For we thinke it an abſurde thing to pull vs from the multitude, as if wee were not a parte of mankinde.

But though the doctrine of Chriſte dooth holde vs as bondmenne, bringeth our life into a ſtreight way, ſeperateth vs from the multitude, and ioyneth vs to a fewe companions: yet this ſtraightneſſe ought to be no hinderaunce vnto vs, that wee ſhoulde any whitte the leſſe ſtriue after life.

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But it doeth sufficiently appeare by Luke, that Christe sayde this at an other time, and not then when he vttered those paradoxes of the blessed life (which we haue seene before,) and deliuered to them an order of prayer And that is it which I haue touched so oft. These thinges which are set downe by the other Euangelistes, according to the order of the history, are gathered together by *Matthew* into one summe, that so it might the better appeare, how Christe instructed his disciples. Therefore I thought it meete to adde all the place of Luke which agreeth to this matter. For when I shall diligently admonish the readers of the course of time which Luke obserueth, I hope they will graunt me pardon if in gathering the doctrine I be not more curious then Matthew.

Matthewe.	Marke.	Luke. 13.
		23. *Then sayde one vnto him, Lord are there fewe that shall be saued? And he sayd vnto them.*
		24. *Striue to enter in at the straight gate, for many I say vnto you, will seeke to enter in, and shall not be able.*

23. *Then sayd.* Although *Matthew* rehearseth this answere of Christ in one texte, with other sentences spoken to the people, yet I thinke that he had occasion giuen him to speake this, by this present question. Furthermore, the occasion that mooued that this question shoulde bee asked seemeth to bee, because that Christe who professed himselfe to be the authour of life, coulde scarce gather him a fewe disciples. And he might seeme to cõtemne the whole Church, a small company of menne onely excepted. But outwardly the whole people which regarded not the doctrine of Christ, but refused him altogether, seemed to be adopted of God as heires of life. And we oftentimes do doubt the same, so oft as wee behold the ouerthwart estate of the world. What meaneth this, that the greater part followeth a way contrary and disagreeing to the Gospell? Therefore Christe speaking to all, exhorteth them to striue to enter in at the straighte gate. By which wordes Christ meant to drawe his disciples from foolish curiosity, which hindereth and stayeth many, which looke about whether any other doe ioyne themselues to them, as though they woulde not bee saued but with a great company. In that he commaundeth to striue or to endeuour, he meaneth that they cannot come to euerlasting life without great and many difficulties. therefore let the faythfull rather bestowe their studie vppon this, then be too curious about the multitude that go astray.

24. *For many will seeke to enter.* This is therefore added, least we should bee deceiued with a vaine hope, as if many companions should helpe vs. For as flesh is glad to flatter it selfe, many do promise themselues an easie way to life, which in the meane season do please themselues with euery thing. So others doe againe deceiue others, that they sleepe in a wicked securitie. Christ that he might shake off such delightes from his disciples, affirmeth that they shall be excluded, which promise now vnto thẽselues a certaine possession of life.

Matthew.	Marke.	Luke. 13.
		25. *When the good man of the house is risen vp,*

and hath ſhutte to the doore, and begin to ſtande without, and to knocke at the doore, ſaying: Lord, Lorde, open to vs, and he ſhal anſwere, and ſay vnto you, I know you not whence you are.

26. Then ſhall ye beginne to ſay, wee haue eaten and drunke in thy preſence, and thou haſte taught in our ſtreetes.

27. But he ſhall ſay, I tell you, I know you not whence you are: depart from mee all ye workers of iniquitie.

28. There ſhall bee weeping and gnaſhing of teeth, when ye ſhall ſee Abraham & Iſaac, & Iacob, and all the Prophets in the kingdome of God, and your ſelues thruſt out at doores.

29. Then ſhal come many frō the Eaſt, & from the Weſt, & from the North, and from the South, and ſhall ſit at the table in the kingdom of God.

30. And beholde there are laſte, which ſhall be firſt, and there are firſt which ſhall be laſt.

25 When the goodman of the houſe is riſen. Although theſe thinges were ſpoken after another time, as Iſayd euen nowe, yet I had rather to haue reſpect of the doctrine then of the time. For this is no ſmall helpe to the vnderſtanding, if thoſe may be read together in one text, which do agree together in one ſence. Becauſe that Chriſt hadde affirmed that the gate is not opened to many which deſired to enter into heauen. Now he ſayth that they ſhall profit nothing, although they occupy a place in the Church: becauſe that God ſhal at length riſe in iudgement, that he may exclude out of his kingdome, all them that vſurpe a place amongſt them of his houſhoulde. And he vſeth the ſimilitude of a houſholder: who if hee vnderſtoode that ſome of his wicked and wanton ſeruantes ſhould ſteale out by night, and leaue the houſe open to theeues: hee himſelfe ariſeth and locketh the gate: and will not let in thoſe wandring and night ſtraying menne, which doe out of ſeaſon wander by the high wayes. Further, in theſe woordes hee admoniſheth vs to take occaſion while it is offered. For ſo long as the Lord calleth vs vnto him, wee as it were haue a gate ſette open for vs into heauen: but the greater part doth not vouchſafe to ſtirre a foote. Therfore Chriſte pronounceth that the gate ſhall at the length bee ſhut, and ſo they ſhall bee in daunger to be ſhut out which waite for company.

26. Thou haſte taught in our ſtreetes. Chriſte expreſly excepteth, that it ſhall profit the Iewes nothing, that he came neare vnto them, and that he familiarly offereth himſelfe that they ſhould enioy him, except they anſwere at the day when they are called. But he doth not proſecute that ſimilitude. For, ſpeaking of a houſholder, hee doeth plainely with out a figure declare himſelfe to be the iudge: and this doeth not agree to any other then vnto him ſelfe. Thou haſte taught in our ſtreetes: that is, that the Iewes ſhoulde not through their negligence looſe that ſaluation which they might now obtaine.

28, When yee ſhall ſee Abraham. When as the Iewes hadde nothing like

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vnto the holy fathers, yet they would vainely brag of that ſtocke neyther was ther any thing ſo vſuall amongſt thē, as to abuſe the title of the Church: Chriſt teſtifieth that this degenerate people, which departed from the faith and godlines of the fathers, are eſtranged from the kingdome of God. And heerein is contayned a ſecret reproofe, becauſe that they which deſire to haue companions in ſeeking ſaluation, did not rather endeuour to adioyne themſelus to Abraham the Prophets, and the holy fathers, then ſeeke about for their equals, which by their examples were fallen farre out into innumerable corruptions. As if hee ſhould haue ſayd, if you doe now neglect to enter in at the ſtraight gate, becauſe the multitude of them which goe aſtray doth come behinde you, doe you not ſee how you are ſeperated from the companie of the faithfull, while you doe linke your ſelues to the companie of the vnfaithfull? If that the ſight of the world doth now blind your eyes, this ſlouthfulneſſe ſhall bee taken from you at the laſt day, but too late For then you ſhall know that you and your like are ſtrangers from the kingdome of God, and that you haue not any thing commō with Abraham.

29. *They ſhall come from the Eaſt.* It is an amplification gathered hereof, that the Iewes being reiected (which thought themſelues onely to bee the lawfull heires of God) the Gentiles ſhould be ſet in their place, that they may receiue the life promiſed to Abraham and his ſtocke. And hee oppoſeth the Gentiles againſt them, that he might pricke them forward as with a godly iealouſie to faith. Euen as Paul Romanes 11. 14. writeth that it ſhould be an ornament of his miniſterie, if he might prouoke them of his owne countrie and fleſh to ſuch an emulation. And ſo it was neceſſarie that the Iewes ſhould be pricked when as they pleaſing themſelues too much, did proudly contemne God and all his giftes. But becauſe that Mathew hath this ſentence againe a little after, I doe now touch the ſame the more ſparingly.

30. *Behold there are laſt.* Chriſt vſeth theſe words oftentimes, as wee ſhall ſee other where, but in a diuerſe ſenſe. In this place hee meaneth nothing elſe but to ouerthrow the vaine confidence of the Iewes: which when all the world was forſaken, were choſen of God, being placed in this dignitie, imagined that God was bound to them: For this cauſe Chriſt telleth them that their lot ſhall bee ſhortly altered, ſo that the Gentiles which were then as outcaſtes ſhoulde haue the cheife roome: And the Iewes being put from their honour, ſhould not hold the loweſt corner in the Church.

Mathew. 7.	Marke.	Luke. 6.
15. *Beware of falſe Prophets, which come to you in ſheepes clothing, but inwardly they are rauening wolues.*		43. *For it is not a good tree that bringeth foorth euill fruite: neyther an euill tree, that bringeth forth good fruite.*
16. *Yee ſhall know them by their fruites, doe men gather grapes of thornes? or figges of thiſtles?*		44. *For euery tree is knowne by his owne fruite: for neyther of thornes gather men figges, nor of buſhes gather they grapes.*
17. *So euery good tree bringeth forth good fruit, & a corrupt tree bringeth forth euill fruite.*		
18. *A*		45. *A*

18. *A good tree cannot bring foorth euill fruite: neyther can a corrupt tree bring forth good fruite.*

19. *Euery tree that bringeth not forth good fruite, is hewen downe and cast into the fire.*

20. *Therefore by their fruites yee shall know them.*

45. *A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart, bringeth forth euil, for of the abundance of the heart his mouth speaketh.*

15. *Beware.* Christ teacheth in these wordes that his Church shoulde bee subiect to diuers deceits, and therefore it would be dangerous least many should fall from the faith, except they bend themselues to take heede. Wee know how ready men are to vanitie, and so they doe not onely of nature desire to be deceiued, but all men seeme to be wise to deceiue themselues. And Sathan also a wonderfull craftes man in deceiuing, ceaseth not to lay snares wherein hee may entangle the simple and vnwarie. But the Iewes did hope that they should haue a pleasant estate vnder the kingdome of Christ, free from all trouble and vexation. Therefore he admonisheth his disciples, if they desire to stande fast, that they should prepare themselues to auoide the subtile sleightes of Sathan. For it is the will of the Lord (as I haue already sayd) to exercise his Church with continuall warfare in this worlde. Wherefore, that we may continue his disciples vnto the ende, it sufficeth not onely that wee bee taught, and that we submit our selues to be gouerned by his word: but because that wee shall bee dayly assaulted by Sathan, it is necessary that our faith be armed to resist. And it is the cheifest thing, if wee suffer our selues to bee gouerned of the good and faithfull ministers of Christ: but because that on the contrary side there doe arise false teachers, except wee doe watch diligently, and bee armed with constancie, wee shall be easily led from the flocke. To this purpose also pertaineth that saying of Christe, Iohn 10. 3. The sheepe doe heare the voyce of the sheepheard. and they will not heare a stranger, but flee from him. Whereby wee also gather that there is no cause why the faithfull shoulde bee discouraged in their mindes, or troubled, while the wolues do breake into the fold of Christ: while the false Prophets doe endeuour with false doctrines to ouerthrowe the pure faith of Christ, but they ought rather to be stirred vp to set diligent watch. For Christ doth not in vaine bidde vs beware, wherefore if our owne slouthfulnes doth not circumuent vs, we shall easily escape all his deceits. And certainely without this hope we should not be bold nor couragious to take heed. When we know now that the Lord would not haue deceiued vs by the inuasions of Sathan, let vs goe forwarde without feare, asking of him the spirite of discretion, by whom as he sealeth the beleefe of his truth in our hearts, so, that he would reueale the deceites and subtilties of Sathan, least wee bee deceiued. When Christ sayth they come in sheepes clothing, which are inwardly wolues he meaneth that they want not faire pretences, if wee doe not with wisedome sift them throughly.

16. *By their fruites.* If this note of difference had not beene added, the authoritie of all teachers might without exception haue come in question. For if a deadly daunger were to be feared in the teachers, and that there were no meanes to auoyde it, then all of necessitie shoulde bee suspected.

ted, and there shoulde not bee a better remedy, then for all men to shut their eares. And we see prophane menne pretend this daunger, that they might without punishment reiecte all kinde of doctrine, the weake also and the rude doe stand in doubt. Christ therefore least that his Gospel and the syncere & faithfull ministers of the same should loose the reuerence due, commaundeth that they should iudge of false Prophets by their fruites. Wherefore the Papistes are too foolish& corrupt, which that they might stirre vppe enuy against vs, do precisely cast foorth this sentence of Christ: beware of false Prophets: and with their outcryes they make the simple, not knowing any cause why, rashly to abhorre vs. But it is necessary that whosoeuer desireth to obey the cõsel of christ, should iudge wisely and discreetly: for we do not onely willingly confesse, that false Prophets should bee taken heed off, but we do also diligently and earnestly exhort the simple that they should beware of them. Onely wee admonish them, that according to the rule of Christ they doe first certainely know them, least the simple doe beare the punishment of their rashnesse in refusing the pure worde of God: for there is great difference betweene carefull heede taking, & prepostorous loathing. But the Papists do too wickedly abrogate the commaundement of Christe, which by casting forth a false feare, do driue the miserable soules from searching. Therefore let this bee first considered, that they which through feare do refuse or flee the doctrine which they know not, doe therein wickedly, and make small accounte of this commaundement of Christe. Now remaineth to be seene, what fruites Christ noteth, and in my iudgement they are deceiued which restrayne it to the life. For this triall were very vncertaine, when as the most wicked deceiuers doe imitate a most fained holinesse, and also pretende I knowe not what shewes of most straight life. I grant that their hypocrisie shall be at the length reuealed, because there is nothing more harde then to counterfeit vertue. But Christ woulde not submitte his doctrine to so vnrighteous and base a iudgement, that it shoulde bee measured by the life of menne. Therefore vnder their fruites he comprehendeth the maner of teaching, and that is the chiefe. For thereby Christ prooueth that hee was sent of God, becaũse hee seeketh not his owne glory, but his fathers which sent him. Iohn 7.18. If any doe obiect that fewe haue that capacitie giuen them to iudge good fruites frõ euil, I answere as I sayd euen now, that the faithfull when need is, shall neuer want the spirite of discretion, so that they distrust in themselues, and bid their owne vnderstanding farewell, and giue themselues wholy to bee gouerned of him. In the meane while let vs remember that all doctrines are to be brought to be tryed by the worde of God, and therefore to bee ruled by the analogie of fayth in iudging false Prophets. Then must bee considered what God enioyneth to his Prophets and ministers of his word, for thereby may their faythfulnesse be easily discerned. As for example sake, if wee propose vnto vs those thinges which Paule requireth in bishops, that onely discription shall suffice to condemne the whole dunghil of popery: for the Popish sacrificers seeme to doe their diligence to set vppe a contrary shew. Wherefore it is no meruaile if they forbid men to iudge of false Prophets. But this place doeth euidently shewe that titles are nothing to bee accounted off, no, nor the calling it selfe is of any estimation, except they be called pastours, and being called to the of-

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fice of teaching, do faithfully follow their calling. *Doe men gather.* By thoſe prouerbes which were then commonly vſed, & receiued by the conſent of all men, doth Chriſt proue that no man can be deceiued by falſe Prophets, but he which wil willingly be blinde. Becauſe the fruits doe openly make triall which are the faithfull ſeruants of God, and the falſe labourers, euen as the fruites doe ſhewe the tree. The ſentence in Luke ſeemeth to be generall, whereby Chriſt teacheth that euery man may be iudged by his fruites, as a tree is known by his fruit. For after hee had ſet downe a reproofe againſt hypocrites, which ſee a moat in the eye of an other, not ſeeing a beame in their owne, he preſently addeth. *For an euill tree cannot bring foorth*, and that cauſall word (*For*) ſeemeth to ioyne two ſentences together. But becauſe it is certaine that Luke in that ſixt chapter, rehearſeth diuers ſermons of Chriſte, it may bee alſo that he doeth briefly touch that which Matthew ſetteth downe more fully. Neither doe I reſt vppon that cauſall aduerbe, which is oftentimes in other places ſuperfluous, which may alſo appeare by that clauſe: for Luke ſo concludeth this ſpeach, *A good man out of the good treaſure of his heart.* Neither doe I doubt, but that Chriſt doth plainely ſet downe what maner of iudgement this ſhould be, which he commandeth to be had by the fruites: that is, that the faythfull ſhould diligently examine what fruite they bring foorth into the worlde, which profeſſe themſelues to bee the ſeruants of God: as if he ſhould haue ſayd, titles doe ſmally auaile, vntill he that ſpeaketh ſhall proue indeed that he is ſent from God: yet I do not deny but that this place may be applyed to the generall doctrine. And certainly the laſt clauſe, namely: *that of the abundance of the heart the mouth ſpeaketh*, doeth reach further then to the falſe prophetes, ſeeing that it is ſo common a prouerbe. If any doe obiect that mens tongues do often lie, ſo that they ſpeake beſt which are worſt affectionate: I anſwere, Chriſt doth here teach ſimply, that which is moſt commonly vſed. For although hypocrites do pretende one thing in wordes, which they doe neuer thinke in their heart: yet that letteth not but that the tongue may be aptly and very well called the figure or ſhew of the minde.

Matthew. 7.	Marke.	Luke. 6.
21. *Not euery one that ſayeth vnto me Lord, Lord, ſhall enter into the kingdome of heauen, but hee that doeth my fathers will which is in heauen.*		46. *But why cal ye me maſter, maſter, & do not thinges that I ſpeake.*
22. *Many will ſay to me in that day, Lorde, Lorde, haue we not by thy name propheſied? and by thy name caſt out deuilles? and by thy name done many greate workes?*		
23. *And then will I profeſſe to them, I neuer knewe you, departe from me, yee that worke iniquitie.*		

21. *Not euery one that ſayeth.* Chriſte ſtretcheth his ſpeach further. Neyther ſpake hee onely of falſe Prophetes, which breake in amongſt the flocke, to ſteale and to deuoure: but of hirelinges, which vnder the countenaunce of ſhepheardes doe deceitfully thruſte in themſelues, and yet haue

haue no affection of godlines. And although this doctrine comprehendeth all hypocrites what degree or place ſoeuer they are in: yet he doth properly touch falſe teachers which ſeeme to excell aboue others. Neyther doth he direct his ſpeach to them alone, that he might waken them out of their ſecuritie, wherein they lie as drunken men, but hee alſo admoniſheth the faithfull, that they giue not to ſuch diſguiſed people, more then is meete. In ſumme, hee foretelleth that aſſoone as the doctrine of the Goſpell ſhall begin to bring foorth fruite, ſo that it ſhall haue many diſciples, there ſhall be many not onely of the common ſort which ſhall falſly and hypocritically giue their name to the Goſpell, but alſo amongſt the paſtours, there ſhall bee the ſame falſhoode, ſo that they ſhall denie in deedes and life that which they profeſſe with mouth, Therefore who ſoeuer deſireth to be accounted amongſt his diſciples, he muſt doe his diligence that he may ſincerely and from his heart addict himſelfe to meditate newneſſe of life. In Luke there is a generall reproofe, *But why call ye me maiſter, maiſter.* But becauſe this corruption doth for the moſt part ſpring from diſſembling teachers. and doth the more eaſily ſpread from them to the whole body: therefore in Mathew Chriſt doth namely inueigh againſt them. To doe the will of the father, doth not onely ſignifie philoſophically to frame their life and maners to a rule of vertues, but alſo to beleeue in Chriſt, as it is ſayd in Iohn 6 40. Therefore in theſe wordes faith is not excluded, but is eſtabliſhed as the ſpring from whence the reſt doe flow.

22. *Many ſhall ſay vnto mee.* Chriſt citeth againe the hypocrites before his iudgement ſeate, as we ſayd euen now out of Luke: for ſo long as they occupie a place in the Church, they doe partly flatter themſelues, and alſo they do partly deceiue others. Therefore he ſayth that there ſhall be a day wherein he will purge his floore, and the weedes and chaffe ſhalbe ſeperate from the pure wheat To propheſie in Chriſtes name, is by his authoritie, and as it were by his gouernement to execute the office of teaching. For prophecie in my iudgement is taken in this place generally, as in 1. Corinthians 14. hee might haue ſimply vſed the worde of preaching: but purpoſely hee vſed that which was of greater eſtimation, that he might the better declare that the outward profeſsion is nothing worth, how excellently ſoeuer men do account of it. So to work miracles in the name of Chriſt, is nothing els then to do miracles by his power, ayd, gouernement and leading. For although the name of works is ſometime reſtrained to one ſorte or kinde of miracles, yet in this place and in many others, hee noteth all miracles.

23. *I will profeſſe to them.* By this ſpeach Chriſt ſeemeth to allude to the vaine boaſting wherein hypocrites doe now at this day vaunt themſelues, as if hee ſhould haue ſayd, while they confeſſed me with their tongue, they thought that they had diſcharged their dutie well: and now a holow confeſsion of my name with their tongue is heard. But I in like ſorte confeſſe againſt them, that what ſoeuer they profeſſe, is vaine and lying.

But what meaneth this confeſsion of Chriſt, that he neuer accounted them amongſt the number of his diſciples: no not euen when they gloried that they were the pillers of the Church?

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Therefore hee commaundeth them to ceaſe, which vnder a deceitfull title haue for a time ſtolne an vniuſt poſſeſsion to their houſe. It ſeemeth that Paule tooke out this ſermon of Chriſt that which he ſayth. 2. Tim. 2. 19. The Lord knoweth who are his, let euery one that calleth on the name of the Lord depart from iniquitie. For the firſt clauſe tendeth to this purpoſe, that the weak ſhould not faint nor be troubled at the falling away of ſome, whoſe name was greate and famous. For he ſayth that they were neuer knowne of the Lorde, though they dazeled the eyes of menne with a vaine ſhewe. Then hee exhorteth all them which woulde bee accounted amongſt the Diſciples of Chriſt, that they ſhould ſpeedely withdraw themſelues from iniquitie, leaſt that Chriſt do driue them away out of his ſight, when he ſhall ſeperate the lambes from the goates.

Mathew. 7	Marke	Luke. 6.
24. *Who ſoeuer then heareth of me theſe wordes, and doth the ſame, I will liken him to a wiſe manne which hath built his houſe on a rocke.*		47 *Who ſoeuer commeth to me, and heareth my wordes, and doth the ſame, I wil ſhew you to whom he is like.*
25. *And the raine fell, and the flouds came, and the windes blew, and beat vpon that houſe, and it fell not, for it was grounded on a rocke.*		48. *He is like a man which built a houſe, & digged deep and laid the foundation on a rocke, and when the waters aroſe, the floud beate vppon that houſe, and coulde not ſhake it for it was grounded vpon a rocke.*
26. *But who ſoeuer heareth theſe my wordes, and doth them not, ſhall be likened to a fooliſh manne which hath builded his houſe vpon the ſand.*		49. *But hee that heareth and doeth not, is like a man that built a houſe vppon the earth, without foundation, againſt which the floud did beate and it fell by and by, and the fall of that houſe was great.*
27. *And the raine fell, and the floudes came, and the winds blew, and beate vpon that houſe, and it fell, and the fall thereof was great.*		
28. *And it came to paſſe when Ieſus had ended theſe words, the people were aſtonied at his doctrine.*		
29. *For he taught them as one hauing authoritie, and not as the Scribes.*		

24. *Whoſoeuer then.* Becauſe for the moſt part it is hard to diſcerne the true profeſſors of the goſpell from the counterfeite, Chriſt by an apt ſimilitude ſheweth wherein they differ moſt. For he propoſeth two houſes, whereof the one was built without a foundation, and the other had a good foundation. For when ther was to the ſhew the ſame outward appearance in them both, the firſt being beaten with wind and ſtormes, or ſhaken with floudes, doth preſently fall, but the latter ſhall ſtand faſt vpon his ſure foundation againſt all violence. Chriſt therefore compareth the vaine and windie profeſsion of the Goſpell, to a beautifull, but no ſound building, which though it were ſet vp to the ſhewe, yet it was readie to fall at euery moment, becauſe it lacked a foundation. Therefore Paul commandeth vs to be well & throughly grounded in Chriſt, and to haue deepe

deepe rootes least we be caried away at euery blast. In summe, this is the purpose, true godlines cannot be discerned from counterfeite holines, vntill an examination and triall doe come: for temptations wherewith we are tried, are like to floudes and stormes, which doe easily beate downe vnstable mindes, whose lightnes is not perceiued in a calme and quiet time. *Heareth these wordes.* The relatiue *These*, doth not note one kinde of doctrine, but the whole summe of doctrine. For the Gospell, except it be deepely fixed in our minds (he sayth) is like vnto a wall which is built high, and is strengthened with no foundation. Therefore it is as much as if he should haue sayd, that is in deede the true faith which taketh deepe rootes in the heart, and resteth vpon an earnest and a constant zeale as vpon a foundation, so that it yeeldeth not to temptations. But such is the vanitie of mans vnderstanding, they which dig and pearle not inwardly euen to the deniall of themselues, doe builde vpon the sande.

28. *When Iesus had ended these wordes.* I vnderstand as well that sermon which hee hadde when he descended out of the mountaine, as the rest of his doctrine which hee had now vttered to the people. Therefore the meaning is, when as he had in diuerse places giuen a taste of his doctrine to the people, they were all amased, because that a certaine new & vnwonted maiestie did draw the minds of men vnto him. What it is to teach with authoritie and otherwise then the Scribes were accustomed, I haue before declared.

Mathew 8.

1. *Now when he was come downe from the mountaine, great multitudes followed him.*
2. *And lo there came a Leper, and worshipped him, saying: maister: If thou wilt, thou canst make me cleane.*
3. *And Iesus putting forth his hand touched him, saying: I will, be thou cleane: and immediately his Leprosie was cleansed.*
4. *Then Iesus sayde vnto him: See thou tel no man, but goe and shew thy selfe to the priest, and offer the gift which Moses commanded, for a witnes to them.*

Marke 1.

40. *And there came a Leper to him, beseeching him, & kneeled downe vnto him, & said vnto him: If thou wilt, thou canst make me cleane.*
41. *And Iesus had compassion, and put forth his hand, & touched him, & said to him, I wil: be thou clean.*
42. *And assoone as he had spoken, immediately the Leprosie departed from him, and he was made cleane.*
43. *And after he had giuen him a straight commaundement, hee sent him away forthwith.*
44. *And said vnto him, see thou say nothing to any man, but get thee hence, & shew thy selfe to the priest and offer for thy cleansing those thinges which Moses commaunded, for a testimoniall vnto them.*
45. *And by and by hee arose, and tooke vp his bed, and went foorth before them all, in so much that they were all amased, and glorified God, saying: wee neuer saw such a thing.*

Luke. 5.

12. *Now it came to passe as he was in a certain city behold there was a man full of Leprosie, & when he saw Iesus, he fel on his face, & besought him saying, Lord: if thou wilt thou canst make me cleane.* 13. *So he stretched forth his hand, & touched him saying, I will: be thou clean. & immediately the leprosie departed frō hī*
14. *And hee cōmanded him that he should tel it no man: but go, saith he, & shew thy self to the priest, & offer for thy clensing, as Moses hath cōmanded for a witnes vnto thē.* 15. *But so much more went ther a fame abroad of him: and great multitudes came together to hear & to be healed of him of their infirmities.* 16. *But he kept hī self apart in the wildernes & praied.*

1. *When hee was come downe from the mountaine.* Now Mathew returneth to the hiſtorie. He ſayd before that Chriſt aſcended into the mountaine: Then he gathered as into one heape many poynts of the doctrine of Chriſt. and now he addeth, that when as he preached in the mounte, hee healed a certaine Leper. Marke and Luke doe report the ſame hyſtorie, though they doe not ſet downe the time. Alſo the Godhead of Chriſt was ſhewed in the ſame, in ſo much as with his onely word, and touching with his hand, hee preſently cured the man of his leproſie. But though this leproſie had bin an other kinde of diſeaſe, then that which is called *elephantiaſis*: yet it appeareth plainly that it was hard to be cured. And if it had continued any long time, it was a rare example to haue any man healed of the ſame. But if wee grant that Phiſitions coulde by the knowledg of their Arte haue holpe the ſame, yet it appeared in this miracle, that ther was no help of man in it.

2. *Hee came and worſhipped.* What the Verbe doeth ſignifie, which they tranſlate *to worſhip*, may eaſily be gathered out of this place. For the other two Euangeliſtes do helpe vs well in the interpretation of it: of which Marke ſaith hee kneeled downe, and Luke ſayth he fell vpon his face. Therefore in his geſture, that is in his kneeling, the Leper ſhewed a ſigne of reuerence. And we know that the Iewes did commonly vſe worſhipping, as the people of the Eaſt are much bent to ſuch ceremonies. Wherefore many thinke that this Leper thought not to worſhip Chriſt with anie diuine worſhip, but onely to ſalute him honorably as ſome excellēt prophet of the Lord. But I do not diſpute with what affection he worſhipped Chriſt: but what he attributed to him I ſee, that is, that hee could make him cleane if hee would. By which words he witneſſeth that he acknowledged a diuine power in Chriſt. And when Chriſt anſwereth that he will, he ſheweth that he hath more attributed to him by man, then is proper to man. For it is neceſſary that hee ſhould bee of great power, that ſhould reſtore men to health: for whether the Leper beleeued Chriſt to bee the Sonne of God, or that he had this power giuen him as Moſes and the Prophets: Yet he doubteth not but that he hath in his hand and power the gift of healing. And that he ſpeaketh vnder condition: If thou wilt thou canſt, is not contrary to that aſſurance of faith, which God requireth in our prayers: neither ought men to hope after more then God promiſeth. And the Leper was not aſſured either by Oracle or by any promiſe of God, what Chriſt would doe to him, therefore he ſhould haue done raſhly if hee had paſſed beyond theſe boundes: for where as we reade that ſome did ſometimes pray ſimply, it is to be vnderſtood that they had ſome ſingular motions, which cannot be holden as a rule. Yet I know not whether one ſpeaking properly, may ſay that the Leper conceiued this as a prayer: For hee onely ſayth that he is ſo perſwaded of the power of Chriſt, ſo that he doubteth not but that he could heale his Leproſie. Then he offreth himſelfe to be healed by him, being yet vncertaine of the ſucceſſe: becauſe the will of Chriſt was not as yet knowne vnto him.

3. *Putting foorth his hande he touched him.* The touching of a Leper in the time of the Lawe was contagious: but becauſe there was that puritie in Chriſte, which ſwalloweth vppe all vncleanneſſe and pollutions, he doth neyther defile himſelfe by touching the Leper, neyther doth he tranſgreſſe the

the lawe. Hee taking vppon him our fleshe, doeth not onely vouchsafe vs the touchinge of his hande, but tooke vppon him one, and the same body with vs, that wee might bee flesh of his flesh: Neyther doth he onely reach his arme to vs, but descended from heauen euen to the very helles: yet notwithstanding, hee was not any thing blotted thereby, but remayning perfect, hee tooke away all our filthinesse, and hath washed vs with his holinesse. But when with his word alone, he was able to heale a Leper, he also touched him with his hand, to witnesse his mercifull affection, and no maruell, seeing that he would take vppon him our fleshe, that hee might purge vs from all our sins, wherefore reaching out of his hand, was a signe & a token of his great fauour & goodnes. And certainly, that which wee doe carelesly passe by through our cold reading, cannot bee well considered without great wonder, that the Sonne of God was so far from abhorring to speake with the Leaper, that hee reached out his hand also to touch his vncleanesse.

4. *Iesus sayde vnto him,* Some, that they might excuse the Leaper, doe not thinke that hee was earnestly forbidden by Christe, that hee shoulde not publishe the myracle, but that it was rather vsed to pricke him forwarde: yet others are of a better iudgement which thinke that the cause of his forbidding was, for that the time appoynted was not yet come. I grant that this myracle ought not to haue beene suppressed: but there was some certaine reason why the Lord would not haue his fame spread so soone, or at the least not vttered by the Leaper, therefore I iudge that the Leper by his preposterous zeale was so farre from deseruing any prayse, that he was rather to bee condemned because hee did not obey the commaundement. If hee woulde haue beene thankfull to him that healed him, hee coulde not otherwise haue done it better then by obedience, which with God is preferred before all sacrifices, 1. Sam. 15. 22. and it is the beginning and chiefe of all lawfull worshippe.

Therefore by this example wee are taught, that they doe wickedly, which maintaine an vnaduised zeale: for the more they apply themselues in the seruice of God, the more they increase the nũber of rebelles against his cõmandement

Shewe thy selfe to the Priest. Because the Ceremonies of the lawe were not as yet abrogated, Christ woulde not that they shoulde bee contemned or pretermitted. Nowe God in his lawe hadde commaunded (as it is reported in the fourteenth Chapter of Leuiticus, and the seconde verse,) that if any man was clensed from his Leprosie, that hee shoulde offer himselfe to the Priest, with a sacrifice of thankesgiuinge. And the ende was, that the Priest by his iudgement shoulde approoue the benefite of GOD, and also that hee that was healed, shoulde shewe some testimonie of his thankefulnesse. Christe therefore sending the Leper to the Priest, doeth declare that hee hadde no other purpose, but that he might sette foorth the glory of God. For the shewing is referred to a triall, and the gift was a token of thankes giuing. His will was that the Priestes shoulde iudge, that the grace of God might bee the more euident and vndoubted: and that the Leper shoulde acknowleege that hee was healed of God. Yet (as I sayde euen nowe) hee commaundeth to keepe the rites prescribed in the lawe vnto the time of the abrogation.

The Papiſtes are without all reaſon, in that out of this place they gather a lawe of their confeſſion . Allegorically they call ſinne a leproſie : and the ſacrificers which the Pope conſecrateth, to bee the iudges of the ſpirituall leproſie. But if wee ſhoulde graunt that this power was giuen to the Prieſtes in the lawe, that the people might knowe that all their cleaneſſe and iudgement of the ſame did depende vppon the Prieſthoode : Yet the Popiſh ſacrificers did wickedly, to take that vnto themſelues . For what honour ſoeuer was giuen to the Prieſtes of the lawe, the ſame doeth Chriſte nowe challenge to himſelfe alone. Therefore hee onely knoweth and iudgeth of the ſpirituall leproſie, and hee is onely worthy to whom they that are cleanſed, ſhould offer the gift of their purgation. And therefore vnder the lawe was their cleanſing ſealed by the offering of a ſacrifice, becauſe that men are not otherwiſe cleanſed then by the ſhedding of bloud. Therefore to giue that right to any other, which God hath aſſigned to his owne ſonne, is moſt haynous ſacriledge. And that Chriſte commaunded the miniſters of the Goſpell to declare vnto ſinners that they are made cleane, which the Papiſtes do imagine to appertaine to their fained iuriſdiction , is not to bee wreſted that they might diſcerne of the leproſie.

MARKE. 44. *For a witneſſe vnto them.* Some doe take a teſtimony for a law or ſtatute, as it is ſaid in the hundreth two & twenty Pſalme, & the fourth verſe. God gaue this as a teſtimony to Iſraell. Yet this ſeemeth to mee to bee colde : for I doubt not but that the pronowne *Them*, hath relation to the prieſts. Therefore in my iudgement Chriſt had reſpect to the circumſtance of this preſent matter . becauſe that in this myracle there ſhoulde bee moſt euident proofe to conuince them for their vnthankfulneſſe. Neither is that any let that Chriſt commanded the Leper to holde his peace: for his wil was not that the remembraunce of this myracle ſhould be buried for euer. Therefore, when as by the commandement of Chriſt the Leper came into the prieſtes ſight: it was to witneſſe vnto them that were inexcuſable, if they woulde not embrace Chriſt for a miniſter of God, and alſo all occaſion of ſpeaking euill was taken away, when as Chriſt did not omitte any poynt of the law.

In ſumme, if they had not beene incurable, they might haue beene brought to Chriſte, but this ſo ſolemne a witneſſe of God was effectuall enough for the condemning of the vnbeleeuers.

45. *So that Ieſus coulde no more.* Heereby wee gather why Chriſte woulde not that this myracle ſhoulde ſo ſoone haue beene vttered, that hee might by that meanes haue the more liberty to teach, not that the enemies roſe vppe againſt him which ſought to ſtoppe his mouth : But becauſe the importunity of the people was ſo great in deſiring myracles, that hee hadde no time for doctrine : and his will was to haue all menne more bent to the worde then to ſignes.

Therefore Luke ſayeth that hee dwelled in the deſartes . For hee auoyded the ſorte of menne, becauſe hee ſaw hee coulde not ſatisfie the deſires of the people, except hee ſhoulde ouerwhelme his doctrine with abouadance of ſignes.

Matthew

Mathew. 8

5. *When Iesus was entred into Capernaum, ther came vnto him a Centurion beseeching him.*

6. *And said, maister, my seruant lieth sicke at home of the palsie, and is grieuously pained.*

7. *And Iesus sayd vnto him, I will come and heale him.*

8. *But the Centurion answered saying: Maister, I am not worthy that thou shouldest come vnder my roofe: but speak the word only, and my seruant shalbe healed*

9. *For I am a man also vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Go: & he goeth, and to another, come, and he commeth, & to my seruant, do this, & he doth it*

10. *When Iesus heard that, hee marualled and said to them that followed him: Verely I say vnto you, I haue not founde so great faith euen in Israell.*

11. *But I say vnto you that many shall come from the East and West, and shall sit downe with Abraham and Isaac, and Iacob in the kingdome of heauen.*

12. *And the children of the kingdome shall be cast out into vtter darkenes: there shall be weeping and gnashing of teeth.*

13. *Then Iesus said vnto the Centurion: Goe thy way, & as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.*

Marke

Luke. 7.

1. *When he had ended all his sayings, in the audience of the people, hee entred into Capernaum.*

2. *And a certaine Centurions seruant was sicke, and readie to die, which was deare vnto him.*

3. *And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that hee woulde come and heale his seruant.*

4. *So they came to Iesus, and besought him instantly: saying, that he was worthy that he should doe that for him.*

5. *For he loueth, sayd they, our nation, and hath built vs a Synagogue.*

6. *Then Iesus went with them: but when he was now not far frō the house, the Centurion sent freiads to him, saying to him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roufe.*

7. *Wherefore I thought not my selfe woorthy to come vnto thee: but say the word, and my seruant shall be whole.*

8. *For I likewise am a man set vnder authoritie, and haue vnder me souldiours, and I say vnto one: Go, and he goeth, & to another, Come, and he cōmeth and to my seruant, Doe this, and hee doth it.*

9. *When Iesus heard these thinges, hee marualled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great fayth: no not in Israell.*

10. *And when they that were sent, turned back to the house, they found the seruant that was sicke, whole.*

5. *When Iesus was entred.* They which think that Mat. & Luke do set down two diuers hystories, do striue about a matter of nothing. This only diuersitie is in the words. That Mathew sayth that a Centurion came to Christ. But Luke saith that he sent certain of the Iewes which should speake vnto him in his name. But Mathew doth not without cause attribute that vnto him, which was done at his requeſt and in his name. But the two Euangelists do so agree in all circumstāces that it were folly to imagine two miracles of one. Also I doubt not but the

companie of ſouldiours, which the Centurion guided, had their ſtanding in the Citie of Capernaum, as they were wont to diſtribute legions for the defence of the cities. When he perceiued the maners of the people to be very wicked and corrupt: (for we know that Capernaum being a citie neare to the ſea ſide, was filled with moe ſuperſtitions then others,) yet that hindered not but that the countrie ſuperſtitions being condemned, he might haue a taſt of true & ſincere godlines: for he could not build a ſynagogue for the Iewes without ſome enuie and danger, neyther could he loue that nation, but becauſe that he embraced the worſhip of God alone. Therefore before that Chriſt healed his ſeruant, he himſelfe was healed of the Lorde. And that was wonderfull, that a warriour which had paſſed the ſeas with a band of ſouldiours, that hee might accuſtome the Iewes to beare the yoke of the Romanes tyrannie, ſhould willingly ſubmit himſelfe and yeelde obedience to the God of Iſraell. That Luke ſayth that this ſeruant was deare vnto him: he by this meanes preuenteth a doubt which might come into the readers minds. For wee know that the maiſters had not the ſeruants in ſuch eſtimation, except they were ſuch as through ſingular induſtrie, faith, or ſome other vertue, had obtayned their fauour. Luke therefore declareth that he was no common or vile bondman, but a faithfull ſeruant endued with rare giftes, which was in great fauour with his maiſter: for this cauſe hee had ſo great a care of his life, and did ſo diligently commend him. But it appeareth by both the Euangeliſts, that it was a ſodain palſie which at the firſt did put him in deſpaire of his life, for the ſlow palſies are without torments. And Mathew ſayth that the young man was greiuouſly vexed. And Luke ſayth he was neare vnto death. ſo both ſayings preuayle to ſet forth the glory of the miracle, either the ſorrow and paine, or the great daunger, ſo that I dare ſay the leſſe, for the certaintie of the maner of the diſeaſe.

LVKE. 5. *For hee loueth our nation.* It is not to bee doubted but that the Iewes commẽd him for his godlines. For he could not for any other cauſe loue ſo deteſted a nation, then for loue of the lawe and worſhipe of God. And by building of a Synagogue, he did euidently declare that he fauoured the doctrine of the lawe. Wherefore they ſay, and not without a cauſe, that he was worthie to haue Chriſt ſhew himſelfe bountiful to him, as to a godly worſhipper of God Yet it is to be wondered at, that by their entreatie they ſhoulde obtayne the fauour of God for a Gentile, which they themſelues contemptuouſly refuſed. For if Chirſt be a miniſter and a diſpenſer of the giftes of God for them, why doe not they enioy that grace themſelues, beefore they get it for ſtrangers. But ſuch ſecuritie doth alwayes raigne amongſt hypocrites, that they thinke to make God after a ſorte obedient vnto them, as if it were in their power to make the grace of God ſubiect to their power and will. Then being filled therewith, or rather becauſe they doe not vouchſafe to taſte thereof at all, they reſigne it vnto others as a thing ſuperfluous.

MATHEW. 8. *I am not woorthy that hee ſhoulde come vnder my roufe.* Becauſe Mathewe is ſhorter, hee bringeth the man ſpeaking thus himſelfe. But Luke expreſsing it more fully, ſayeth that hee gaue this in commaundement to his friendes, but the meaning of both is all one. But there are two prin-

cipall poyntes of this ſentence . The Centurion ſparing Chriſte , for honour ſake, requireth that Chriſte ſhoulde not weary himſelfe, becauſe he accounteth himſelfe vnworthy of his comming . Then he attributeth ſo great power to him, that hee beleueth that by his onely will and worde, hee canne reſtore his ſeruaunt to life. A wonderfull humilitie : that hee ſhoulde extoll a man of a ſeruile and a captiue nation ſo much aboue himſelfe. And it may bee that being accuſtomed to the pride of the Iewes, through his owne modeſtie he did not take in ill parte to bee accounted a prophane manne, and ſo was a frayde to iniurie the Prophete of God, if hee ſhould be compelled to come to a man that was a Gentile and vncleane. Whatſoeuer the matter is, it is certaine that hee ſpeaketh from his heart, and that hee eſteemeth ſo reuerently of Chriſte, that hee dareth not call him to him. Nay, as it followeth in the texte in Luke, he accounteth himſelfe as vnworthy his ſpeache. Yet it may bee demaunded by what reaſon hee was perſwaded ſo highly to extoll Chriſte : and that which preſently followeth, encreaſeth the doubt the more. *Onely ſpeake the worde and the childe ſhall bee healed.* For if he had not knowne Chriſte to be the ſonne of God, it had beene ſuperſtition to haue giuen the glory of God to a man.

But it is ſcarce credible that hee coulde bee rightly inſtructed in the Godhead of Chriſte, which as yet was vnknowne almoſt to all. Alſo Chriſte imputeth not, nor chargeth his woordes with ignoraunce, but declareth that they proceede of fayth. And this reaſon enforced many interpreters to thinke that the Centurion celebrateth Chriſte as the true and onely God. But I thinke, that when the godly manne was fully aſſured of the diuine woorkes of Chriſt, hee ſimply apprehended the power of God in him . And without doubt hee hadde alſo hearde ſomewhat of the promiſed Redeemer . Therefore though hee vnderſtoode not Chriſte to bee God manifeſted in the fleſhe : yet hee was ſo perſwaded, that the power of GOD was ſhewed in him, and that ſuch a gift was giuen him, that in his myracles hee ſhewed the preſence of God. So hee doeth not ſuperſtitiouſly aſcribe that vnto man, which was proper to God : but conſidering what was committed of God to Chriſt, he beleeued that by his word alone, he could heale his ſeruant.

If any obiect, that there is nothing more proper to God, then to do by his wooorde what hee pleaſeth, and that this mighty power cannot without ſacriledge bee giuen to a mortall manne : that againe is eaſily anſwered. Although the Centurion did not ſo ſubtilly diſtinguiſh, yet hee did not attribute this power to the woorde of a mortall manne, but of God , whoſe miniſter he was certainely perſwaded Chriſte was. This hee doubted not off. Therefore when as Chriſte hadde the power of healing, hee ackowledging it to be a heauenly power, doeth not tie it to his bodily preſence, but is ſatisfied with his woorde, from whence he beleeueth that ſuch power proceedeth.

The ſimilitude whiche the Centurion vſeth , is not taken of the like, as they ſay : but compareth the leſſe with the greater . For hee accounteth more of the Diuine power, which hee declareth to be in Chriſte, then of the power which hee himſelfe hadde ouer his ſeruauntes and ſouldiours.

10. *Iesus marueiled.* Although it cannot befall to God to marualle, because that it ariseth of thinges that are newe and vnlooked for: yet may it befall to Christe, as hee hadde with our flesh taken vpon him mannes affections. Now that which Christ sayeth, *that he found not so great fayth euen in Israell*, was spoken in a certaine respecte, and not simply: for if we consider all the poyntes of fayth, the fayth of Mary did herein at the least excell, that she beleeued that shee was with childe by the holy Ghost, and that she shoulde beare the onely begotten sonne of God. Then, that she acknowledged her sonne borne of her wombe, to be her creatour, and the maker and only redeemer of all the world. But Christ commended the fayth of this heathen menne before the fayth of all the Iewes for two especiall causes: Namely, that of so little and small a taste of doctrine, he brought forth so great fruite, and that so sodainly: for this was not common, so highly to extoll the power of God, which only beganne to shine as certaine sparkes, in Christe. Then, whereas the Iewes were bent to outward signes more then was meete, this heathen man requireth no visible signe: but sayth that the onely word shoulde satisfie him. Christe was a comming to him, not that he needed, but that he might proue this fayth of his. Wherefore for this cause especially he commendeth this fayth, because he rested vppon his word onely. What would euen one of the Apostles haue done? Come Lord, see and touche. This manne desireth neither his corporall comming nor his touching: but beleeueth that there is so great power included in the word, that thereby he doth certainely looke for the health of his seruant. And hee giueth this honour not to the word of a man, but to the worde of God, which sheweth that Christ is not a priuate manne, but a Prophet sent from God. And hereby may a generall rule be gathered, although God woulde that our saluation shoulde bee wrought in the flesh of Christe, and doeth daily seale the same by his Sacramentes, yet the certaintie of the same is to be fetched out of the word. For except this authoritie be giuen to the worde, that we beleeue that so soone as God speaketh by his ministers, our sinnes are forgiuen vs, and wee restored to life, all the hope of our saluation falleth away.

11. *Many shall come from the East.* As in the person of the seruant, Christ gaue a taste, and as it were the first fruites of his grace to the Gentiles: so hee teacheth that his maister was a token of the calling of the Gentiles which was to come, and of spreading the fayth throughout all the world. For he teacheth that they shoulde come, not only out of the next borders, but from the furthest coastes of the worlde. And though this was witnessed by many prophesies of the Prophetes, yet at the first this seemed to bee absurde and incredible to the Iewes, which imagined that God was bound to the flocke of Abraham. Wherefore this cannot be hearde without admiration, that those which were then straungers, shoulde bee of the houshoulde and heires of the kingdome of God. And not onely so, but the couenaunt of saluation shoulde presently be published, that all the world might be gathered into one body of the Churche, while the Gentiles which shoulde come to the fayth, shoulde, as hee sayeth, bee made partakers of the saluation with Abraham, Isaac and Iacob. Hereby wee doe assuredly gather that the same saluation which is giuen vnto vs through Christe, was in times past promised also to the Fathers: for

For otherwise inheritaunce could not be common, except the fayth were one, which is the meanes to obtaine the same.

In the worde *sitting downe* there is an allusion to tables. Yet because we know that the heauenly life needeth not meate and drinke, the speach signifieth as much as if it had beene sayd, they shall enioy the same life.

12. *But the children of the kingdome.* Why calleth hee them the children of the kingdome, which were nothing lesse then the children of Abraham? For certainely it is not meete that they should bee accounted in the flocke of God, which are straungers from the fayth. I answere, although they were not rightly of the Church of God: yet because they did occupie a place in the Churche, he graunteth them this title. Then it is to be noted, that the couenaunt of God was of such force, that so long as it continued in the stocke of Abraham, the inheritance of the heauenly kingdome shoulde properly belong to them. At the last, in respecte of God himselfe, they were then as yet holy braunches of a holy roote: and the forsaking which followed, sheweth sufficiently that they were then retained in the houshold of God. Secondly, it is to be noted, that Christ speaketh not of perticuler menne, but of the whole nation. And this was much harder then the calling of the Gentiles. For it was somewhat tollerable that the Gentiles shoulde bee grafted by free adoption into the body of Abraham with his posterity: but that the Iewes themselues shoulde be thrust out, that the Gentiles might succeede into their empty roumth, that was accounted wonderfull. Yet Christ sayth, that both these thinges should come to passe, that God woulde admitte straungers into the bosome of Abraham, and that he woulde driue out the children. In *outward darkenesse*, there is a secret Antithesis For God declareth that out of his kingdome, which is the kingdome of light, there raigneth nothing but darkenes. And the scripture doth metaphorically by darkenesse signifie a horrible griefe, which cannot be expressed by words, nor in this life can be comprehended in any sense.

13. *Goe, and as thou beleeueste.* Hereby it appeareth howe louingly Christ powreth foorth his grace, where hee obtayneth a vessell of fayth opened. For although hee speaketh of the Centurion in these woordes: yet it is not to bee doubted, but that by him hee calleth vs all to hope well. But wee are hereby also taught, why God for the most parte dealeth more sleightly towardes vs: for our vnbeliefe restrayneth his liberality. Therefore if by fayth wee open a passage for him, he will heare our requestes and prayers.

Matth.	Marke.	Luke. 7
		11. *And it came to passe the day after that he went into a citty called Naim, and many of his disciples went with him, and a great multitude.*
		12. *Nowe, when he came neere to the gate of the citty: behold, there was a dead man caryed out, who was the onely sonne of his mother, which was a widow, and much people of the citty was with her.*
		13. *And when the Lorde saw her, hee hadde com-*

compaſſion on her, and ſayde vnto her, weepe not.

14. And hee went and touched the coffin, and they that bare him ſtood ſtill, and he ſayd, young man I ſay vnto thee, ariſe.

15. And hee that was dead, ſate vppe, and began to ſpeake, and hee deliuered him to his mother.

16. Then there came a feare on them all, and they glorified GOD, ſayinge, a greate Prophet is raiſed vppe amonge vs, and GOD hath viſited his people.

17. And this rumor of him went forth throughout all Iudea, and throughout all the region round about.

11. *And it came to paſſe.* When as in all the myracles of Chriſt, that analogie is to be holden, which Matthew teacheth, let vs know that this young manne, which Chriſt rayſed from death, is a token of the ſpirituall life, which Chriſt reſtoreth to vs. The name of the citty maketh for the certainty of the hiſtory. To the ſame purpoſe alſo appertaineth that which Luke ſayth: that a great company followed them both: for both Chriſt had many companions with him, & many for dutie ſake, were preſent with the woman, to perfourme the buriall. Therefore the reſurrection of the young man was ſeene of ſo many witneſſes, that the myracle might not be doubted of. Hyther alſo apperteineth the famouſneſſe of the place: for wee know that the aſſemblies were in the gates. And that the dead was carried out of the citty, was according to the old maner of all nations. Alſo Hierome writeth that the citty of Naim ſtood in his time, and it was ſituated two myles beneath the mount Tabor towardes the South.

12. *The onely begotten ſonne of his mother.* This reaſon perſwaded Chriſt to rayſe the young manne: for hee ſeeing a widdowe depryued of her onely ſonne, tooke pitty vppon her. Neyther did he deferre his fauour, vntill ſome ſhoulde require it, as hee did in other places: but hee preuenteth the prayers of all, and reſtoreth the young manne to his mother, which looked for no ſuch thing. Wherein wee haue a notable ſpectacle of his free mercy, while that hee quicken vs, and rayſe vs vppe from death. It may be, that by touching the coffin, his minde was to ſhew how little he feared death, and the graue, that hee might giue vs life. And certeinely hee doeth not onely vouchſafe to touch vs with his hande, that hee might giue life to the dead: but that hee might carry vs in to heauen, he himſelfe deſcended into the graue.

Young man, I ſay to thee. By this phraſe Chriſte declareth how truly Paule teacheth, Rom. 4.17 God calleth thoſe things which are not, as if they were. He calleth the dead man, & maketh him to heare him, that death it ſelfe might ſodēly be chaunged into life. And herein wee haue firſt a notable token of the reſurrectiō to come, euen as he cōmandeth, Ezechiel 37.4. to cōmand the dry bones to heare the word of God. Thē we are alſo taught, how Chriſt doth quicken vs, ſpiritually, through fayth: namely, while hee addeth his ſecrete power to his woorde, ſo that it peirceth euen to the dead ſoules; euen as he ſayth, Iohn 5.25

The

The houre commeth, when the dead ſhal heare the voyce of the ſonne of God: and they which heare it, ſhall liue.

16. *There came a feare on them all.* It is neceſſary that the feeling of the preſence of God ſhould bring a feare with it. But this difference there is between the feare of vnbeleeuers and the godly: the vnbeleeuers are eyther aſtonied through feare, or being afraid, they fome againſt God. But the godly and the religious being touched with a reuerence, doe willingly humble themſelues. Therefore this feare is taken in good part: becauſe that they yeelding honour to the power of God, which they behold, they doe not onely reuerence God: but alſo giue thankes to him. That they doe ſay, that God viſiteth his people, I vnderſtand it not of euery viſitation, but ſuch as ſhould wholy reſtore thē. The Iewes were not onely fallen, but they lay in a miſerable and a vile ſlauerie, as if God had not looked vpon them. This onely hope remayned that GOD had promiſed himſelfe to bee their redeemer, after they were afflicted with extreame miſeries. Therefore I thinke that by this miracle they were warned to hope for their reſtitution at hand. They are onely deceiued in the maner of the viſitation. For though they acknowledge and commend the wonderfull grace of God in him, that a great Prophet was riſen: yet this title is farre inferiour to the dignitie and glory of the promiſed Meſsias. Whereby it appeareth that the fayth of that people was then very confuſed, and ouervvhelmed with manie cloudes of fanſics.

Mathew. 8.	Marke.	Luke. 9.
19. *Then came there a certain Scribe, and ſayd vnto him Maiſter, I will follow thee, whither ſoeuer thou goeſt.*		57. *And it came to paſſe, that as they went in the way, a certaine man ſayd vnto him, I will follow thee Lord, whither ſoeuer thou goeſt.*
20. *But Ieſus ſaid vnto him the Foxes haue holes, and the birdes of the ayre haue neaſtes: but the ſonne of man hath not whereon to reſt his head.*		58. *And Ieſus ſaide vnto him, the foxes haue holes, and the birdes of the heauen haue neaſtes: but the ſonne of man hath not whereon to lay his head.*
21. *And another of his diſciples ſayd vnto him, Maiſter, ſuffer me to goe firſt to bury my father.*		59. *But he ſayd to another, follow me, and the ſame ſayd, Lord, ſuffer mee firſt to goe bury father.*
22. *But Ieſus ſayde vnto him, follow me, and let the dead bury their dead.*		60 *And Ieſus ſayd vnto him, let the dead bury their dead: but goe thou and preach the kingdome of God,*
		61. *Then an other ſayd, I will follow thee Lord: but let me firſt goe bid them farewell, which are at my houſe.*
		62. *And Ieſus ſayd vnto him, no man that putteth his hand to the plough, and looketh back, is apt to the kingdom of God*

19. *Then came there a certaine.* Matthewe propoſeth to vs two men, but LVKE three: which, when they were all readie to giue their name

to

to Christ, yet as they were by their seuerall vices hindered from a right course, so accordingly they receiued diuerse answeres. Yet at the first it might seeme absurde, that Christ should turne away, and not receiue him into his company, which offered presently and without delay to follow him: and retayneth the other with him, which was more slowe and not so readie, but asked a time of respite. But he had good reason for both. Whereof proceedeth such readines of the Scribe, that he should so readily prepare himselfe to warre vpon Christe: but because he did not account how hard and straight the condition was of his followers? It is to be noted that the Scribe, which was accustomed to a quiet & a profitable life, and had beene in honour, could not haue borne the reproches, pouertie, persecutions, and the crosse. This man would follow Christ: but he dreameth of a soft and pleasant way, and of lodgings filled with all good things when as Christes Disciples should walke through thornes, and should through continuall sorrowes, goe forward to the crosse. Therefore the more haste he maketh, the vnreadier he is: for hee doth euen as hee would goe to warre vnder the shadow and in dalliance, without sweating, out of the dust, and without the reach of the dartes. It is no maruaile to haue such refused by Christe: because that as they do rashly thrust in themselues, so being discouraged at the first brunt, and beeing tired at the first skirmish, they take them to their feete, and doe filthily forsake their place. Consider also that this Scribe might seeke to bee with CHRIST, that hee might bee fedde at his table freely, daintily, and in yaleneſſe. Wherefore let vs vnderstande that wee are all admonished, that we should not rashly and carelesly intrude our selues to be the disciples of Christ, accounting nothing of the crosse & troubles but let vs rather consider before hand what a condition remaineth for vs. For with this instruction he entertaineth vs into his schoole, that we denying our selues should take vp our crosse.

20. *The Foxes haue holes.* The Sonne of God declareth what the condition of his life should be, whilest he was conuersant vpon the earth: and he prescribeth to all his disciples what maner of life they ought to frame themselues: yet it is maruaile, that Christ sayth, that he hath not a foote of ground, where he might lay his head, when as there were many kinde and godly men, which would haue receiued him into their house. But it is to be noted, that hee sayde this for admonition sake, least that the Scribe should looke for a large & a fatte reward, as from a rich maister, when the Lord himselfe liued by intreatie in other mens houses.

21. *That I may bury my father.* Wee haue sayde that the Scribe was refused to be a companion of Christ: because that he rashly thrust in himselfe, imagining that he should haue a profitable kind of life. But this which Christe retayneth had a contrary fault: for this imperfection, that it was hard for him to forsake his father, hindred him that he would not presently haue followed the calling of Christ. But it is to be supposed that he was an old man: because he sayth suffer me, that I may bury him. For this speach declareth that he had not much time left him. Luke declareth that he was commanded of Christ, that he should follow: For the which Mathew sayth, that it was one of his disciples. Also hee refuseth not the calling, but craueth that hee may haue libertie for a time to goe

goe to doé his dutie to his father. For his excuſe ſignifieth as much, as if hee ſhoulde ſaye, that hee were not free, vntill his father were dead. But by the anſwere of Chriſte wee vnderſtand that children muſt ſo doe their duty to their parentes, that ſo oft as God calleth other where, they not regarding the other, ſhoulde giue the chiefe place to his commaundement. s. For all duties to men ought to giue place, ſo oft as God commandeth that our dilligence be imployed vpon him.

Nowe euery manne muſt ſee what GOD requireth of them, and what the calling asketh of them, to which they are tyed: leaſt the earthly parents ſhould hinder them from yeelding the right, which is due to the chiefe & onely father of all men.

22. *Let the dead bury their dead.* Chriſt doth not in theſe words condemne the dutie of burial. For it were filthy and beaſtly to caſt out the bodies of the dead, without buriall. And wee knowe that the right of buriall was deliuered of God to men, and was vſed amongſt the Saintes, for to confirme the hope of the laſt reſurrection. His will was onely to teach, that whatſoeuer calleth vs backe, or hindereth vs from a right courſe, doeth ſauour of nothing but death. As if hee ſhoulde haue ſayde: that they alone doe liue, which apply their endeuours and all the partes of their life to obey GGD: and they which ſitte in the worlde, and doe paſſe by their dutie to God, that they might yeeld themſelues obedient to menne, are like to dead men, which in vaine and vnprofitably imploy themſelues in caring for the dead.

LV. 60. *Goe and preach.* Matthewe ſayeth onely, 'follow mee: But Luke doeth more plainely declare to what end he was called: namely, that he ſhould bee a miniſter and preacher of the Goſpell. For if hee ſhoulde haue beene left in a priuate life, there had beene no neceſſitie of leauing his father: ſo that for fauour of his father, hee fainte not from the Goſpell. But becauſe the preaching of the Goſpel ſuffered him not to ſitte at home, Chriſt for good cauſe draweth him from his father. But as the wonderfull goodneſſe of Chriſt appeareth in him, that hee would beſtow ſo honourable an office vppon a man, as yet ſo weake: ſo it is worth the labour to note, that he with flattery doth not nouriſh, but correcteth the fault, which as yet ſtoocke faſt on him.

LV. 61. *And an other ſayth.* Matthewe maketh no mention of this third man. And it appeareth that he was more tyed to the world, then at liberty, and ready to follow Chriſt He offereth himſelfe to follow Chriſt, but with an exception, when he had bid them of his houſhold farewell: that is, when he hath ſet his buſines in order at home, as they vſe, which prepare thẽſelues to go forth or depart. This is the cauſe why Chriſt doth ſo ſharpely reprooue him. For in word he profeſſeth himſelfe to be a follower of Chriſt yet he turneth his backe towardes him, vntil he had done his earthly buſineſſe. Now when Chriſt ſaith, that they are not fitte for the Kingdome of God, which looke backe, wee muſt diligently ſeeke what he meaneth hereby. They are ſayde to looke back, which being intangled with the cares of this worlde, doe ſuffer themſelues to bee lead out of the right way: and eſpecially they, which drowne themſelues in thoſe cares, which make them vnprofitable to follow Chriſt.

Matth. 9.

1. Then he entred into a ſhip, and paſſed ouer, and came into his owne cittie.
2. And lo they brought to him a man ſick of the palſie, lying on a bed, and Ieſus ſeeing their faith, ſaid to the ſick of the palſie, ſon, be of good cõfort, thy ſins are forgiuen thee
3. And behold, certain of the Scribes ſaid with themſelues, this manne blaſpheneth.
4. But when Ieſus ſaw their thoughtes, he ſaid wherfore thinke ye euill things in your heartes?
5. For whether is it eaſier to ſay, thy ſinnes are forgiuen thee, or to ſay, ariſe and walke.
6. And that yee maye knowe that the ſonne of man hath authoritie in earth, to forgiue ſins, (then ſaid he to the ſick of the palſie) ariſe, take vp thy bedde, and goe to thy houſe.
7. And he aroſe, and departed to his owne houſe,
8. So when the multitude ſawe it, they merueiled, and Glorified God, which had giuen ſuch authoritie to men.

Marke. 2.

1. After a fewe dayes he entred into Capernaũ againe, & it was noyſed that he was in the houſe.
2. And anon, many gathered together, in ſo much that the place about the dore coulde not receiue any more: & hee preached the word to them. 3. And ther came vnto hĩ, that brought one ſick of the palſie, borne of 4. men. 4. And becauſe they could not come neere vnto him for the multitude, they vncouered the roofe of the houſe where he was, & whẽ they had broken it open, they let downe the bed, wherein the ſicke of the palſie lay. 5. Now when Ieſus ſawe their faith, hee ſaid to the ſick of the palſie, ſõne thy ſins are forgiuẽ thee. 6. And there were certaine of the Scribes, ſitting there, and reaſoning in their hearts. 7. Why doth this man ſpeake ſuch blaſphemies? who can forgiue ſinnes but God onely? 8. And immediatly, wh ẽ Ieſus perceiued in his ſpirit, that thus they thought with thẽſelues he ſayd vnto thẽ, why reaſon ye theſe thinges in your hearts? 9 Whether is it eaſier to ſay to the ſicke of the palſie, thy ſins are forgiuẽ thee or to ſay, ariſe, take vp thy bed, & walke. 10 And that yee may know the ſonne of man hath authoritie in earth to forgiue ſins, he ſaid to the ſicke of ỹ palſie, 11. I ſay to thee, ariſe, and take vp thy bed, & get thee hẽce to thine own houſe. 12. And by & by he aroſe, & tooke vp his bed, & went forth before thẽ al, inſomuch that they were all amaſed, and glorified God ſaying: we neuer ſaw ſuch a thing.

Luke 5.

17. And it came to paſſe, on a certaine day, as he was teaching that the prieſts & doctors of the law ſat by, which were come out of euery towne of Galile, & Iudea, & Ieruſalẽ, & the power of the lord was in hĩ, to heale them
18. Then behold, men brought a man lying in a bed, which was taken with a palſie: and they ſought meanes to bring him, & to lay him before him.
19. And when they coulde not find what way they might brĩg him in, becauſe of the preaſe, they went vpon the houſe, & let him downe through the tylinge bed & all, in the mideſt before Ieſus. 20. And when hee ſawe their fayth, hee ſayd vnto him, man, thy ſins are forgiuen thee.
21. Then the Scribes, and phariſes began to thinke, ſaying, who is this ỹ ſpeaketh blaſphemies? who can forgiue ſins, but God onely? 22. But when Ieſus perceiued their thoughts, he anſwered and ſayde vnto them, what thinke ye in your heartes?
23. Whether is it eaſier to ſay, thy ſinnes are forgiuen thee, or to ſay, ariſe, and walke.
24. But that ye may know that the ſonne of man hath authoritie in earth to forgiue ſinnes (he ſaid to the ſicke of the palſie) I ſay to thee, ariſe, take vppe thy bed, & go to thine own houſe.
25. And immediatly he roſe vp before them, & tooke vp his bed whereon he lay, & departed to his owne houſe: prayſing God.
26. And they were all amaſed, & praiſed God, & were filled with feare ſaying: doubtles we haue ſeen ſtrange thinges to day

MAT. 1. *And came into his owne citie.* This place declareth that the citie of Capernaum was commonly thought to haue been the place, where Christ was borne: because that hee did much frequent the same. It is not to bee doubted, but that the three doe set downe the same historie, although one doe more exactly set downe the circumstances then the other. Luke saith, that the Scribes came out of diuerse partes of Iudea, in whose sight Christ healed the man sicke of a palsie. Yet he declareth that others were also healed by the grace of Christe. For before he come to speake of the man sicke of the palsie, speaking in the plural number, saith, that the power of God was shewed in healing their diseases. The glory of this miracle was wonderfull, that a man taken in all the partes of his body, whom they had let down in a bed by cordes, sodenly arose both sound & nimble. Yet there is an other especiall cause, why the Euangelistes doe stand more vpon this miracle, then vpon others: that is, because the Scribes doe take in scorn, that Christ should take vpō him the power and authoritie of forgiuing of sins. but it was the will of Christ to confirme and seale the same with a visible signe.

2. *And when he had seene their faith.* God onely knoweth our faith, but in that their painefull trauaile they shewed a token of their faith: for they would neuer haue taken vpon them so troublesome a busines, neyther woulde they haue wrestled with such lets and hinderances, if their mindes hadde not beene assured with hope of certaine successe: so the fruit of their faith appeared in this that they were not wearie, though they could enter in no way. For that opinion seemeth hard to me, that some thinke Christ, as hee was God, knewe their fayth, which lay hid within. Now because that Christ granted to their faith that benefite, which hee was about to bestow vpon the man sicke of the palsie, it is accustomed to be demaunded in this place, how much men may bee holpen by the faith of other men. And first it is certaine, that the faith of Abraham profited his posteritie, while that he embraced the free couenant of saluation offered to him & to his seed. The same may also be taught of all the faythfull, that through their faith, they cause the grace of God to spred to their children, and that before they are borne. And that hath place in young infantes, which by reason of their age, are not capable of faith. But they which are of age and haue not faith of their owne (whether they be strangers or borne of Gods children) in respect of the eternall saluation of the soule, cannot be holp by the faith of others, but by meanes. For whereas our prayers are not without fruit, wherein we aske of God, that he would conuert the vnbeleeuers to repentance it appeareth that our faith doth profit them: yet so that they cannot bee saued, vntill that they haue faith themselues. And it is well known, that whereas there is a mutuall consent of faith, there the saluation of some is againe holp of others. This also is without controuersie, that the vnbeleeuers haue earthly benefites bestowed vpon them for the godlies sake. Cōcerning this present place though it is sayd, that Christ was moued by the faith of others: yet the sicke man could not haue his sinnes forgiuen, except he had faith of his own. Christ doth often giue the health of body to the vnworthy, as God doth dayly make his sunne to rise vpon the good and euill: but hee reconcileth vs vnto himselfe by no other meanes but by faith: wherefore that figure Synecdoche is in that word *them*: because that Christ did not so behold the faith of them that bore the sick man, but that he beheld also his owne faith.

Thy

Thy ſinnes are forgiuen thee. Chriſt in theſe words ſeemeth to promiſe to the manne ſicke of the palſie more then hee ſought for: but when hee would cure his bodie, he beginneth to take away the cauſe of his diſeaſe, and alſo hee teacheth the man ſicke of the palſie, howe hee came by that ſicknes, and howe hee ought to make his prayers. For becauſe that commonly men do not think thoſe paines, which they endure, to be Gods whips, they doe onely wiſh for releaſe and eaſe in the fleſh, and are careleſſe for their ſinnes. Like as if a ſicke manne neglecting his diſeaſe, ſhould onely ſeeke remedie for his preſent greife. But the onely deliuerance from all troubles is, to haue GOD mercifull vnto vs. Sometime it falleth out, that the wicked eſcape out of their troubles, and yet haue God no leſſe their enemie then before. but while they thinke themſelues diſcharged, they preſently fall either into the ſame dangers againe, or into moe, and thoſe more greiuous, which do teſtifie that there is no meaſure or end, vntill the wrath of God be appeaſed. as he witneſſeth by the Prophet Amos 5. 19 If thou eſcape from a Lyon, a Beare ſhall meete thee: if thou ſhut thy ſelfe into a houſe, a ſerpent ſhall bite thee. So this phraſe of ſpeach is oft vſed in the ſcriptures, to promiſe forgiuenes of ſinnes, when releaſe of paine is ſought for.

It behoueth vs alſo to vſe this order in prayers, that being admoniſhed of our ſinnes, by the feeling of our ſorrowes, we might firſt be careſull to obtaine forgiuenes, that God beeing reconciled vnto vs, might withdraw ehis handes from puniſhing.

3. *And behold, certaine of the Scribes.* They accuſe Chriſt of blaſphemy, and of ſacriledge, becauſe hee challengeth that vnto himſelfe, which is proper to God. For the other two Euangeliſtes doe adde, who can forgiue ſinnes, but God alone. Alſo it is not to be doubted, but that their deſire to ſpeake euill, caried them headlong to this wicked iudgement. If they thinke it worthy to bee reproued, why doe they not ſearch it out? Then, ſith the ſpeach is ambiguous, and Chriſt ſpeaketh no otherwiſe, then the Prophetes were woont, when they witneſſed the grace of God, why doe they take it in the worſe part, which might be more fauourably interpreted? Therefore it appeareth, that they were firſt infected with euill will and choler, which doe ſo gladly take an occaſion to condemne Chriſt. Alſo they doe ſecretly imagine in their heartes, how in his abſence they may diffame him amongſt their companions. This is truly ſayd of them, that God onely hath power and authoritie to forgiue ſinnes, but they conclude euill, that it belongeth not to Chriſt, when as hee was God manifeſted in the fleſh. It was their dutie to haue demanded by what right Chriſt tooke that authoritie vpon him. Now, without any inquirie, they imagine him to bee ſome of the common ſort of men, they do raſhly proceede to condemne him.

4. *When Ieſus ſaw their thoughts.* Herein doth he make a manifeſt ſhew of his godhead, in that he vttereth their ſecret thoughtes. For no man knoweth what is in man, ſaue his ſpirit, 1. Cor. 2. 11. Therefore Marke addeth that he knew in his ſpirit. as if he ſhould haue ſayd, man could not diſcern that, which lay hid in their hearts: but Chriſt by his diuine ſpirit ſearched and peirced thither And he ſaith, that they thought euill things. not that it greiued thē to haue that attributed to a mortal mā, which God challengeth to himſelfe alone: but becauſe they did

did proudly and maliciously refuse GOD, offering himselfe openly vnto them.

5. *Whether is it easier.* The meaning is: Sith it is not easier by a worde to giue life to a dead body, then to forgiue sinnes, it ought not to be wondred at, that hee forgiueth sinnes, whereas he performeth the other. But Christ seemeth to reason very slenderly: For as much as the soule excelleth the body, so much doth forgiuenes of sinnes, exceede the curing of the body. But it is easily answered: for Christ applyeth his speach to their capacitie, which as they were men vnregenerate: so were they more moued with outward signes, then with all the spirituall power of Christ, which auayled to euerlasting saluation. So in Iohn 5.28. he proueth the effectuall power of the Gospell to giue life to men by this, that at the last day hee will raise vp with his voyce the dead out of their graues. Therefore this argument was forcible inough to confute them, which did moste esteeme of an outwarde miracle, that they coulde not rightly denie, but that hee had forgiuen the sicke mans sinnes, while that hee restored him strength and health: becausse that the forgiuenesse of sinnes appeared by this effect.

6. *Hath authoritie in earth.* This power was farre beyond that, which was committed to the Apostles, and which the Pastors of the Church doexecute at this day. For they doe not forgiue, but testifie forgiuenes, while that they vtter the ambassage committed vnto them. But Christ in these words affirmeth, that he is not onely a minister and a witnesse of this grace, but also the authour of the same. But what meaneth that clause, *vppon earth*? For why should hee say, that we had our sinnes forgiuen vs here, except the same were confirmed in heauen? Namely, this was the will of Christ, to shew that they neede not to seeke farre for forgiuenesse of sinnes: becausse that in his person it was brought as it were into mens handes. For (such is our readinesse to distrust) wee neuer dare account GOD to bee mercifull towardes vs, except hee comming neere, doe shewe himselfe familiarly vnto vs. Now, becausse that Christ for this cause came downe to the earth, that hee might offer to men the present grace of God, hee is sayd to forgiue sinnes vppon earth: becausse that in him, and through him the will of God was reuealed, which, to the capacitie of the flesshe, was hid before, aboue the cloudes.

8. *When the multitude saw it.* For this marueiling, whereof here is mention made, the other two doe say they were astonied or amased. Luke also addeth that they were afraide: but it is the purpose of them all to teach, that the power of God was not only simply known, but that they were al stricken into a marueiling: so that they were enforced to giue the glory to God. But the feare which followed this marueiling, preuayled thus farre, that they should not murmure against Christ, but that they should reuerently submit themselues vnto him, as to a Prophet of God.

Mathewe expressly sayth, that they glorified GOD, which had giuen such power vnto men: wherein they seeme to bee farre wide. For though they see a mann with their eyes, yet in their mind they ought to behold in him somewhat aboue manne. This was well done, that they affirme that the

nature of man in Chriſt was endued with ſo great power, for the good of all mankinde: but their confeſsion was ſomewhat erronious, becauſe they do not as yet vnderſtand him to be God, manifeſted in the fleſh. In ſumme this was true, that God had giuen ſuch power to men, but theſe men, which knew not the maieſtie of God ioyned with fleſh, did not as yet vnderſtand the maner & cauſe of the giuing.

Mathew. 9.

9. *And as Ieſus paſſed forth from thence, he ſaw a man ſitting at the receite of cuſtome, named Mathew: and he ſaid vnto him, follow me, and he aroſe, and followed him.*

10. *And it came to paſſe, as Ieſus ſate at meate in his houſe beehold many Publicans and ſinners, that came thither, ſate downe at the table, with Ieſus and his diſciples.*

11. *And when the Phariſes ſaw that, they ſayde to his diſciples, why eateth your maiſter with Publicans and ſinners?*

12. *Now when Ieſus heard it, hee ſayd vnto them, the whole neede not the Phiſition, but they that are ſicke.*

13. *But go yee, and learne what this is, I will haue mercy, and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.*

Marke. 2

13. *Then hee went againe towarde the ſea, and all the people reſorted vnto him, and he taught them.*

14. *And as Ieſus paſſed by, he ſaw Leui the ſon of Alphe us ſit at the receit of cuſtome and ſaid vnto him, follow me and he aroſe & followed him*

15. *And it came to paſſe, as Ieſus ſate at table in his houſe, many Publicans and ſinners, ſate at table alſo with Ieſus and his diſciples: for ther were many that followed him.*

16. *And when the Scribes & Phariſes ſaw him eate with the Publicans and ſinners, they ſayd vnto his diſciples, how is it, that hee eateth and drinketh with Publicans & ſinners?*

17. *Now, when Ieſus heard it, hee ſayde vnto them: the whole haue no neede of the Phiſition, but the ſicke, I came not to call the righteous, but the ſinners to repentance.*

Luke. 5.

27. *And after that he went forth and ſaw a Publican, named Leui, ſitting at the receite of cuſtome, and ſayd vnto him, follow me.*

28. *And he left all, roſe vp, and followed him.*

29. *Then Leui made him a great feaſt in his owne houſe, where there was a great company of Publicans, and of other, which ſate at table with them.*

30. *But they that were Scribes and Phariſes among them, murmured againſte his Diſciples, ſaying, why eate yee, and drinke yee with Publicans and ſinners?*

31. *Then Ieſus anſwered, & ſayd vnto them, they that are whole, neede not the Phiſition, but they that are ſicke.*

32. *I came not to call the righteous, but ſinners to repentance.*

9. *Sitting at the receit of cuſtome.* That Mathew is receiued frō the cuſtome houſe (which place as it was wont to be giuen to ſpoyles & vniuſt exactions, ſo it was then become moſt infamous) not only into the fellowſhip of Chriſt, but is alſo called to the office of an Apoſtle: We haue herein a notable example of the fauour of God. And it was the will of Chriſt to chuſe into that office not onely ſimple and vnlearned men, that he might ouerthrow the wiſdome of the world but alſo this Publican, which had liued a life not to bee commended, full of diuers corruptions that he might be a ſpectacle of his gracious goodnes, and that

hee

he might teach in his perſon, that the calling of vs all doth not depende vppon the deſeruing of our owne righteouſneſſe, but vpon his meere liberalitie. Therefore *Matth.* was not only a witneſſe & a preacher of the grace giuen in Chriſte, but alſo a teſtimony & a figure of the ſame. Now in this he declareth his thankfulnes, that hee is not aſhamed to commit to perpetuall memory what manner of man he was, & from whence he was taken, that he might the more ſet forth the grace of Chriſt in his owne perſon. After the ſame maner ſpeaketh Paul, 1. Tim. 1.15. This is a true ſaying, & by all meanes worthy to be receiued, that Chriſte Ieſus came into the world to ſaue ſinners, of whome I am chiefe. It appeareth that this was a gentile name, in that Marke & Luke do name him Leuy. but the cauſe why he tooke this forren name was becauſe he was a Publican. *Follow me.* It is not to be doubted, but that Chriſt ſhewed in moe words to what purpoſe, & vpon what condition he called him: and that is more plainly gathered out of Luke, who ſayth that he aroſe, & left all, that he might follow Chriſt. For it was not neceſſary, that he ſhould haue left all things, except he had bin called to be a daily diſciple of Chriſt, & in hope of an Apoſtleſhip. Further, we behold the diuine efficacie of the voyce of Chriſt, in this, that he is ſo quickly ready to obey: not that it inwardly peirceth alike into the hearts of al men, in to whoſe eares it ſoundeth. But it was the will of Chriſt to ſhew a ſingular example in this man, that we might know that he was not called by man.

LV. 29. *And he made him a feaſt.* This ſeemeth to differ from that which Luke had ſayd, that hee left all thinges: But the anſwere is eaſie, Matth. reiecting all impedimentes, giueth himſelfe wholy to Chriſt: yet ſo that hee did not caſt away his ſubſtance belonging to his houſhould. While Paul by the example of ſouldiers exhorteth the miniſters of the word, that they being freede & deliuered from all impedimentes, ſhoulde imploy their endeuour vpō the church, ſaith, 2. Tim. 2.4. No man that warreth, entangleth himſelfe with the affayres of this life: becauſe he would pleaſe him, that hath choſen him to be a ſouldier: but he doth not meane that they which are choſen to be ſouldiers, doe diuorce their wiues from them, forſake their children, & renounce their houſes for euer: but for a time to abſtaine from their houſes and from all cares. Nothing withheld *Matthew*, but that he followed whether Chriſt called him, & yet ſo farre as the eſtate of his calling did permit, hee did freely vſe his houſe and his goodes. But it behooued him to bid the cuſtome houſe fare well: becauſe that being occupied there, hee coulde not bee a companion of Chriſt. The greatneſſe of the feaſt is not ſo much referred to the multitud of the gueſtes, as to the plentie and daintieneſſe of the meates. For wee knowe that Chriſt vſed not that auſteritie, but that hee ſuffered himſelfe ſometime to bee daintily entertayned of rich menne, yet ſo as all gluttony was ſecluded. And it is not to be doubted, but as hee was a ſinguler example of temperaunce, ſo hee would exhort his hoſtes to a moderate and a meane diet, and would neuer ſuffer prodigall and exceſſiue daintyes. That Mathewe ſayeth that ſinners came that is, menne of moſt wicked life, or noted with infamie: by this it came to paſſe, that the Publicans did not eſchew the company of ſuche, becauſe that they themſelues were commonly hated and infamous. For as a lyttle correction doeth make them that ſinne aſhamed: ſo too much ſeueritie doeth

driue ſome to diſpaire, ſo that they caſting by all ſhame, doe throw themſelues into all filthineſſe. It was no offence to gather tribute or cuſtome: but when as the Publicans ſawe themſelues reiected as prophane and deteſtable menne, through the common reproach, they did not deſpiſe, but reioyced in the company of the infamous, and ſometimes they thruſt in thēſelues amongſt the adulterers, the drunkards, and ſuch like: whoſe wickednes they woulde haue condemned, and they would haue beene nothing like them, if they had not beene driuen to this neceſſitie by open hatred and reproches.

MAT. 11. *Why eateth your maiſter with Publicans.* The Scribes doe aſſault the diſciples of Chriſte, and that they may procure them to fall a way, they lay foorth that, which at the firſt ſight is euill and ſhamefull. For, to what purpoſe became hee a peculyar maiſter to them, but that they ſhould withdraw themſelues from the common people, that they might leade a more holy life. But it ſeemeth that he leadeth them from an honeſt and tollerable eſtate of life to a prophane lyencioufneſſe, that they might defile themſelues with filthy gueſtes. This reproach might haue driuen the diſciples, which were as yet but rude and flexible, to forſake their maiſter. But they doe well in that they make their cōplaint to their maſter: becauſe they thēſelues were not ſufficiently armed againſt this cauil: for Chriſt anſwering for them, confirmeth them againſt the time to come.

12. *The whole need not.* By Chriſtes anſwere it appeareth that the Scribes offended two wayes: that they made no account of the office of Chriſt: & in ſparing their owne faultes, they doe proudly deſpiſe all others. Which thing muſt therefore be noted: becauſe that this diſeaſe hath alwayes been too common. For hypocrites being full and drunken with a windie hope of their own righteouſneſſe, doe not accounte wherefore Chriſte was ſent into the earth: they knowe not in howe great a laborinth of miſchiefes mankinde is drowned, how horrible a wrath and curſe of God doeth lie vpon all menne, and with how confuſed a heape of ſinnes they are preſſed downe: and ſo it commeth to paſſe, that they being not mooued with the miſeries of menne, do neuer thinke vpon any remedy. And now they pleaſing themſelnes, will not abide to bee brought into order, and they thinke themſelues vnworthy to be accounted amongſt ſinners. Chriſt reproueth this ſecond errour, by anſwering that the whole need not the Phyſition. For by a figure he teacheth that they are therefore offended at the beholding of ſinners: becauſe they challenge themſelues to be righteous. Becauſe (ſayeth he) you are whole, you deſpiſe the ſicke, ſo that you loath them, and the ſight of them is troubleſome vnto you: but it behoueth a Phiſition to bee farre otherwiſe. After he ſheweth that hee muſt take vppon him the parte of a Phiſition, becauſe that he was ſent of the father to call ſinners. And though Chriſte beginneth with reprooving them: yet if we deſire to profit in his doctrine, that muſt be eſpecially holden, which he ſetteth downe in the ſecond place: namely, that his comming was, that hee might giue life to the dead, that he might iuſtifie the guiltie and condemned, that hee might cleanſe the polluted, and them that are defiled with filthineſſe: that hee might pull them that are loſt euen from the helles: that hee might cloath them with his glory, which are couered with filthineſſe: that he might renew thē that are

corrupt.

corrupt with the filthinesse of sinnes, and prepare them for a blessed immortalitie.

If wee consider that this is his dutie and the ende of his comming, if wee remember that for this cause hee put vpon him our flesh, shed his blould, became a sacrifice of death, and descended euen to hell, it shall neuer seeme strange vn to vs, the vilest amongst men, euē those that are couered with a dunghill of sins, are gathered by him into saluation.

Hee seemeth to thee to be vnworthy of the grace of Christ, whome thou doest abhorre: why then became Christ a sacrifice for sinne, and accursed, but that hee might reach out his hande to accursed sinners? Nowe if wee begin to loath that both Baptisme, and also the holy Supper doth ioyne vs in companie with wicked men: so that their company shall seeme to defile vs with any blot, let vs presently enter into our selues to search our owne sinnes without flatterie. And this examination shall bring vs to this passe, that we will gladly suffer our selues to bee washed in the same fountaine with the most vncleane, so that wee will not refuse that righteousnesse, which hee commonly offreth to all the wicked, that life giuen to the dead, and saluation to them that were lost.

13. *Goe yee, and learne.* Hee sendeth them away, and commandeth them to departe: because they seemed to be stubborne, and such as would not learne. Or he sheweth that they contend with God and the Prophet, which through pride being become cruell, doe grudge that the wretched should be holpen, and that phisicke should be ministred to the sicke. This testimonie is taken out of the prophet Ose. 6. 6. where the Prophet preaching of the vengeance of God against the Iewes, least they shoulde take exception that they obserued the outward worship of God, as they were accustomed in securitie to brag of their ceremonies: hee affirmeth that God is not pleased with their sacrifices, where their mindes are voide of godlines, and their maners estranged from integritie and righteousnes. But that God sayth, that he will not haue sacrifices, appeareth by the second clause to bee spoken by comparison, that the knowledge of God is more to be desired then sacrifices. By which wordes hee doth not precisely reiect sacrifices: but hee maketh lesse account of them, then of godlines and faith. Yet wee must so account, that faith and spirituall worship do of them selues please God, that charitie and the duties of men towards their neighbours are required for themselues. The sacrifices are but accidents (as they say) which are of no estimation or account, whereas truth it selfe is wanting. Of the which thing I haue entreated more at large vppon the tenth chapter to the Hebrewes. In that word *mercie* the figure Synecdoche is to bee noted: For vnder one part the Prophet comprehendeth what dutie soeuer wee owe vnto our brethren.

For I came not. Although this is spoken to ouerthrowe the pride and the hypocrisie of the Scribes: yet it generally contayneth a very profitable doctrine. For wee are admonished that the grace of Christ shall no otherwise profit vs, then while wee beeing greiued with our sinnes, and sighing vnder the burthen of them, doe humbly come vnto him. Againe,

weake conſciences are here put in a certaine hope: for they need not feare leaſt Chriſt ſhould reiect ſinners, becauſe he deſcended from his heauenly glory to call them.

But that clauſe is alſo to be conſidered, *to repentance:* that wee might knowe that our forgiuenes is not ſuch as nouriſheth ſinnes: but ſuch as calleth vs to endeuour our ſelues to liue holy and godly. For he reconcileth vs to the father with this condition, that being redeemed with his bloud, wee ſhould offer our ſelues true ſacrifices, as Paul teacheth, Titus 2. 12. Heerein appeareth the mercie and loue of God, that denying worldly luſtes, we ſhould liue ſoberly and righteouſly, &c.

Mathew 9.

14. *Then came the diſciples of Iohn to him, ſaying: why doe wee and the Phariſes faſt oft, & thy diſciples faſt not?*
15. *And Ieſus ſayde vnto them, can the children of the mariage chamber mourn as long as the bridegroome is with them: but the daies will come, when the bridegroome ſhal be taken from them, & then ſhall they faſt.*
16. *Moreouer, no man peeceth an old garment with a peece of newe cloath: for that that ſhould fill it vp, taketh away from the garment and the breach is worſe.*
17. *Neither do they put new wine into olde veſſels: for then the veſſels would breake, and the wine woulde bee ſpilte, and the veſſels ſhoulde periſh: but they put new wine into newe veſſels. and ſo are both preſerued.*

Marke 2.

18. *And the diſciples of Iohn, and the Phariſes: did faſt, and came and ſaid vnto him, why do the diſciples of Iohn and the phariſes faſt, & thy diſciples faſt not?*
19 *And Ieſus ſaid vnto them, can the childrē of the mariage faſt, whiles the bridgroome is with them? as long as they hauethe bridgroom with them, they cannot faſt.*
20. *But the dayes will come, when the bridegroome ſhall bee taken from them, & then ſhal they faſt in thoſe dayes.*
21. *Alſo no man ſoweth a peece of new cloath in an old garment: for elſe the new peece taketh away the filling vp from the old, and the breach is woſe.*
22. *Likewiſe no man putteth newe wine into olde veſſels: for elſe the new breaketh the veſſels and the wine runneth out, and the veſſels are loſt: but new wine muſt be put into new veſſels.*

Luke. 5

33. *Then they ſayd vnto him, why doe the diſciples of Iohn faſt often, & pray, and the diſciples of the Phariſes alſo, but thine eate and drinke?*
34. *And hee ſayd vnto them, can yee make the children of the wedding chamber to faſt, as long as the bridegroome is with them?*
35 *But the dayes will come, euen when the bridegroome ſhall bee taken from them: then ſhall they faſt in thoſe dayes.*
36. *Againe hee ſpake alſo to them in a parable: no man putteth a peice of a newe garment into an olde veſture: for then the newe renteth it, and the peece taken outte of the newe, agreeth not with the olde.*
37. *Alſo no manne powreth newe wine into olde veſſelles: for then the newe wine will breake the veſſels, and it will runne out, and the veſſels will periſh.*
38. *But newe wine muſt bee powred into new veſſels: ſo both are preſerued.*
39. *Alſo no manne that drinketh olde wine, ſtraight way deſireth newe: for hee ſayeth, the old is better.*

14. The

14. *Then came.* Luke bringeth in the Phariſes ſpeaking: Marke ſeemeth to ioyne them both together. And it is not to bee doubted, but that the Phariſes malicioufly endeuoured by this ſubtiltie to drawe the diſciples of Iohn to their ſide, and to quarrell with the diſciples of Chriſt. Their likenes in prayers and faſtinges was a plauſible baight to make them ioyne in fellowſhip: And the contrary behauiour of Chriſte was an occaſion of diſcord & diſpleaſure to the frowarde and them that were too much giuen to pleaſe themſelues. By this example wee are admoniſhed wiſely to take heede, leaſt wicked and cratty menne doe by any light pretence ſowe diſcordes amongeſt vs. Truly Sathan is a marueilous workeman in forging ſuch deceites: and it is an eaſie matter to diſturbe vs about a matter of nothing. And we muſt eſpecially beware, leaſt for outward rites the conſente of fayth be hindered, and the band of charitie be broken. All men almoſt are troubled with this diſeaſe, ſo that they attribute more then is meete to ceremonies and elementes of the world (as Paul calleth them, Colloſſ. 2.8. Galla. 4. 3, 9.) So that they doubt not to preferre thoſe firſt rudimentes farre beyond the chiefe perfection.

Then followeth of frowardneſſe and pride an other miſchiefe: for that all menne woulde gladly driue the whole worlde to followe their example. If any thing pleaſe vs, wee doe preſently deſire that it ſhoulde paſſe for a law, that others ſhoulde liue according to our pleaſure. When wee reade heere that the diſciples of Iohn were taken with the ſnares of Sathan: let vs firſte learne that holineſſe conſiſteth not in thinges that bee outwarde and indifferent, and alſo to bridle vs with the bridle of moderation and equitie, leaſt wee deſire to binde others to follow our pleaſure: but let euery manne remaine in his owne lyberty. I thinke that Iohn exerciſed his diſciples in a certaine rule of faſting and prayers, and hadde for that ende certaine appoynted dayes for faſtinges, and a preſcripte forme, & certaine appointed houres for prayers: & therfore I accounte theſe prayers amongſt outwarde rites. For though calling vppon GOD is one of the chiefeſt in ſpirituall worſhippe, yet the ſame beeing framed to the rude capacitie of menne, is worthily accounted amongſte Ceremonies and thinges indifferent, the obſeruation whereof ought not too ſeuerely to bee vrged. Nowe, why Iohns diſcipline was more ſtreight then Chriſtes, I haue ſayde other where, and ſhall haue more conuenient place to ſpeake of the ſame againe.

15. *The children of the bridgroome.* Chriſte excuſeth his diſciples by the circumſtance of the time: becauſe that God woulde as yet handle them gently, as if they were in the mariage chamber. For hee compareth himſelfe to a bridegroome, which maketh his friendes merry with his preſence.

Chryſoſtome thinketh that this ſimilitude was taken out of the teſtimonie of Bohn Baptiſt. He that hath the bride is the bridegroome: which opinion I doe not reprooue, but I do not thinke that it is of ſufficient force. Let this ſatiſfie vs, that Chriſte ſayeth, that he ſpareth and cheriſheth his diſciples ſo long as he is conuerſant with them.

But, leaſt any manne ſhoulde enuy that ſhort time of pleaſure which they hadde, hee declareth that they ſhall ſhortly bee handled more hardly & more

ſtreightly. And ſo this is the excuſe, that prayers and faſting doe belong to them that are ſadde and in aduerſitie: I ſpeake of the extraordinary prayers, whereof he maketh mention in this place. But it was Chriſtes will by a little at once to accuſtome them to beare greater thinges, and hee woulde not lay a greater burden vppon them, vntill they had gotten more ſtrength.

Hereof for doctrine may two thinges bee gathered: we may not murmurre, if God at any time doe beare with the infirmitie of our brethren, and do handle them gently, while that hee doeth handle vs more hardly and more ſtreightly. Then, if at any time God giue vs a releaſe from ſorrow and troubles, we muſt take heede that wee become not drunken with delightes, but let vs rather remember that the maryages ſhall not laſt alwayes. The children of the bride-groome, or of the bride chamber, is vſed in the Hebrew phraſe for the gueſtes bidden to the mariage.

16. *No man peeceth an olde garment.* Hee confirmeth the former ſentence with two ſimilitudes: whereof one is taken of garments, and the other of wine veſſelles. They that thinke that olde garments and olde bottles are compared to the Phariſes, and the newe wyne and newe cloath to the doctrine of the Goſpel, haue no coulour. But the ſimilitude is very apte and fitte for the preſent matter: if wee interpret this of the weake and tender diſciples of Chriſt, and of diſcipline more harde and ſtreight then they were able to beare. Hee reporteth it not, as if antiquitie were not fitte for young ſchollers: neyther doeth Chriſte compare his diſciples to olde bottelles, and torne garmentes, as if they had beene worne with long vſe: but becauſe they were weake, & not ſtrong enough.

The ſumme is this, that all menne generally are not to bee driuen to one, and the ſame manner of lyuing: becauſe their eſtate is vnlike, and all thinges doe not agree to all menne, the weake are eſpecially to bee borne with, leaſt they bee broken with violence, or ouerthrowne with the weight of the burden. Further, Chriſte ſpeaketh after the manner of the country: in that hee vſeth the name of bottelles for barrelles or firkinnes.

LV. 39. *No manne that drinketh olde wine.* Luke only maketh mention of this, and it doeth very well agree with that, which goeth before And although it is diuerſly wreſted by the interpreters: yet I doe ſimply take it to bee an admonition to the Phariſes, leaſt they giue more credit then is meete to an olde receiued cuſtome. For howe commeth it to paſſe that wine not altering the taſte, ſhoulde not pleaſe all mennes mouthes alike: but becauſe that vſe and cuſtome doeth frame the taſte? By this order, which Chriſt vſeth towards his diſciples, it followeth that, that, which hath but ſmall pompe and ſhewe, is nothing leſſe to be accounted of: as olde wine, though it doth not ſo fume as newe wine doth, yet it is as pleaſant, and as good for nouriſhing the body.

Mat. 9.

18. While hee thus ſpake vnto them: beholde there came a certaine ruler, & worſhipped him, ſaying: My daughter is nowe deceaſed, but come and lay thine hand on her, and ſhee ſhall liue. 19. And Ieſus aroſe & followed him with his diſciples. 20. And beholde, a woman which was diſeaſed with an iſſue of bloude 12. yeares, came behind him, & touched the hem of his garment. 21. For ſhe ſayd in her ſelfe: If I may touch but his garmēt only I ſhall be whole. 22. Then Ieſus turned him about, & ſeeing her did ſaye: daughter bee of good cōfort, thy faith hath made thee whole: and the woman was made whole at that houre.

Marke. 5.

22. And beholde there came one of the rulers of the Synagogue, whoſe name was Iairus: and when he ſaw him, he fell downe at his feete.

23. And beſought him inſtantly, ſaying: My litle daughter lieth at the poynt of death: I pray thee that thou wouldeſt come and lay thy handes on her, that ſhee may be healed, and liue.

24. Thē he went with him, & a great multitude followed him, & thronged him.

25. And there was a certaine woman, which was diſeaſed with an iſſue of bloud twelue yeares.

26. And hadde ſuffered many thinges of Phiſitions, and had ſpent al that ſhee had, and it auailed her nothinge, but ſhee became much worſe.

27. And when ſhee had heard of Ieſus, ſhee came in the preaſe behinde, and touched his garment.

28. For ſhee ſayde: if I may touch but his cloathes, I ſhall bee whole.

29. And ſtraight way the courſe of her bloude was dried vppe, and ſhee felt in her body, that ſhe was healed of that plague.

30. And when Ieſus did knowe in himſelfe the vertue that went out of him, hee turned him round about in the preaſe, and ſayd, who hath touched my cloathes?

31. And his diſciples ſayde vnto him: Thou ſeeſt the multitude throng thee, and ſayeſt thou who did touch mee?

32. And hee looked round about, to ſee her that had done that.

33. And the woman feared and trembled: for ſhe knewe what was done in her, and ſhee came and fell downe before him, and tolde him the whole truth.

34. And hee ſayde to her: daughter thy fayth hath made thee whole: Goe in peace, and be whole of thy plague.

Luke 8.

40. And it came paſſe to whē Ieſus was come againe, that the people receiued him, for they all waited for him.

41. And behold there came a man named Iairus, & he was the ruler of the Synagogue, who fel downe at Ieſus feete, & beſought hī that he would come into his houſe.

42. For he had but a daughter only, about twelue yeares of age, & ſhe lay a dying, & as he went the people thronged him. 43. And a woman hauing an iſſue of bloud 12. yeares long, which had ſpent al her ſubſtance vpon Phiſitions, & could not bee healed of any. 44 Whē ſhe came behind him, ſhe touched the hem of his garmēt, & immediately her iſſue of bloud ſtanched. 45. Thē Ieſus ſaid, who is it ꝑ hath touched me? when euery man denied, Peter ſaide, and they that were with hī maſter the multitude thruſt thee, & tread on thee, & ſayeſt thou who hath touched me? 46. And Ieſus ſaid Som one hath touched me: for I perceiue ꝑ vertue is gon frō me. 47. whē the woman ſaw that ſhee was not hid ſhe came trēbling, & fell down before hī, & told him before all the people, for what cauſe ſhe had touched hī, & how ſhe was healed immediately. 48. And he ſaid vnto her: daughter be of good comfort, thy fayth hath made thee whole goe in peace.

10. *While he thus ſpake.* They that imagine that Marke and Luke doe not ſette downe the ſame hiſtory which Mathewe doeth, are ſo playnely confuted

confuted out of the text, ſo that it neede not any long diſputation.
Three with one mouthe doe ſay that Chriſte was requited by the ruler of the Synagogue, that he would come to his houſe to heale his daughter. In this they differ, that the name of Iairus is ſuppreſſed by Matthew, is ſet downe by Marke and Luke. And he bringeth in the father ſpeaking thus: my daughter is deceaſed, the other two doe ſay that ſhe was at the poynt of death, and that hee was tolde of her death by the way, as he was bringing Chriſt. But in that there is no difficultie: for *Matthew* endeuouring to bee ſhort, doeth in a word ſet downe together thoſe things which the other do digeſt diſtinctly in their places. But ſeing all other things do ſo aptly agree together, ſith ſo many circumſtances doe concord in one, as if three figures ſhould ſeeme to bee directed together to ſhew one thing, no reaſon doth ſuffer this hiſtory to be drawne to diuers times. The Euangeliſtes doe with one mouth declare, that when Chriſte was required of the ruler of the Synagogue to come to his houſe, by the way a woman was healed of an iſſue of bloud by a ſecret touching of his garment, and that Chriſt after hee was come into the rulers houſe, did raiſe a dead maiden. So I doe not thinke it needfull to vſe a long circumſtance of words, to prooue that the three doe report one & the ſame hiſtory. Let vs now come to the particulers. *Behelde a certaine ruler.* Although it appeareth by the other two Euangeliſtes that his faith was not ſo ſtrong, that he hoped that he could reſtore his daughter to life: yet it is not to be doubted, but that hee being rebuked by Chriſte, conceiued a greater hope then he had brought from home. But *Matthew* (as it is ſaide) endeuouring to be ſhort, placeth in the beginning that which was wrought in ſucceſſe of time, yet the hiſtory is thus to be gathered: that Iairus firſt demaunded to haue his daughter cured of her diſeaſe: and then to be reſtored from death to life, after, when Chriſt had encouraged him Worſhipping is taken for the bowing of the knee, as we gather by the words of Marke & Luke. for Iairus did not giue diuine honour to Chriſt, but worſhipped him as a Prophet of God. And it is well known that the bowing of the knee was very cõmon amongſt the inhabitants of the Eaſt. *Come and lay thine hand on her.* Wee haue here a notable ſpectacle of the fauour of God towards vs: if thou compareſt the ruler of the Synagogue, with the Centurion a heathen man, thou wilt ſay that in him there was a full great light, & in this ſcarſe one little drop of faith: he imagineth that chriſt hath no power to do her good, except he touch her, and hauing receiued word of her death, he is ſo a fraide as though there were no further remedie. Therefore we ſee that his fayth was weake and very colde: but that Chriſte yeeldeth to his requeſtes, and encourageth him to hope well, declareth that his fayth how ſmall ſoeuer it was, was not vtterly reiected. Therefore though we be not inſtructed fully in the fayth, as it were to bee wiſhed, yet there is no cauſe why our weakeneſſe ſhould hinder vs or driue vs from calling vpon God.

20. *A woman which was diſeaſed with an iſſue of bloud.* The Euangeliſtes doe expreſly declare that this iſſue of bloud hadde endured for the ſpace of twelue yeares, and that the woman hadde not beene ſlacke in ſeeking remedies, in ſo much that ſhee had conſumed all her ſubſtance vppon Phiſitions, whereby the glory of the myracle was ſo much the greater. For it doeth euidently appeare that the diſeaſe being incurable, was not healed by the power

wer of man, and that so sodenly, and by the touching of his garment only. But that the woman thought shee should bee presently whole, if shee might onely touch his garment, was the singular worke of the holy Ghost, and may not bee drawne to a generall rule. Wee know how outerthwartly superstition playeth with a foolish and an vnaduised imitation of holy men: but they are Apes and not imitatours, which take vpon thē to follow any one singular exāple, without a commandement from God, and rather after their owne fansie, then by the direction of Gods spirit. Also it may be that the faith of the woman, had mixed in it some fault or errour, which Christe through his mercy doeth tollerate and pardon. And that after shee was found to bee the partie, shee doth feare and tremble, such doubting cannot be excused, because it is contrary to faith. Why doth shee not rather directly come to Christ? If shee would not for reuerence, from whence then did shee hope for helpe, but by his mercie? Then how commeth it to passe that shee feareth as one that had offended, if shee were perswaded of his fauour? Christ vouchsafeth to commend her faith. For thatis it which I touched euen now, God doth deale louingly and gently with his, so that hee accepteth their faith, though it be maimed and weake, not imputing the defects and wants of the same. Therefore this woman came to Christ by the direction of fayth. But that shee stacke in his garment, rather then shee would by prayers offer her selfe vnto him to be healed, shee did peraduenture of an vnaduised zeale somewhat goe out of the way. especially sith that by and by after, shee sheweth that shee attempted it of a doubtfull and a wauering minde. But if we grant that shee was thus directed by the spirite, yet that rule remaineth fast that our faith must not bee caried hither & thither by priuate examples, because it must be throughly grounded vpon the word of God, according to that saying of Paul, Rom. 10. 17. faith commeth by hearing, and hearing by the word of God.

This admonition is very profitable, that we should not giue the title of faith to euery vaine conceiued opinion: *Who is it that toucheth?* Marke declareth it more plainely, that Christ looked about him, that he might know who it was. But this seemeth to bee absurde, that Christ should poure forth his grace, not knowing to whom he should doe good. And that is as hard that he sayth a little after, that he felt that power was gone out of him. As though it shoulde passe from him after any other order then of his free gift, when and to whom he shall thinke good to distribute the same. But it is not to be doubted but that wittingly and willingly hee healed the woman, and it is not to be doubted but that by his spirit he drew her vnto him that hee might heale her: but hee requireth her that shee would willingly come forth amongst the people. If Christ himselfe should haue declared his owne miracle, peraduenture his wordes shoulde not haue beene beleeued: but nowe when as the fearefull woman telleth what is befalen vnto her, her confession hath the more credite.

22. *Daughter bee of good comfort.* The weakenesse of her faith is prooued by this speach: for if her fearefullnesse had not beene faultie, Christ would not haue reproued her, by exhorting her to bee of good comfort, yet hee also prayseth her faith, whereby is gathered that which I sayde before, when as by the direction of the the spirite and a sincere desire of godlines she sought Christ

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yet ſhee wauered ſo that ſhee needed not to be confirmed. So wee ſee that faith that it may pleaſe God, hath neede of forgiuenes, and alſo to bee rayſed with newe helpes, that it may get more ſtrength. Now this muſt Analogically bee led from the healing of the bodie to the ſaluation of the ſoule: for as Chriſt attributeth the deliuerance of the woman from her diſeaſe to faith, ſo it is certaine that by faith which reconcileth vs to God, wee obtayne forgiueneſſe of ſinnes. When he commaundeth her to goe in peace, and ſayth that ſhee is healed of her diſeaſe, heereby wee gather that ſhee had then truely confirmed that benefite which ſhee had receiued, when as ſhee heareth that by the mouth of Chriſt which ſhee had now found by experience. For we cannot otherwiſe enioy the benefites of GOD truely and with a quiet conſcience: but while wee poſſeſſe them hidden in the treaſurie of his promiſes.

Mathew 9.

23. *Now when Ieſus came into the rulers houſe and ſawe the minſtrels and the multitude making noyſe.*
24. *Hee ſayde vnto them, get yee hence: for the mayd is, not dead, but ſleepeth. And they laughed him to ſcorne.*
25. *And when the multitude were put foorth hee went in, and tooke her by the hand, and the maide aroſe.*
26. *And this bruite wente throughout all that land.*

Marke 5.

35. *While hee yet ſpake, there came from the rulers houſe certaine, which ſayd: Thy daughter is dead. Why diſeaſeſt thou thy maiſter any further.*
36. *Aſſoone as Ieſus heard that word ſpoken, he ſayde vnto the ruler of the ſynagogue: Be not afrayd, only beleeue*
37. *And hee ſuffered no man to follow him, ſaue Peter, Iames, and Iohn the brother of Iames.*
38. *So he came vnto the houſe of the ruler of the Synagogue, and ſawe the tumult, and them that wept, and wailed greatly.*
39. *And he went in & ſaide vnto thē why make ye this trouble and weepe? the child is not dead, but ſleepeth.*
40. *And they laughed him to ſcorne: but hee put them all out, and tooke the father and the mother of the child, & them that were with him, and entred in where the child lay.*
41. *And tooke the child by the hand, and ſaid vnto her Tabitha cumi, which is by interpretation, maiden I ſay vnto thee ariſe.* 42. *And ſtraight way the maiden aroſe and walked, for ſhe was of the age of 12. yeares, and they were aſtonied out of meaſure.*
43. *And he charged them ſtraightly, that no man ſhould know of it, and cōmaunded to giue her meate.*

Luke. 8.

49. *While hee yet ſpake, there came one from the ruler of the ſynagogues houſe, which ſayd to him, Thy daughter is dead, diſeaſe not thy maiſter.*
50. *When Ieſus heard it, he anſwered him, ſaying: Feare not, beleeue onely, and ſhee ſhall bee made whole.*
51. *And when he went into the houſe, he ſuffered no man to goe in with him, ſaue Peter and Iames and Iohn, and the Father and the mother of the maide,*
52 *And all wept and ſorrowed for her, but hee ſayde: weepe not, for ſhee is not dead but ſleepeth.*
53. *And they laught him to ſcorne, knowing that ſhee was dead*
54. *So he thruſt them all out, and tooke her by the hande, and cryed, ſaying: maid, ariſe.*
55. *And her ſpirite came againe, and ſhee roſe ſtraight way and he commaunded to giue her meate.*
56. *Then her parentes were aſtonied, but hee cōmanded them, that they ſhoulde tell no manne what was done.*

MARKE

MARKE. 36. *Bee not a fraide, only beleeue.* The meſſage of death cauſed him to deſpaire, becauſe hee hadde required nothing elſe of Chriſte, but that hee woulde helpe the ſicke maide. Therefore Chriſte commaundeth that he ſhoulde not with feare and diſtruſt ſhutte out all hope of grace, which death it ſelfe cannot hinder. For by this phraſe *only beleeue*, he declareth that he wanteth not power, ſo that Iairus will accept him & he alſo exhorteth him to be of good comfort, for he cannot beleeue more, then God in his great power is able to perfourme. And verily it ſo falleth out with vs al: for god would deale more liberally with vs, if we were not ſo ſtrait: but our hardnes of life doth hinder God, that he powre not his gifts more plentifully vpō vs. In ſum, we are taught in this place, that we can neuer exceed meaſure in beleeuing, becauſe our fayth howe large ſoeuer it be, can neuer conceiue the hūdred part of the goodnes of God.

37. *And he ſuffered no man.* He forbade them enterance, either becauſe they were vnworthy to bewitneſſes of the myracle: or becauſe that hee woulde not haue the myracle ouerwhelmed with the murmuring multitude: for it were better that the damſell whoſe body they had ſeene deade, ſhoulde ſodainly come-foorth aliue and ſtrong into the ſight of men. Marke & Luke ſay that he tooke with him but three of his diſciples, they both adde the parents: And *Marke* only ſayth that he tooke them which were Iairus his companions when he came to require Chriſt. *Matthew* who is ſhorter, omitteth this circumſtance.

LVKE. 52. *And all wept.* The Euangeliſts do make mention of mourning, that their hope in the reſurrection may be the more certaine. Alſo *Matthew* ſayth expreſly that there were minſtrels, which was not wont to bee, but whereas they were aſſured that the body was dead, and when as they prepared the funeralles. In the mournefull funeralles the pipe did ſound, ſayth hee. And although they theught after this manner to honour their deade, and as it were to adorne their buriall, yet we ſee how the world is alwayes ready, not onely to nouriſh, but alſo to ſtirre vppe her owne faultes. It was their duty to apply themſelues by all meanes to appeaſe mourning, but as though they had not offended inough with their outragious ſorrow, with new prouocations they doe ambitiouſly prouok the ſame. The gētiles alſo thoght that this melody appeaſed the ghoſts: wherby we gather with how many corruptions Iudea wasthē filled.

MARKE. 39. *But ſleepeth.* To ſleepe is taken in diuers places of the ſcripture, for, to die. And doubtleſſe by this ſimilitude gathered of the temporal reſt, is noted the reſurrection to come. And Chriſt doth here eſpecially make a compariſon betweene ſleepe & death, that he might confirme the hope of life: as if he ſhould haue ſayd, you ſhall ſee her preſently raiſed vp, whome now you thinke to be dead. And it is no maruell that he was laughed to ſcorne of blockiſh and groſe men, which were wholy occupied in prophane mourning, & vnderſtoode not his purpoſe. And yet this auaileth to the ſetting forth of the myracle, that none of them doubted of her death.

41. *He tooke her by the hande and ſayde.* Although this crie did naturally profite nothinge to the weakeninge of the ſenſes of the deade, yet doeth Chriſte heere ſhewe notably the power of his voyce, that hee might the more accuſtome menne to giue eare to his doctrine. And herein appeareth how effectuall the voyce of Chriſt is, which peirceth vnto the dead, ſo as it giueth.

ueth life euen in death it ſelfe. Therefore Luke ſayeth that her ſpirite came againe: as if he ſhoulde haue ſayd, that the ſpirit being called by the commaundement of Chriſte, was ſtraightway preſent,

43. *And charged them.* Although Chriſte woulde not generally admit all to behold her raiſing vpp, yet the myracle could not remayne long hid. And it was not meete to ſuppreſſe the power of God, whereby the whole world was prepared to life. Why then did he command the maides parentes to ſilence? It may bee that his will was that they ſhould not ſo much conceale the thing it ſelfe as the maner, and that only but for a time: for we ſee in other places alſo, how hee ſought for opportunitie. They that thinke that they were forbidden to ſpeake, that they might be the more whetted on, are hardly taken, when they flee to this anſwer. I graunt that Chriſt wrought not this myracle, but that it ſhoulde be vttered, but at a more apt time, or when the multitude was diſmiſſed, where was no meane nor moderation. Therefore he would giue them ſpace that the more quietly and aduiſedly they might conſider the worke of God.

Matthew. 9.	Marke.	Luke.
27. *And as Ieſus departed thence, two blind men followed him, crying and ſaying: O ſonne of Dauid, haue mercy vpon vs.*		
28. *And when hee was come into the houſe, the blinde men came to him, and Ieſus ſaide vnto them: beleeue yee that I am able to doe this? and they ſayd vnto him, yea Lorde.*		
29. *Then touched he their eyes, ſaying: according to your fayth be it vnto you.*		
30. *And their eyes were opened, and Ieſus charged them, ſaying: See that no man know it.*		
31. *But when they were departed they ſpread abroad his fame through out all that land.*		
32. *And as they went out, behold they brought to him a dumbe man poſſeſſed with a deuill.*		
33. *And when the deuill was caſt out, the dumbe ſpake: Then the multitude, marueiled ſaying: the like was neuer ſeene in Iſrael.*		
34. *But the Phariſes ſayde: Hee caſteth out deuils, through the prince of deuils.*		

27. *And as Ieſus departed.* The other Euangeliſtes do ſay nothing of theſe 2. myracles: for, as we haue ſayd other where, and Iohn doeth plainly affirme that it was not their purpoſe to rehearſe all the deedes of Chriſt, but onely to gather ſome principall poyntes, which prooue him to be the *Meſſias*. Further, Matthew ſayeth that two blinde men were reſtored to their ſight, but not ſo ſpeedily, as often other where hee was accuſtomed to helpe the miſerable. For he doth not anſwere them as they cry after him in the way, but as though he diſſembled the matter, he ſuffereth thē to follow him into the houſe. There he doth at length enquire of them what they do beleeue of his power. Therefore his minde was in deede and woordes to examine their faith, for hee holding them in ſuſ-

pence

pence, nay paſsing by as though he heard not, he maketh a triall of their patience, and what roote faith had taken in their mindes. After, when he demandeth whether they beleeue, he proſecuteth the ſame examination. But it may be demanded whether to be perſwaded of the power of Chriſt and of God, is ſufficient to make any man faithfull. For thus much doe the words ſignifie, doe you beleeue me, that I can doe it? But it appeareth out of diuers other places of the ſcripture, that the knowledge of the power is but vaine and colde, except wee be aſſured of his will. Yet Chriſt being ſatisfied with their anſwere, approueth their faith as perfect in all poynts, I anſwere, when at the firſt they confeſſed him to be the ſonne of Dauid, they conceiued ſomewhat of the grace. For with this title they honoured the redeemer of their nation, and the authour of all their good. Therefore he demanding of his owne power, hee doeth more deepely enquire, whether they doe conſtantly beleeue. Therefore faith comprehendeth the mercie and fatherly loue of God with power, & the ready will of Chriſt with might. But becauſe that men doe commonly attribute leſſe to the power of God and might of Chriſt then is meete, the blinde men are not asked without a cauſe, whether they beleeue that Chriſte can doe that which they profeſſe, though the purpoſe of Chriſt was ſimply to know whither that frō their heart they gaue to him the honour of the Meſsias. And for this cauſe is their faith approued, that in ſo baſe and contemptible an eſtate, they acknowledged the ſonne of Dauid.

29. *According to your faith.* Although it is ſayd that this benefite is eſpecially beſtowed vpon two blind men, yet out of theſe preſent words of Chriſt, wee may gather this generall doctrin, that we ſhall neuer be ſuffered to depart without our requeſts, ſo that we pray with faith. If that theſe two by a ſmall fayth as yet not throughly grounded, do obtaine that which they require, much more at this day ſhall their faith preuaile which being endued with the ſpirit of adoption, and made partakers of the ſacrifice of the mediatour, doe come to God.

30. *He charged them.* Eyther his will was to haue other witneſſes of the miracle, or elſe that he would deferre the report thereof to an other time. Therefore that is worthy to be reproued, that they doe vtter the ſame preſently euery where. For that ſome imagine that Chriſt forbadde them, that hee might the rather ſtirre them forwarde we haue confuted in an other place. It is certaine there was ſome cauſe of forbidding which is vnknowne vnto vs: but theſe men of an vnaduiſed zeale doe vtter it before the time.

32. *They brought vnto him a dumbe man.* It is probable that this man was not dumbe by nature, but when he was deliuered vp to the deuill, that he was depriued of his ſpeach: yet all thoſe that are dumbe, are not poſſeſſed of deuils. But this man was ſo afflicted, that by manifeſt ſignes it appeared that his tongue was tied, and that after his healing the people do cry out, that the like was neuer ſeene in Iſraell, ſeemeth to be an hyperbolicall kinde of ſpeach: for by greater miracles had God in times paſt reuealed his glory amongſt that people. But it may be that they had regard to the end of the miracle, ſo that then the mindes of all men were ſtirred vp to looke for the comming of the Meſsias. And they ſo extold the preſent grace of God, ſo as they would diminiſh nothing from his former works. And it is to be noted, that this ſpeach was not premeditate, but ſuch as in admiration brake out ſuddenly.

34. *They*

34. *The Phariſes ſayd.* Heereby it appeareth how mad they were, which were not afraid to defame with wicked ſpeach ſo notable a worke of GOD For the Antitheſis is to be noted betweene the praiſe of the people and the blaſphemie of theſe men. For that the people ſayth the like was neuer done in Iſraell, was a confeſsion proceeding from a feeling of the glory of God. Whereby it doeth the better appeare that theſe men were ſtarke madde, which durſt blaſpheme God to his face. Yet we are alſo taught, when wickednes is growen to extremitie, that there is none ſo manifeſt a worke of God which it will not peruert. But this is monſtrous, ſeldome ſeene and incredible, that mortall men ſhould riſe vp againſt their maker: but that blindneſſe is ſo much the more to be feared, (which I ſpake of before) whereby the Lord after his long ſufferance executeth his vengeance vpon the wicked.

Mathew. 9	Marke	Luke.
35. *And Ieſus went about all cities and townes, teaching in their Synagogues, and preaching the Goſpell of the kingdome, and healing euery ſickneſſe, and euery diſeaſe among the people.*		
36. *But when hee ſaw the multitude, hee had compaſſion vppon them, becauſe they were diſpearſed and ſcattered abroad, as ſheepe hauing no ſhepheards.*		
37. *Then ſayd hee to his diſciples, ſurely the harueſt is great, but the labourers are few.*		
38. *Wherefore pray the Lord of the harueſt, that hee would ſend forth labourers into his harueſt.*		

35. *And he went about.* This is ſpoken by preuention, that wee might knowe that the whole miniſterie of Chriſt is not particularly deſcribed: but generally, that he was diligent in his office, namely that he might publiſh the doctrine of ſaluation, and confirme the ſame by miracles. We haue ſayd in an other place before, that it is called the Goſpell of the kingdome of the effect: becauſe that by this meanes God doth gather vnto himſelfe a people that was miſerably diſpearſed, that he might raigne in the midſt of them: and for that cauſe truly hath he rayſed vp his throne, that he might endue all his with full felicitie. Yet let vs remember that it behoooueth vs to become ſubiect to God, that by him we may be caried into celeſtiall glory.

36. *He had compaſſion vpon them* Hereby we gather firſt how ſluggiſh the prieſts were, which being placed through out the whole land, that they might ſhewe forth the light of the heauenly doctrine, were become idle bellies. And they proudly boaſted themſelues to be the cheife biſhops of the people: and there was no ſmall multitude of thē which gloried in this title: yet Chriſt acknowledgeth none of them to be paſtours. The ſame wante is found at this day in Poperie, which yet is repleniſhed with paſtorall titles: for great is that ſinke or heape of that lewd companie which vnder the name of the cleargie doe deuoure vp the people. For though they be dumbe dogges, yet they are not aſhamed arrogantly to bragge of their hierarchie. But the worde of Chriſt is to be heard which ſayeth that there are no paſtours, whereas there are no labourers, and that thoſe

those sheepe are wanding and dispersed, which are not gathered together into the folde of God by the doctrine of the Gospell. And in that he is touched with compassion, he proueth himselfe to bee a faithfull minister of his Father, in caring for the saluation of the people, for whose sake he had taken vpon him our flesh. And though hee is nowe receiued into heauen, and hath not the same affections, whereunto he was subiect in this mortall life, yet hee casteth not away the care of his Church: but he hath regard vnto his wandering sheepe and his owne flocke cruelly put to flight and scattered by the wolues.

37. *The harueſt is great.* By this Metaphore he declareth that many of the common sort were ready to receiue the Gospell. For though the greater number did most vnworthily and vnthankefully refuse saluation offered them: yet hee compareth that small number of the elect which was mixed amongst the vnbeleeuers, vnto a plentifull harueſt, because that God esteemeth more of that small companie of them, then of all the world beside. And though many did then intrude themselues in: yet he doth not account them amongst labourers, because that fewe did behaue themselues faithfully: for hee taketh this name of labourers in the good part. When Paul complayneth of euill workers, he hath respect vnto their vaine-glory and boasting. For he bestoweth not this title vpon them that apply their labour onely in destroying and wasting: but because that vnder a false pretence they chalenge the same vnto themselues.

Pray the Lord of the harueſt. Because that no sincere or fit minister of the Gospell will thrust in himselfe: neyther doe others rightly discharge the office of teaching, but those which are raised by the Lord, and are by the spirit furnished with their giftes, so oft as wee see the want of good pastours, it is necessary that wee should lift vp our eyes to him for remedie. But there was neuer more need of this prayer, then in the horrible confusion of the Church, which doeth nowe appeare in euery place.

Mathew. 8	Marke 4	Luke 8.
23. *And when hee was entred into the ſhip, his Diſciples followed him.*	35. *Nowe the ſame day when euen was come, he ſaid vnto them Let vs paſſe ouer vnto the other ſide.*	22. *And it came to paſſe on a certaine day, that hee went into ſhip with his diſciples: and hee ſayde vnto them. Let vs goe ouer vnto the other ſide of the lake, & they lanched forth.*
24. *And beholde there aroſe a great tempeſt in the Sea, ſo that the ſhippe was couered with waues: but hee was aſleepe.*	36. *And they left the multitude, and tooke him as hee was in the ſhippe, and there were alſo with him other ſhips.*	23. *And as they ſayled, he fell aſleepe, and there came down a ſtorme on the lake, and they were filled with water, & were in ieopardy*
25. *Then his diſciples came and awoke him: ſaying, maiſter ſaue vs, we periſh.*	37. *And there aroſe a great ſtorme of winde, and the waues daſhed into the ſhip, ſo that it was full.*	23. *Then they went to him & awoke him ſaying: maſter, maſter, we periſh. And hee aroſe and rebuked the wind and the waues of water, and they ceaſed and it*
26. *And hee ſayde vnto them: why are yee fearefull, O yee of little faith? Then hee aroſe, and*	38. *And he was in the ſterne aſleepe on a pillow: and they awoke him, and ſayd to him, maiſter, careſt thou not, that wee periſh?*	
	39. *And hee roſe vp, and rebu-*	

and rebuked the winds and the ſea: and ſo there was a greate calme.

27. *And the men marueiled, ſaying: what manne is this, that both the windes and the ſea obey him.*

ked the windes, and ſayde vnto the ſea, peace, and be ſtill. So the wind ceaſed, and it was a great calme.

40. *Then he ſayd vnto them why are yee ſo fearefull: howe is it that yee haue no faith?*

41. *And they feared exceedingly, and ſayd one to another who is this that both the winds and the ſea obey him.*

was calme.

25. *Then hee ſayde vnto them, where is your faith? and they feared, and wondered among themſelues, ſaying: who is this that commaundeth both the windes and the water, and they obey him?*

Becauſe that ſhortly after there is againe mention made of a lake, whereinto it is ſayd; the ſwine were caried headlong: all doe not agree whether it be one and the ſame lake. All do confeſſe that the waters of Geneſara were pleaſant to the taſte, and wholeſome to bee vſed: but Strabo ſayeth that the lake of Gadara was ſo noyſome & peſtilent, that the beaſts which dranke ofit loſt their hooues and their haires. Therefore it is not to be doubted, but that they were two diuers lakes, and in ſpace farre diſtant one from an other. But without queſtion this place ought to be vnderſtood of Geneſara: which Chriſt paſſed ouer and went to the Gadarens, which are called Gergeſens by Mathew. And they which of the diuerſitie of the name do gather that two diuerſe hyſtories are recorded, while they would ſeeme to be ſubtile, they ſlip into too groſſe ignorãce For the Country of the Gergeſens was alſo called Gadarena, of a famous City called Gadaris. The name was changed in Hieromes time, therefore hee calleth them Geraſens, according to the cuſtome then receiued. Yet I do not denie but that the ſwine were caried headlong by the deuils, into the lake of Gadara. But when Chriſt ſayth, let vs goe to the further ſhore, I cannot interpret that but of Geneſara. Nowe it remaineth that wee ſhoulde conſider the time, which cannot bee gathered neyther by Matthewe nor by Luke. Onely Marke noteth that it was the euening of that day when Chriſt ſpake of the preaching of the Goſpell, vnder the parable of the ſeede. Whereby it appeareth that they did not obſerue the order of the time, the which Luke doeth alſo euidently declare, when hee ſayth that it came to paſſe vppon a certaine day: by which words he ſheweth that hee did not much buſie himſelfe what was done firſt or laſt.

23. *When he was entred into the ſhip.* Marke ſayth that other ſhips did paſſe with them alſo: but that Chriſt with his diſciples went vp into his owne ſhippe Luke doth alſo rehearſe his words. Mathew is brieffer, yet in ſumme they agree namely, that Chriſt layd himſelfe to reſt, and while hee ſlept, ſodenly there aroſe a tempeſt. Firſt it is certaine, that the tempeſt which did trouble the lake, came not by chance. For how can it be that God would ſuffer his owne Sonne to be toſt with the blind force of the windes? But his will was by this meanes to reueale to his Apoſtles how little and how weake their faith was as yet.

And though Chriſtes ſleepe was naturall, yet it auayled to the ſame

vſe

vse, that the Disciples shoulde the better know their owne infirmitie. I will not say, as many doe, that Christe fained himselfe to bee a sleepe, that hee might try them: I doe rather iudge that hee slepte as the condition and the necessitie of humane nature did require. Yet his Godhead did watch, so that the Apostles ought not to haue feared but that they shoulde haue presently bin comforted, helpe being prepared for them from heauen. Therefore lette vs know that all this was done by the secret prouidence of God, that Christ slept, that the storme arose, the waues couered the shippe, and that the shippe hardly escaped drowning. And lette vs learne hereby, so oft as any aduersitie doth arise, that our fayth is tryed of the Lorde: but if the troubles doe encrease, so that they doe almost ouerwhelme vs, it is by the same purpose of God to exercise our patience: or that by this meanes our hidden infirmitie might come to light: as we see, when the waues couered the Apostles, their infirmitie was reuealed, which before was hidde.

25. *Maister saue vs.* A godly prayer, as it seemeth: for what could they haue done better, then being at the poynt to be lost, to seeke for preseruatiō at christ? But sith that Christe condemneth them of infidelitie, wee must seeke wherein they offended. And I doubt not but that they stucke too much to the carnall presence of their maister. For, as it appeareth by MARKE, they doe not simply entreat him, but they expostulate the matter with him: Maister carest thou not that we perish? Luke also noteth an amazed trembling: *Maister*, maister wee perish. They ought to account that the Godheade of Christe was not oppressed with the sleepe of the flesh, and to haue fledde to the same. But they rest vntill extreeme danger enforceth them: then excessiue feare amaseth them, so that they thinke they cannot be safe, except they waken Christ. This is the cause why he accuseth them of infidelitie. For in that they required that hee would helpe them, was rather a testimonie of their faith, if they had trusted in his diuine power, and patiently without feare hadde hoped for the helpe which they required. And thus is the question answered, which may be demaunded of his reprooving them: whether all feare is naught and repugnant to faith. First he doth not simply reproue them because they feare, but because they bee fearefull. Marke also vseth such a phrase as noteth that they did feare beyond measure. Then by opposing faith to their feare, he sheweth that he speaketh of excessiue feare, which doeth not so much exercise their faith, as shake the rootes of fayth out of their mindes. And thereby appeareth that euery feare is not contrary to faith: for if we feare nothing, a retchlesse securitie of the flesh doeth oppresse vs: so faith fainteth, the desire to pray waxeth dull, and the remembrance of God is at length extinguished. Further, they which are not touched with a feeling of euilles, are rather blockish then constant. So we see that feare which stirreth vp faith, is not of it selfe to be condemned vntill it exceede measure. And herein is excesse, if that the tranquillitie of our faith, be therby either troubled or waxe faint, which ought to rest vppon the word of God: but because it neuer falleth out, that the faithfull doe so gouerne themselues that their faith is kept vnshaken, they doe almost alwayes offend in fearing. But it is requisite to determine, not to condemne the shaking of faith for euery feare, but for that feare which disturbeth the peace of conscience, so that it rest not in the promise of God.

26. *He rebuked the windes.* Matthew rehearſeth alſo the words of Chriſt, where with he ſpeaketh to the ſea, and cõmaundeth it to be ſilent, that is, to be calme, not that the lake had any ſenſes, but that hee might ſhew that the power of his voyce doth peirce euen into the dumbe elements. And not onely the ſea & the windes, creatures without ſence, do obey the commandement of God, but the wicked alſo themſelues with all their ſtubborneſſe. For when as God will appeaſe warlike tumults, hee doth not alwayes mollifie the crueli mindes of men, and frame them to obey him, but hee yet cauſeth their weapons to fall out of their hands, be they neuer ſo mad. And ſo is that fulfilled which is written. Pſal. 46.9. He maketh warres to ceaſe vnto the ends of the world: hee breaketh the bow, & cutteth the ſpeare in ſunder, and burneth the chariots with fire.

27. *And the men marualled.* Marke and Luke ſeeme to attribute this to the Apoſtles: for after they had ſaid that Chriſt had reproued them, they adde, they cryed out with feare, who is this? yet this is rather to be applied to others, which did not as yet know Chriſt. But let vs follow both: herein doth now appeare the fruite of the myracle, when the glory of Chriſt is ſhewed forth. If any think that the Apoſtles ſpake it, then this ſhall be the meaning of the wordes: his diuine power was ſufficiently prooued, in that the winds & the ſea do obey him. Yet becauſe it is more probable that other ſpake it, the Euangeliſtes doe teach in theſe wordes, that their mindes were ſo ſtriken with the myracle, that the reuerence of Chriſt, was a certaine preparation to fayth.

Matth. 8.

28 *And whẽ he was come to the other ſide, into the countrey of the Gergeſenes, there mette him two poſſeſſed with deuilles, which came out of the graues very feirce ſo that no manne might goe by that way.*

29. *And beholde they cryed out: ſaying, Ieſus the ſonne of God, what haue wee to doe with thee? Art thou come hether to torment vs before the time.*

30. *Now*

Marke 5.

1. *And they came ouer to the other ſide of the ſea, into the countrey of the Gadarens.*

2. *And when he was come out of the ſhippe, there mette him incontinently out of the graues, a man which had an vncleane ſpirite.*

3. *Who had his abiding among the graues, and no man coulde binde him, no not with chaines.*

4. *Becauſe that when hee was often bounde with fetters and chaines, hee plucked the chaines aſunder, & brake the fetters in peeces, neither could any manne tame him.* 5. *And alwayes both night & day he cried in the moũtaines, & in the graues, & ſtroke himſelfe with ſtones.* 6. *And when he ſaw Ieſus a farre of, he ran and worſhipped him.* 7. *And cryed with a loud voice and ſayd what haue I to do with thee Ieſus, the ſonne of the moſt high God? I charge thee by God, that thou torment me not.*

8. *For*

Luke 1.

26. *So they ſailed vnto the regiõ of the Gadarens, which is ouer againſt Galile.*

27. *And as hee went out to land, there met hĩ a certaine man out of the citty, which had a deuil a long time, & he ware no cloathes, neither abod in houſe, but in ỹ graues*

28. *And when he ſaw Ieſus, he cried out, & fel downe before hĩ, & with a loud voice ſaid: what haue I to do with thee, Ieſus the ſon of God the moſt high: I beſeech thee torment me not* 29. *But hee cõmanded the foule ſpirite to come out of the man: (for oft times he had caught him: therefore hee was boũd with chaines, and kept in fetters: but hee brake the bands and was carried of the deuill into wilderneſſe.)*

30. *Then*

30. Now there was a farre off from thē a great herde of ſwine feeding.
31. And the deuils beſought him ſaying: If thou caſt vs out, ſuffer vs to goe into the herd of ſwine.
32. And he ſayd vnto them: Goe, ſo they went out, and departed into the herde of ſwine: and behold, the whole herde of ſwine was caried with violence from a ſteepedown place into the ſea, and died in the water
33. Thē the herd men fled, & whē they were come into the citie, they told al thīgs and what was become of them that were poſſeſſed with diuels.
34. And beholde all the citie came out to meete Ieſus, and when they ſawe him, they beſoughte him to departe out of their coaſtes.

8. For he ſayd vnto him: Come out of the man thou vncleane ſpirit.
9. And he asked him: What is thy name? and he anſwered, ſaying: my name is Legion for wee are many.
10. And they prayed him inſtanly, that he would not ſend them away out of the country.
11. Now there were ther in the mountaines a great herde of ſwine feeding.
12. And all the diuils beſought him: ſaying, ſend vs into the ſwine, that wee enter into them.
13. And incontinently Ieſus gaue them leaue. Then the vncleane ſpirits went out and entred into the ſwine, and the herd ran headlong from the high banke into the ſea, (and there were about two thouſand ſwine) and they were drowned in the ſea.
14. And the ſwincherdes fledde and told it in the citie, and in the country, and they came out to ſee what it was that was done.
15. And they came to Ieſus, & ſaw him that had beene poſſeſſed with the deuill, and had the Legion, and in his right minde, and they were afraid.
16. And they that ſawe it told them what was done to him that was poſſeſſed with the deuill, & concerning the ſwine. 17. Then they began to pray him that he would depart out of their coſts
18. And when he was come into the ſhip, he that had bin poſſeſſed with the deuill, praied him that hee might bee with him.
19. Howbeit Ieſus would not ſuffer hī, but ſaid vnto him: Goe thy way home to thy freindes, and ſhewe them what great things the Lord hath done vnto thee, and how he hath had compaſſion on thee. 20. So he departed, and began to publiſh in Decapolis, what great things Ieſus had done vnto him: and all men did maruaile,

30. Then Ieſus asked him: ſaying, what is thy name. And hee ſayd, Legion, becauſe many deuils were entred into him.
31. And they beſought him, that he would not command thē to goe out into the deepe. 32. And there was therby, an herd of ſwine feeding on an hill, & the deuils beſought him that he would ſuffer them to enter into them: ſo he ſuffered thē. 33. Then went the deuils out of the man, & entred into the ſwine: and ỹ herd was caried with violence from a ſteepe down place, into the lake, & was choked. 34. When the herdmen ſaw what was don, they fled. & when they were departed, they told it in the city and in the country. 35. Thē they came out to ſee what was done, and came to Ieſus, & found the man out of whō the deuils were departed, ſitting at the feete of Ieſus, clothed, and in his right mind. and they were afraid. 36. They alſo which ſaw it, told thē by what means he that was poſſeſſed with the deuill, was healed. 37. Then the whole multitude of the countrey about the Gadarenes, beſought him, that he would depart frō them, for they wer taken with a great feare, & he went into the ſhip and returned. 38. Then the man, out of whē the deuils were departed, beſought him that he might be with him: but Ieſus ſent him away, ſaying. 39. Returne into thine owne houſe, and ſhewe what greate thinges God hath done vnto thee So hee went his way, and preached throughout all the city what great things Ieſus had done vnto him.

Ihaue

I haue before confuted their error which thinke that Marke and Luke doe report not this, but an other miracle. For when as the three Euangeliſts do note that region which is againſt Galile, as Luke alſo declareth, and all the circumſtances doe agree: who will beleeue that all theſe things fell out at diuers times

28. *There met him two poſſeſſed with deuils.* This difference cauſed the interpreters to erre, and to ſeperate Mathewe from the other two: becauſe hee nameth two, and the other but one. But Auguſtines coniecture is probable, who thinketh that there were two, yet they made mention but of one, becauſe hee was the more famous: and ſo the miracle ſhould be the more notable in him by reaſon of the greatneſſe of the diſeaſe. And certainely wee ſee that Marke & Luke do beſtow moe words in amplifying the crueltie of the deuill, that it might appeare that the miſerable man of whom they ſpeake, was wonderfully tormented. Therefore in that they report a notable example of the diuine power of Chriſt though they ſay nothing of the other man, yet they diſſent not from the hiſtory of Mathew, which addeth the hyſtorie of the other who was ſo well knowne. That Luke ſayth, a certaine man met him out of the citie, it is vncertaine whether he meaneth that he was a citizen of Gadara, or whether he came out from thence to meete him. For when as he was commanded to goe home, and to preach the grace of God amongſt his owne freinds, Marke ſayeth that hee did this in Decapolis, which was a countrie next ouer againſt Galile, whereby it is to be coniectured that he was not a Gadaranite borne. Further, Mathewe and Marke doe expreſly ſay that hee came not out of the Citie, but out of the graues. And Luke himſelfe in the whole courſe of the hyſtorie, declareth that hee liued in the deſart. Therefore theſe wordes (*A certaine man met him out of the citie*) I doe thus interpret, before Chriſt came to the Citie, a certaine man poſſeſſed with a deuil, met him by the way out of that coaſt. But their opinion which thinke that he dwelt in the graues, either becauſe the deuils were delighted with the ſauour of the dead carkaſes, or that they were pleaſed with the ſight of the ſacrifices, or becauſe they would catch the ſoules which deſired to bee neare vnto their bodies, is friuolous and fooliſh. The vncleane ſpirit did rather hold this man amongſt the graues, that he might be conſumed with continuall terror, by the ſorrowfull beholding of the dead, as one baniſhed from the company of men, would dwell amongſt the dead. Further, wee learne hereby that the deuill doth not onely vexe men in this preſent life, but perſecute them euen vnto death, ſo that his kingdome might flouriſh euen in death.

MARKE. 3. *And no man coulde binde him, no not with chaines.* Hee coulde not naturally breake chaines, whereby wee gather that Sathan is permitted to haue ſometime extraordinarie motions, whoſe force exceedeth our vnderſtanding and vſuall reaſon. And it is often ſeene that frantike men haue much more ſtrength, then if they were in perfect health. And it is not to bee denied but that the deuill doeth there alſo play his partes, ſo oft as God doeth ſuffer him, but this violent force which the Euangeliſtes do here ſpeake of, was farre greater. Truely a ſorrowfull & a horrible ſpectacle, but wee are thereby admoniſhed how miſerable and fearefull a thing it is, to be ſubiect to the tyranny of Sathan: and wee muſt much more feare the vexation of the

ſoule

ſoule then the torments of the bodie, how ſharpe or cruel ſoeuer they bee.

6. *Hee worſhipped him.* This was the order of the hiſtory, when the poſſeſſed with deuilles mette him, Chriſte commaunded the vncleane ſpirites to come out of them, then did they humbly beſeech him that he woulde not torment them before the time. Therefore hee did not worſhippe Chriſt, before Chriſt ſpake to them: neither did they complaine that Chriſte troubled them, vntill he cõmanded them to go foorth. But it is to be noted that they came not willingly into Chriſtes ſight, but drawne by the ſecret power: for as they were wont before by their furious fierceneſſe to draw men into the graues: ſo now a greater power bringeth thẽ againſt their will to the tribunal ſeat of their iudge, whereby we gather that all the kingdome of Sathan is ſubiect to the power of Chriſt. For the deuils haue not now any more their owne deſire, when Chriſte citeth them before him, then the miſerable manne had before, which by his tyrannie were carried hither and thither. To be ſhort by the ſecret power of Chriſt they are brought before him, that by caſting them out, he might declare himſelfe to be the deliuerer of men. Alſo by compulſion they worſhippe him, and their reprochfull complaints doe teſtifie that their confeſſion was not voluntary but wreaſted out by violence, they ſay: *What haſt thou to doe with vs?* By which woordes they deſired to driue him away: but becauſe they ſawe themſelues holden faſt bound, ſo that it were vaine to flee from his power, they complaine that they are tormented before the time, and with it they ioyne an intreatie. So wee ſee the deuilles doe nothing but breath out crueltie againſte God, and yet with their pride wherein they ſwell, they fall downe as confounded creatures, and that at the ſame preſent: becauſe their malice and peruerſneſſe, which is neuer tamed, ceaſeth not to wraſtle againſt the power of God, and yet in the meane ſeaſon it is enforced to giue place.

This ſeemeth to be the cauſe why Chriſte doeth not openly reiecte here the confeſſion of the deuill, as he did in other places: becauſe it was euident that he could not do ſuch harme in that place. Note that Chriſt had a conſideration of men, and for that cauſe, when malicious and wicked menne were by, that hee might the readilier ſtop falſe reportes and ſlaunders, hee did the more ſharpely put the deuils to ſilence. As concerning this place it is inough, and more then inough, that the deuils humbly entreating, did outragiouſly fret againſt him.

MATH. 29. *Art thou come hither to torment vs before the time.* Some interpret this to bee the kinde of torment, that they are enforced to leaue that manne which they poſſeſſed, free, and at libertie. Other referre it to the laſt day of iudgement. But I vnderſtand that they being amazed at the preſence of their iudge, did thinke of their puniſhment, for an euill conſcience telleth them what they haue deſerued though Chriſte holde his peace. For euen as the wicked being at the iudgement ſeate, doe conceiue their puniſhment: ſo of neceſſitie muſt the deuils and all wicked men tremble at the ſight of God: euen as if they did now feele the helles, the fire vnquenchable, & the tormentes to come. And when the deuils knew that Chriſt ſhould bee the iudge of the world, it is no maruell if his ſight ſtricke a feare into thẽ of preſent torment. The queſtiõ is in vaine which ſome do moue, whether they knew of the day of iudgemẽt. Then

what doeth this clauſe meane, *Before the time?* namely, becauſe the reprobate doe neuer thinke it time for them to bee puniſhed: for they doe gladly delay it from day to day. For as they account delay for gaine, ſo long as the Lorde doeth beare with them: ſo (though to no purpoſe) by running backe they flee his iudgement.

MAR 9. *My name is Legion.* Chriſt asked this queſtion of the deuill, that hee might the better ſet foorth the excellencie of his grace. This man had not ſo great a vengeance laide vppon him without a cauſe, that as it were an hoaſt of deuils ſhoulde dwell in him. Then, what great mercy were it to drawe this man out of ſo many deſtructions, which was loſt more then a thouſand times? Alſo the power of Chriſte did ſhine herein wonderfully, that at his voyce hee ſodenly put to flight, not one deuil, but a great multitude And this word *Legion* is not taken for a certaine number of menne, but onely for a great multitude. Heereby it appeareth how miſerable a creature man is, whereas hee is without the protection of God: for euery man lyeth open, not only to perticular diuels. but is a receptacle to whole multitudes of deuilles. Heere is alſo confuted the common errour which the Iewes and Chriſtians haue borrowed of prophane men: namely, that perticular men are aſſaulted by perticular deuilles. But the ſcripture doth plainly affirm, that the Lord as hee pleaſeth, ſendeth one deuill to ſcourge a whole nation, & ſometime many to torment one man: ſo againe ſometime one Angell is ſet ouer a whole people, & to perticular men are many appointed to watch ouer thē for their ſaluatiō. So much the more carefully it behoueth vs to watch, leaſt ſo great a multitude of enemies do circumuēt vs.

10. *They prayed him inſtantly*, Luke ſaith that the entreated that they might not be ſent into the deepe: which is ſo expounded of ſome as if they fled the deſert, But I do refer it to the deſire which they had to hurt, becauſe ye deuils do only deſire this one thing, to wander amongſt men, as Lions hūting after their pray. It greueth thē to be drowned in the deepe, wherin their power to hurt & to deſtroy ſhould be taken away. And it may be gathered by *Markes* words, that this is the natural ſence of this place For he ſaith that they required that they might not be compelled to go out of that country. In ſum, they declare this to be their nature, that they deſire nothing more, then the deſtruction of mankinde.

MAT. 3. *Suffer vs to goe into the heard of ſwine.* Some thinke that they deſired to enter into the ſwine, becauſe they doe hate deadly all the creatures of God. I graunt that this is true, that they are wholy bent to ouerthrow and peruert the whole order of nature framed by God: but it is certaine that they had a further regard, namely that they might cauſe the inhabitants of that nation to curſe God for the loſſe of their ſwine. For the deuill ſent lightening vppon Iob his houſe, not for the hatred of the woode or the ſtones: but that the holy man, bearing vnpatiently the loſſe, ſhoulde murmur againſt God. And Chriſt allowing it, doeth not heare their requeſtes, but for this cauſe, that he might know what manner of people the Gadarens were.

And it may bee that hee gaue that liberty to the deuilles ouer their ſwine, that hee might by that meanes puniſhe their offences. But as no certaine cauſe doeth appeare vnto vs, ſo it doeth behooue vs reuerently to deeme of the ſecret iudgement of God, and with godly humilitie to honour the ſame.

But

But this place doth teach vs how foolishly certaine prophane menne do trifle, which imagine that deuilles are not essentiall spirites, but onely wicked affections. For howe can couetousnesse, ambition, crueltie and infidelitie, enter into swine? Therefore wee knowe the euill spirites (as they are appoynted to destruction) to bee enemies of mankinde: to that end, that they may cary as many headlong with them to the same destruction as they can.

MAR. 15. *They came to Iesus.* Wee haue heereby a notable instruction, all which feele the hand of God doe not profit as they ought: that they might thereby submit themselues vnder true holinesse. The Gadarens beholding the myracle, were afraid: namely, because the maiestie of God did shine in Christ. Thus farre they did well: But that they send him out of their coasts, what could they haue done worse then that? They also were scattered: the shepheard is ready, which gathereth together nay, God stretcheth out his armes by his own sonne, that he might cary them (which were ouerwhelmed with the darkenesse of death) in his owne armes into heauen. They had rather loose the saluation offered them, then any longer abide the presence of Christ. They seeme to bee offended at the losse of their swine: but Luke noteth a greater cause, that they were taken with a great feare, and certainly being exasperated by receiuing that losse, they would els not haue required him, but they woulde haue driuen him out more roughly. But when they reuerence him, as a minister of God, and being afraid, doe yet desire to haue him further from them, we see that they were touched with no feeling of the grace of God. And certainely, though all the wicked doe reuerence God, and do bestow much time in appeasing him: yet if their choise were giuen them, they would conuay themselues a great way from him: because his face is terrible to them, so long as they thinke him to be a iudge rather then a father. Hereof it cõmeth to passe, that the doctrine of the Gospell (then the which nothing can bee imagined to bee sweeter) is in diuers places grieuous and sowre, so that a great part of the world would wish it buried. Yet it is true, that part of their feare riseth through their losse: So at this day, while men doe openly and priuately account that the kingdome of Christe is against their cõmodities, being possessed with a wicked feare of the flesh, they wil not taste of his grace. Therefore at his comming, they, imagine God rather to be angry then mercifull, asmuch as in them lieth, send him away to an other place. And this is a token of vile blockishnes, that the losse of their hogges doeth more terrifie them, then the saluation of the soule doth make them ioyfull.

LV. 38. *The man besought him* The gadarens cannot abide him, with them: but the man which was deliuered from the deuill, desireth that he may loose his countrey, and follow him. Hereby appeareth how much difference there is betweene the knowledge of the goodnesse, and of the power of God: because the power striking in a feare, maketh men to flye from the sight of God, and driue them farre away: but the goodnes doeth sweetly allure, so that they account nothing more to be desired, then to be vnited to God.

It is vncertaine why Christe refused to haue this manne to followe him, except hee hoped that greater profite shoulde aryse by his telling that so excellent and notable a benefit amongst his owne countrey menne. And

Mar. & Lu. do teſtifie that he did ſo. Chriſt purpoſely cõmandeth him to ſhew forth the worke of God, not his owne: ſo that he being accounted for a true Prophet and miniſter of God: and this he doth that he might get credit to his doctrine. For ſo it was meete by a little at once to inſtruct that rude people, which as yet knew not his god-head. And though Chriſt is the ladder whereby we aſcend to God the father: yet, becauſe he was not as yet reuealed, he beginneth at the father, vntill he haue a more fitte oportunitie.

Now this doctrine is to be added: Chriſte in the perſon of one man ſheweth a token of that his grace, which he extendeth to all mankinde. For though we are not tormented of the deuill, yet hee holdeth vs bound vnto him, vntill the ſonne of God deliuer vs from his tyranny. We wander naked, rent, and deformed vntill hee reſtore vs to a ſound and a perfect minde. It remaineth that wee teſtifie our thankfulneſſe in celebrating his grace.

Matth. 10.	Marke 6.	Luke 9.
1. *And hee called his twelue diſciples vnto him, and gaue them power againſt vncleane ſpirits to caſt them out, and to heale euery ſickneſs, and euery diſeaſe.*	7. *And hee called the 12. and began to ſend them two and two and gaue them power ouer vncleane ſpirits*	1. *Then called he the twelue diſciples together, and gaue them power & authoritie ouer deuils, & to heale diſeaſes.*
2. *Now the names of the twelue Apoſtles are theſe: the firſt is Simon, called Peter, and Andrew his brother: Iames, the ſon of Zebedeus, and Iohn his brother.*		2. *And hee ſent them to preach the kingdom of God, & to cure the ſicke.*
3. *Philip and Bartlemew, Thomas and Matthew the Publican: Iames the ſonne of Alpheus, and Lebbeus, whoſe ſurname was Thaddeus.*		
4. *Simon the Cananite, and Iudas the Iſcariot, who alſo betrayed him.*		
5. *Theſe twelue did Ieſus ſend forth, and commaunded them, ſaying, goe not into the way of the Gentiles, & into the city of the Samaritans enter yee not.*		
6. *But go rather to the loſt ſheepe of the houſe of Iſrael*		
7. *And as yee goe, preach, ſaying, the kingdome of heauen is at hand*		
8. *Heale the ſicke, cleanſe the Leapers, raiſe vppe the dead, caſt out the deuils, freely ye haue receiued, freely giue.*		

Heere is deſcribed the calling of the Apoſtles: but not ſuche a calling as you hearde of before, when the Lorde minding to prepare them to their office, choſe them into his fellowſhippe: for nowe they are called to the preſent execution of the ſame, They are commaunded to prepare themſelues to the worke, commiſsions are giuen them, and leaſt they ſhoulde lacke authoritie, they are adorned with the power of the ſpirit. Therefore firſte they were choſen and prepared in hope that they ſhould worke, now

now Chriſt telleth them that the houre is come, when they muſt ſet their hands to the worke. Yet it is to be noted, that he ſpeaketh not as yet of the perpetuall Apoſtleſhip: but onely of a temporall embaſſage, whereby the mindes of men might be ſtirred vp and wakened, that they might be the readier to heare Chriſt Therefore now they are ſent into Iudea, to declare that the time of the promiſed reſtitution and ſaluation is at hand: and afterward Chriſt ordayneth them to ſpread the Goſpell through all the world. Heere he onely chuſeth them as helpers, to prepare that people to come to heare him, where his voyce coulde not come. After he reſigneth vnto them that office of teachinge, which hee executed himſelfe. And this is worth the noting, leaſt we ſhould imagine that here were ſet downe a certaine and a perpetuall law to all the miniſters of the word, while the Lord doth giue in charge to the publiſhers of his doctrin, what he would haue them doe for a ſhort time. The ignorance whereof deceiued many, inſomuch that without difference, they would bring and tie all the miniſters of the word to this rule.

1. *He called his twelue.* The number of the twelue doth note the reformation that ſhould be of the Church. For as the people came of the twelue Patriarches: ſo Chriſt doeth now call the remnantes diſperſed to the remembrance of their firſt beginning, that they might conceiue ſome certaine hope of their reſtitution. And though the kingdome of God did not ſo flouriſh in Iudea, as to finde there remaining a perfecte eſtate of the people: but that nation which was now miſerably decayed, deſerued through their vnthankefulneſſe rather twiſe to periſh for deſpiſing the grace offered: yet this hindered not but that they ſhould be borne againe a newe. And after it came to paſſe, that God out of Syon ſent the ſcepter of the power of his Sonne further abroad, that floudes might run out of that fountaine, which ſhould plentifully water the foure quarters of the world: Then GOD gathered together his Iſraell from euery place, that not onely the diſpearſed and torne members ſhould bee knit together into one body, but alſo ſuch men, as before were altogether ſtrangers from the people of God. Therefore the Lord doeth not in vaine appoint twelue, as patriarkes, but doth thereby declare the renuing of the Church. Note further that by this number he admoniſhed the Iewes to what end he came. And becauſe they gaue no place to the grace of God, he begat a new Iſraell to himſelfe.

If thou ſhouldeſt behold the firſt beginning, this might ſeeme to thee a matter to be laughed at, that Chriſt doth lay ſuch honorable offices vppon men ſo obſcure, and of no eſtimation: yet the incredible ſucceſſe, and the plentifull encreaſe of the Church doth ſhew that the Apoſtles in degree of honour, and in fruitefulnes of children are nothing inferiour to the Patriarches, but that they farre exceede them.

He gaue them power. Becauſe the Apoſtles were almoſt not accounted of amongſt men, and the ambaſſage, which Chriſt committed vnto them was diuine, and becauſe they did excell neyther in wiſedome nor eloquence: and that the excellency and newnes of the matter required moe then humane giftes, it was neceſſery that they ſhould haue ſome other authoritie.

Therefore Chriſte giuing them power to worke miracles, furniſheth them.

them with enſignes of celeſtiall power, which might get them credite & reuerence amongſt the people And by this is the lawfull vſe of miracles gathered. For when Chriſt ordayned them preachers of the Goſpell and workers of miracles ioyntly together ſo that the miracles ſhould be nothing els then ſeales of their doctrine, it is vnlawfull to breake that knot that cannot be vnknit. Wherefore the Apoſtles are falſe counterfeites, and doe wickedly depraue the workes of God, by ſeperating the word from the miracles.

2. *Firſt Simon.* The Romaniſtes doe very fondly gather their ſupremacie from hence, we doe willingly grant that Simon Peter was the firſt amongſt the Apoſtles, but no reaſon doth allow to extend that to the whole world, which was of force amongſt a few men. Note further that hee which is firſt numbred hath not therefore preſently Lordſhip amongſt his fellowes, if wee graunt all thoſe things, which they demand of Peter, vntill they proue theſe wicked and ſacrilegious Apoſtates to be Peters ſucceſſours, his dignitie ſhall make nothing for the Romane ſeate.

5. *In the way of the Gentiles.* Hereby appeareth more euidently that, which I touched euen now, that the office which was layd vpon the Apoſtles was for no other purpoſe, but to make the Iewes attentiue to heare Chriſt, by ſtirring them vp to looke for their ſaluation at hand. Therefore now he encloſeth their voyce within the boundes of Iudea, which he after commandeth to ſound euerie where to the furtheſt coaſtes of the worlde: the reaſon is: becauſe hee was ſent of the Father, a miniſter of circumciſion, to fulfill the promiſes made in times paſt to the fathers, Rom. 15. 8. But GOD had made a ſpeciall couenant with the ſtocke of Abraham. Therefore CHRIST doth not without cauſe at the beginning continue the grace of GOD amongſt the elect people, vntill the full time came for the further publiſhing of the ſame. And after his reſurrection he ſpread forth that bleſſing, which was ſecondly promiſed to all the Gentiles: becauſe that the vayle of the Temple was then rent and the partition wall was pulled downe. Therefore, if this diſcharge ſeeme to any to bee too hard, in that Chriſt alloweth not the Gentiles to bee partakers of the Goſpell, let him plead with God, who excluding the reſt of the worlde, did make his couenaunt onely with the ſeede of Abraham, of which couenaunt this commaundement of Chriſt doeth depend.

6. *But goe rather to the loſt ſheepe.* Hee aſsigneth, as I ſayd, the firſt place to the Iewes, becauſe they were the firſt borne: and becauſe GOD did then account them onely of his houſhold, when the other were ſtrangers. And he calleth them loſt ſheepe, partly that the Apoſtles being touched with compaſsion, might the more readily, and with more willing endeuour helpe them: partly that they might knowe that there was great aboundance of worke for them, and yet vnder that figure of that nation Chriſt teacheth what is the condition of all mankinde. The Iewes, which were neere, and in couenant with God and ſo heires of the eternall life, are yet accounted loſt, vntill they recouer ſaluation in Chriſt. Therefore what remaineth for vs, which are farre inferiours in honour to them? But hee giueth that name of ſheepe alſo to the reprobate, which were not properly of the flocke of God: becauſe the adoption belon-

belonged to all the people : so otherwhere hee calleth them the children of the kingdome, which for their vnfaithfulnesse were to bee caste out, *Matthew* 8. 12. In summe, Christe commendeth the Iewes to the Apostles vnder the title of sheepe, that they might bestow their labour vppon them : because none coulde bee accounted as in the flocke of God, but those which were gathered into the sheepefold.

7. *Preach saying.* This is that embassage wherewith I said, Christ would that the mindes of the people shoulde bestirred vppe in hope of the redemption at hand. For *the kingdome of heauen*, Luke saith, *the kingdome of God*, in the same sense : namely that the Iewes might know, first, that they were to be restored by the benefit and good worke of God, and not of men : then that their estate should bee happy vnder God their king : thirdly, hee promiseth them not an earthly and a fraile felycitie, but a heauenly and euerlasting.

8. *Heale the sicke.* As hee gaue them power, so hee commaunded them to bee faythfull and liberall disposers of the same : and he commandeth them not to suppresse those thinges, which were layd vppe with them for the common good of all menne. But by these myracles hee declareth for what purpose hee was sent of the father, and what is the ende of his Gospell. Neither is it without aduise that hee commaundeth them rather to raise the dead, and to heale the sicke, then to afflicte the whole with diseases, or to kill thē that liue. Therefore these myracles haue an Analogie and similitude with the office of Christe, that we might knowe that hee came to be the authour of all good things to vs, which shoulde deliuer vs from the tyranny of Sathan and of death , which shoulde heale our sickenesse and our sinnes , and shoulde helpe all our miseries.

Freely yee haue receiued. That they might the more willingly bestow those gifts, which he had giuen vnto them, he declareth that they were not bestowed vpon them for their owne priuate glory, but that they might bee as it were certaine conduit pypes for the conueiance of the free goodnesse of God, as if he should haue said, consider from whence you had this power : as it came vnto you by none of your owne deseruing, but of the meere grace of God, so nowe it is meete that by your ministery it should be freely bestowed vpon others.

Wee know how hardly euery man doth part from that to others, which hee thinketh to be peculiar to himselfe : also where some one is lifted vp aboue the rest of his brethren, how ready he is to despise all other. Therefore hee could not better perswade to a free bestowing of spirituall gifts, then by teaching thē, that no man excelleth by his owne industrie, but by the free liberalitie of God. And Christ now sheweth in his ministers a token of that grace, which was foretolde by Isaias, 55. 1. All yee that thirst, come yee to the waters, drinke, and take wine and milke without money : yet he also sheweth that no man can bee a syncere minister of his word, and dispenser of his grace, but hee that is ready to bestow his labour freely : & that all hyrelinges doe vnworthily corrupt and prophane the holy office of teaching. But this is not against free bestowing, that the teachers of the Church are maintained with publike stipendes, so that they do willingly & freely serue Christe and the Church ; and let their prouision for their liuing bee as it were an increase of their labour.

Matth. 10.

Matth. 10.

9. *Possesse not golde nor siluer, nor money in your girdles.*
10. *Nor a scrippe for the iourney, neither two coates, neither shooes, nor a staffe: for the workman is worthy of his meate.*
11. *And into whatsoeuer city or towne yee shall come, enquire who is worthy in it, and there abide yee, till yee go thence.*
12. *And when yee come into an house, salute the same.*
13. *And if the house be worthy, let your peace come vppon it: but if it be not worthy, let your peace returne to you.*
14. *And whosoeuer shall not receiue you, nor heare your words when ye depart out of that house or out of that cittie, shake off the dust of your feete.*
15. *Truly I saye vnto you, it shall be easier for Sodom and Gomorrha in the day of Iudgement, then for that cittie.*

Marke 6.

8. *And commaunded them that they shoulde take nothing for their iourney, saue a staffe onely: neyther scrip, nor bread, nor money in their girdles.*
9. *But that they should be shod with sandalles, & that they shoulde not put on two coates.*
10. *And he said vnto them, whereseoeuer yee shall enter into an house, there abide, till yee depart thence.*
11. *And whosoeuer shall not receiue you, nor heare you, when yee depart thence, shake off the dust that is vnder your feete, for a witnesse vnto them. Verily I say vnto you, it shall bee easier for Sodom or Gomorrha at the daye of iudgement, then for that citty.*

Luke. 9.

3. *And hee sayd vnto them, take nothing to your iourney, neyther staues, nor scrip, neither bread, nor siluer, neithir haue two coates.*
4. *And whatsoeuer house ye enter into, ther abide, and thence depart.*
5. *And whosoeuer will not receiue you, when you go out of that citty, shake off the very dust from your feete for a testimony against thē.*

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9. *Possesse not*. Because the order of their ambassage was such, that Christe woulde that his Disciples shoulde goe throughout all Iudea in a fewe dayes, and speedily to turne againe to him, he forbiddeth them to cary burdens with them, which shoulde hinder this speede. But some doe thinke very foolishly, that this is prescribed as a perpetual law to the ministers of the word, or the Apostles. A little after doe followe very many sentences, which extende further: but it is certaine that these commaundementes of leauinge all lettes and hinderances are restrayned to that ambassage, which we sayd was appoynted for a time.

Further, that prohibition in *Mathew* of golde, siluer, a scrippe, and two coats ought to be read in one sentence, as it appeareth by the other two. Therefore I had rather translate it, cary not with you: because it was the Lordes will simply to forbidde that they should not take any thing with them for prouision for that iourney. At home they might haue scrippes, and shooes, and other coates: but that they might bee the lighter for the iourney, hee commaundeth them to leaue all burdens. Thereunto belongeth that saying of Marke, that they shoulde be shodde with sandalles. They seeme to differ in the rodde or staffe: for

for in Marke a ſtaffe is allowed, in Mathew and Luke it is denied, But ſeeing the interpretation of the Hebrew word *shot* is doubtfull amongſt the Hebrewes though the Euangeliſtes did write in Greeke, they haue diuerſly taken the word *rabdon*. Therefore Mathew and Luke doe meane ſtaues, which are a burden to them that beare them: but Marke meaneth a ſtaffe whereon trauaillers do eaſe or reſt themſelues. And it appeareth that it was the maner of them that trauailed to cary a ſtaffe: according to the which vſe that was ſayd, Gen. 32. 10. With my ſtaffe I paſſed ouer this Iordan. In which words Iacob confeſſeth that hee came into Syria emptie, and not laden with riches.

10. *For the workeman is worthy of his meate.* Chriſt anſwereth a doubt: for that condition might ſeeme to be hard to goe through Iudea, not furniſhed with any prouiſion for the iournie. Therefore Chriſt willeth them not to be afrayd of fainting for want: becauſe that whither ſoeuer they ſhould come, they ſhould at leaſt be worthy of their meate.

Hee calleth them labourers, (not that they were like the ordinary miniſters, which doe dreſſe the vineyarde of the Lorde, and which in planting and watering doe apply themſelues in husbanding of the ſame) but onely becauſe they were preachers of a more plentifull and full doctrine. Neyther had they as then enioyned them any other office of teaching, then to make the Iewes giue eare to the preaching of the Goſpell. Leaſt they ſhould obiect that they ſhould be defrauded of their due foode, becauſe that no man would acknowledge thē for labourers: Chriſt preuenteth that difficultie alſo, commanding to enquire, who in euery citie was worthy of that meſſage of ſaluation. In which words he commaundeth them to enquire whether there bee any godly and honeſt men, which haue any feare of God & religion in them, of whoſe aptnes to be taught there may be any hope, that they might eſpecially offer their labour to them. For becauſe it was not lawefull for them longe to tarie in euery place, it was meete that they ſhoulde beginne there, where there was ſome preparation.

11. *Tary there vntill.* This declareth alſo the haſt they ſhould make, for if they ſhoulde in any place haue made any longer tarying, they ſhoulde haue changed their hoſte, leaſt they ſhould charge any one man too much. Therefore, when as Chriſt commandeth them to tarie with their hoſt, vntill they go into an other citie, hee declareth that they muſt make haſte, that they ſhoulde preſently runne into an other citie, when they haue preached the Goſpell in one.

12. *Salute the ſame.* Becauſe they could not diſcerne the true worſhippers of God from contemners he commandeth them that at the entrance into euery familie, they ſhould freindly inſinuate themſelues. For the ſaluation is a certaine entrance to ſpeach. Now, they were willed to goe to ſuch men as were knowne and reported to ſeeke after godlineſſe. But becauſe that it falleth often out, that they, which haue the greateſt fame, doe bewray their owne vngodlineſſe, when they ſhall be thorowly tried, it was meete that this commaundement ſhould be added.

Therefore

Therefore this is the meaning, try at the firſt entrance, whether the hoſtes will gladly heare you: whoſoeuer will gladly imbrace your doctrine, tary with them, that your ſaluation may bee confirmed: if any refuſe it, depart preſently from them, and as much as you can, pull backe againe your ſaluation. For the phraſe ſignifieth as much, as if he ſhould haue ſayde, becauſe that through their vnthankefulnes they are vnworthie to enioy that bleſſing of God, which you prayde for them, breake off all communication with them. The name of peace hath relation to the maner of ſaluting, which the Iewes commonly vſed. For ſith peace doth with them ſignifie a proſperous eſtate, they pray for peace to them, whom they deſire to be well and proſperouſly, and whoſe good they wiſh to bee ſafe. I grant that the Apoſtles brought an other kind of peace to men: but their ſight is to ſwift, which draw this place to the free reconciliation of God with men.

14. *Whoſoeuer receiueth you not.* A ſeuere denouncing of vengeance againſt the contemner of the Goſpell: whereby Chriſt would encourage his Diſciples, leaſt the vnthankfulnes of the world ſhoulde hinder them in their office. Hee commandeth his Apoſtles what he would haue them doe, if they fall amongſt contemners: yet this was his eſpeciall purpoſe, to comfort them in their ſorrow and wearines, if their doctrine were any where refuſed, leaſt they ſhould faint in the midſt of their courſe. And wee ſee how Paule, 2. Cor. 2. 15. vſing this comfort, doth boldly deſpiſe all contempt of men, doth conſtantly go forward through all lets, and doth glory that he is a ſweete ſauour to God, though hee is deadly to them that periſh. But this place teacheth how much the Lord eſteemeth his Goſpell: and certainely, ſith it is an incomparable treaſure, they are too much and vilely vnthankefull, which refuſe the ſame, being offered vnto them.

Further, when as it is the ſcepter of his kingdome, it cannot be reiected but with manifeſt reproch to him. *Shake off the duſt.* As the Lord doth here commend the doctrine of the Goſpell, that all men might receiue the ſame with reuerence, and ſtriketh a feare vnto the rebellious by this greiuous decree of vengeance for them: ſo hee commaundeth his Apoſtles to be the declarers of that vengeanee, which he appointeth, which cannot bee, but that they ſhould bee enflamed with a moſte vehement zeale to vtter that doctrine, which they preach. Therefore it is to be noted, that no man can be a fit teacher of the heauenly doctrine, but he that is ſo affected, that he is vexed and tormented at the contempt of the ſame. It is probable that the Iewes then vſed to ſhake of the duſt, as a figure of curſing, as if they did it to witnes, that the inhabitants of the place were ſo wicked, that they infected the earth with their contagion. I gather that it was an accuſtomed maner by this, that Chriſt ſpeaketh as of a thing knowne. And this maner of execration doth the more confirme that, which I ſayd before, that God was not more offended with any offence, then with the contempt of his word. Neyther doth he command vs after ſo ſolemne a ſort to deteſt either adulterers, or murtherers, or any other wicked perſons.

15. *Truly I ſay vnto you.* Leaſt it ſhoulde ſeeme to bee a vaine skarcrow, CHRIST affirmeth that they ſhall bee more greiuouſly puniſhed, which contemne the Goſpell, then the Sodomites. That is farre from the meaning

ning of Christ, which some haue, imagining this to be spoken of the destruction of Hierusalem. For wee must vnderstand the day of the generall iudgement, wherein they shall both giue an account, that there may bee a comparison of the punishments. Christ nameth Sodome rather then any other cities, not only because it excelled all in most haynous sinnes, but because it was consumed of the Lord by a wonderfull maner of destruction, that it might be an example to all ages, and that the name it selfe should be abhorred. Yet it is not to bee marueiled, that Christ s[illegible]h, that they shall bee more easily dealt with, then the vnfaithfull, which refuse to heare the Gospell. For when men shall denie authoritie to their creator and maker, neyther will vouchsafe to heare his voyce, but doe reiect him calling louingly, and will not beleeue him, promising all things liberally: this wickednes is as the greatest heape of all sinnes. If that so horrible a punishment doth follow the repulse of so base or obscure manner of preaching, how terrible a punishment doth nowe remaine for them, which reiect Christ speaking with full mouth?

Further, if God doth so seuerely threaten the contemners, what shall become of those furious enemies, which fight against the Gospell eyther with blasphemies and a venemous tongue, or doe cruelly persecute it with fire and swordes?

Mathew. 10	Marke	Luke. 12.
16. *Beholde, I sende you as sheepe in the midst of wolues: bee therefore wise as serpents, and innocent as doues.*		11. *And when they shall bringe you vnto the Synagogues, and vnto the rulers and princes, take no thought how, or what thing yee shall answere, or what yee shall speake.*
17. *But beware of men: for they will deliuer you vp to the cõsels, & wil scourge you in the Synagogues.*		
18. *And yee shall be brought to the gouernours and kinges for my sake, in witnesse to them, and to the Gentiles.*		12 *For the holy Ghoste shall teache you in the same houre, what yee ought to say.*
19. *But when they deliuer you vp, take no thought how or what you shal speake. for it shall be giuen you in that houre what yee shall say.*		
20. *For it is not yee that speake: but the spirit of your father, which speaketh in you.*		

The commandements, which Mathew heretofore set downe, do onely belong to their former progresse or iournie, which was in few daies to be ended. Now Christ proceedeth further, and he armeth them against the time to come that they might knowe that they were chosen to declare that message not for a short time, but that there remained for them a matter of greater weight, and of much more trauaile. For though they were not presently brought forth into these broyles, wherof Christ speaketh: yet it was profitable for them to be warned before hand, that if they thē should abide any troubles, they might know, that these were but certaine preparations of a more harder warfar, whereunto they were

prepared. This was also true in the first ambassage, that the Apostles were like to sheepe amongst woolues: but the Lord sparing their infirmitie, helde backe the feueritie of the woolues, that they should not hurt, peculiarly referring it to that time, which the Lord had appoynted to handle thē more straightly. For they were vsed as marriage guestes, the Bridegroome being with them before the resurrection: but after the Bridegroome departed from them that tenderneſſe and ease ceased, and their estate was then so hard, that they should then vnderstand, that they were not in vayne furnished before hand with these defences. Also it may be, that these wordes, which were spoken at diuerse tymes, were here by Mathew gathered into one place: for Luke, as we shal see after, reporteth that the same wordes were spoken to the seuentie Disciples, which were putte in the place of the Apostles.

But this is out of question, that they were not by these wordes fore tolde what successe they should haue of this iourney: which they nowe entred into, but that they were forwarned of the whole course of theyr appostleship.

16. *Behold I sende you.* The exhortation which presently followeth dooth shewe euidently whereto this admoniton tendeth. Therefore the texte ought thus to be resolued, you haue neede of wisedome and simplicity: because you shall be as sheepe amongst woolues. But the reason is gathered of the necessitie: because except they doe wisely looke to themselues, they should bee presently deuoured of woolues, but if they were afraid of the madneſſe of the woolues, or were not carefull, that they should not wauer, and so at length fall from their office. Wee will first declare what this meaneth, that they should be sent as sheepe amongst woolues. Although men are cruell and bloudie, the Lord could mittigate their crueltie, who tameth and maketh gentle the wilde sauage beastes so oft as he pleaseth. The Lord doth not bring a great company into the obedience of his Gospell, but leaueth them in the feirceneſſe of their wit, hee doth it of purpose that hee might exercise his ministers. And though all are woolues by nature, whom GOD doeth not regenerate with the spirit of meekeneſſe: yet Christ doth especially note the raging enemies of the Gospell, which hearing the shepheardes voyce, are not tamed, but are enflamed with greater crueltie. Therefore the Lorde sendeth foorth the ministers of his worde on this condition, that they should liue amongst woolues: that is, that they shoulde haue many deadly enemies, and shoulde bee compassed about with many daungers on euery side, so that they shoulde hardly execute their office amongst so many leetes. And that their tryall might be the sharper, he giueth them no weapons wherewith they should violently defende themselues: but casteth them vnarmed and naked to the teeth of the woolues. For in that hee compareth them to sheepe, is not referred to gentle and quiet manners, or to the lenitie of the minde: but hee onely declareth, that they are nothing stronger, or more able to resist the violence of the enemies, then are the sheepe against the madnes of the woolues.

Christ also requireth of his Disciples that they shoulde haue mindes as sheepe, that they might striue with patience against the malice of the wicked, and shoulde receiue iniuries quietly: but the simple meaning

of

of this place is, that the Apostles had many enemies mighty and cruell, prepared against them, when as they themselues should be without al defence. If any man except that this Antithesis cannot after this sort stand betweene the sheepe and the woolues, the answere is ready. For though the Lorde by calling the enemies of the Gospell woolues, doth rather note their power then their delight to hurte: Yet because no man.e is knowne for a woolfe, except hee waxe mad against the Gospell: therefore hee ioyneth these two together, that they are caried with a desire to suck bloud, and also that they haue power to performe the same.

Bee yee therefore wise. The meaning is, that the wisedome in taking heede shoulde so bee tempered, that they should not bee more fearefull then becommeth them, and so become more negligent in their office. For wee see them which woulde bee accounted circumspecte and prouidente, to become very tymorous and slouthfull. It is meete for the disciples of Christ to be circumspect to take heede, seeing that daungers do hang ouer them euery where. But because the greatest daunger is, least they should through slouth waxe negligent, hee commaundeth them sincerely to go forwarde whether-soeuer their calling shall carry them. And this hee declareth by two similitudes, when serpentes perceiue that they are hated, they doe diligently auoyde and flye from whatsoeuer is noysome to them: so the faythfull are commaunded to haue care of their life, least they leape into daunger, and throwe themselues into all perilles. But the Doues on the contrary parte, though they bee fearefull by nature, and are subiect to innumerable daungers, do waite as careleste creatures while they are stricken, and commonly they cast themselues into the snares of the takers. To this simplicitie doth Christe exhorte his Disciples, least too much fearefulnesse shoulde hinder them in performing their course. There are some, which, as Phylosophers, will more subtilly argue heere of the nature of the Serpente and of the Doue: but the similitude reacheth no further. Therefore wee see that carnall wisedome, or rather craftinesse condemned by Christe, wherein a great multitude of menne flatter themselues more then is meete, while they looke hether and thether about them so far as they can go. So while they will not cast themselues into daunger, they renounce Christ that calleth them.

17. *Beware of men.* Erasmus addeth *them*: because he thought that the article had the force of a pronoune demonstratiue. But in my iudgement it is better to take it indefinitely: as if Christe shoulde haue sayde, you must walke wisely amongst menne, where all thinges are full of deceits and daungers. But he seemeth to fight against himselfe: for this were the best way of taking heede, to do their owne businesse at home, and not to send them forth abroade. I answere, he noteth heere an other kinde of heedfulnes, not that they should leaue their office for feare, but that they should not be troubled beyond measure with sodaine mischiefes. For we know that they which are assaulted vnawares, doe become as people halfe dead.

Therefore Christe commaundeth his to looke before what shall followe, that they might in time prepare their mindes to beare conflictes.

To be ſhort, he ſoundeth an alarum to them, that they may the ſpeedilyer prepare themſelues to battell. For as too little forecaſt, & too much doubtfulneſſe doth weaken many: ſo careleſſe ſecuritie doeth make many drunken, that they running on vnaduiſedly, doe faint at the moſt neede. *For they will deliuer you vp to the counſelles.* Wee may eaſily gather by theſe wordes, that the contentions, which Chriſt now ſpeaketh of to his Apoſtles ought not to be tyed to their firſt iourney, wherein they found no ſuch thing. But this is the purpoſe of his forewarning, that they ſhoulde not at any time be diſmaide: for it was a poynt of ſingular vertue, that poore men ſhould be of a bolde courage: when they ſhould come before Princes, and not be amazed at any gliſtring ſhewe of the worlde. He admoniſheth them alſo that they ſhall not haue contentions in Iudea only, but in places further diſtant, not onely that they might prepare themſelues by long meditation for that warfare, but that being confirmed with their maiſters woordes, they ſhould not doubt but that they were gouerned by the heauenly prouidence. That which is added *for a witneſſe to them and to the Gentiles*, hath his meaning, the will of God is to bee declared alſo to ſtrange Princes and to nations that be a farre off, that they may bee inexcuſable: whereby it followeth that the Apoſtles ſhall not loſe their labour: for euen where men ſhall be conuicted for contumacy, the iudgement of God ſhall be ſhewed.

19. *Bee not carefull.* This is added for a comfort: for Chriſte ſhould haue exhorted his diſciples a hundred times in vaine, if hee had not alſo promiſed them that GOD woulde bee preſent, and that through his power they ſhoulde certainely bee conquerers. Heereby wee gather, that it was not the purpoſe of Chriſt in vttering theſe daungers, to diminiſh their zeale: whereby it was neceſſary that they ſhould be the more enflamed, if they woulde execute their office rightly.

It is a great thing to come before Princes, for not onely feare, but euen ſhamefaſtneſſe alſo doth amaze the mindes of good menne. Then what if Princes ſhoulde breake out, and almoſt thunder with deadly anger? yet Chriſt forbiddeth his to bee carefull: becauſe the ſpirite ſhall teach them what to ſay. For the more a manne knowing his owne weakeneſſe, diſtruſteth himſelfe, ſo much the more hee feareth, except hee haue helpe from an other place. And wee ſee many which doe therefore faint, becauſe they meaſure the ſucceſſe of theſe thinges, which they take in hande to doe by their owne forces, which are very ſmall, or none at all. Therefore Chriſt forbiddeth his diſciples to looke what they can doe, and commaundeth them onely to depend and truſt to the heauenly grace.

The queſtion is not (here ſayth hee) of your abilitie, but of the power of the holy Ghoſt, who frameth & directeth the tongues of the faithful to a pure confeſſion of fayth. And leaſt they ſhoulde feare a preſent want, hee declareth they ſhall haue helpe ſent them euen in the very moment. For the Lord doth make the faithfull voyd of the gifte of vtteraunce, ſo long as he requireth no witneſſe of them, and where neceſſitie ſhall require it, hee maketh them very eloquente, which ſeemed before to bee tongue tyed. So in our time wee haue ſeene certaine martyres, which beeing almoſte brutiſh, after they

were

were called to make confeſsion of their faith, they excelled wonderfully with the gift of ſpeaking aptly and learnedly. Further, Chriſt would not that the Apoſtles ſhould be without all feare: for it was profitable for them to be carefull to ſue by prayers, that the holy Ghoſt might be giuen them, but he would that they ſhould caſt away that carefull meditation, wherewith men did much hinder themſelues. For while they inquire with themſelues what ſhall come to paſſe if this or that ſhould fall out, they are vexed with miſerable diſquietneſſe, and doe not reſt vpon the prouidence of God. And whoſoeuer will not giue this honor to the prouidence of God, that it is able in due time to ſupply their want ſuch certainely are worthy to be tormented.

Mathew. 10.	Marke.	Luke. 6.
21. *And the brother ſhall betray the brother to death, and the father the ſonne, and the children ſhal riſe againſt their parents, and ſhall cauſe them to die.*		
22. *And yee ſhal be hated of all men for my names ſake: but he that endureth to the end he ſhalbe ſaued.*		
23. *And when they perſecute you in this citie, flie into another: for verely I ſay vnto you, yee ſhall not finiſh all the cities of Iſraell, till the ſonne of man bee come.*		
24. *The diſciple is not aboue his maiſter, nor the ſeruant aboue his Lord.*		40. *The diſciple is not aboue his maiſter: but whoſoeuer will bee a perfecte diſciple, ſhall be as his maiſter.*
25. *It is enough for the diſciple to be as his maſter is, and the ſeruant as his Lord. If they haue called the maiſter of the houſe Beelzebub, how much more them of the houſhold?*		

21. *And the brother ſhall betray.* Firſt, he admoniſheth them how greiuous troubles doe remaine for them: then hee mittigateth all the ſharpneſſe by adding a notable conſolation. Firſt, he declareth that theſe things, which were wont to bee a defence, or to bring ſome eaſe, ſhould bring an increaſe of greater miſerie to his diſciples: for the brethren, which ought to helpe the oppreſſed, to reach the hande to them that are in calamitie, and to prouide for their ſafegard, ſhould become their deadly enemies. Yet they are deceiued, which thinke that this doth befall onely to the faithfull, to bee deliuered to death by their brethren. For it may bee, that the Father may perſecute the ſonne of a godly zeale, if hee ſee him to bee an Apoſtate from the ſincere worſhip of God. And in this behalfe the Lord commandeth vs to bee forgetfull of fleſhe and bloud, and apply all our endeuour to the maintenance of the glory of his name. Neyther doth euery man ſpare his kinſfolkes where the feare and religion of God doth flouriſh: but he had rather they ſhould all periſh, if neede ſo required, then to haue the kingdome of Chriſt ſhaken, the doctrine of ſaluation extinguiſhed, and the worſhip of God aboliſhed. If our affections were ordered a right, this ſhould be the onely cauſe of right hatred. But when Chriſt would eſtabliſh the kingdome of God, and reſtore godlineſſe into his perfect

fect ſtrength, but woulde alſo call men backe, from deſtruction to ſaluation: there is nothing more vnworthy then for that cauſe to hate the miniſters of ſo comfortable a doctrine. This, as it is a monſtrous thing againſt nature, might haue much troubled their ſimple mindes: yet Chriſt foretelleth that ſo it ſhall come to paſſe.

22. *Hee that endureth.* This one promiſe is ſufficient enough to ſtay the mindes of the godly, although all the world ſhould riſe againſt them, while hee promiſeth them a happy and a bleſſed end. For if the aſſurance of their purpoſe doth cary them to death, which fight vnder earthly captaines, being vncertaine of the end of the warre, ſhall men then doubt to imploy themſelues to follow Chriſt to the end, which are certaine of the victorie?

23. *And when they perſecute you in this citie.* He preuenteth that, which they might haue excepted. If the hatreds of the whole worlde were to bee borne, what end then at the length? Though therefore they could be in ſafetie in no place: yet Chriſte admoniſheth them not to deſpayre: but where they are throwne out of one place, they ſhould rather attempt whether they may profit any thing by their labour in an other place. And the interpreters are deceiued, while they thinke this to be a naked permiſsion, when Chriſt rather commandeth his diſciples what hee would haue them to doe. For he that hath abiden one perſecution, would gladly take his eaſe as a ſouldiour that hath done his dutie. But Chriſt alloweth not ſuch a vacation to his, but willeth them to run the whole courſe with an vnwearied minde. In ſumme, the Apoſtles are commanded to offer thēſelues to newe skirmiſhes, leaſt they ſhould thinke that they had done their dutie, when they had paſſed ouer one or two. Neither doth hee ſuffer them to flie into corners, where they might lie ydlely. But though their labour tooke not good ſucceſſe in one place, the Lord doeth exhort them to goe forward. But vnder the commandement is alſo contayned a permiſsion. And the flying of perſecution is thus to be vnderſtoode. For all that flye are not generally to be condemned, neither yet is euery flight lawfull. The heate of ſome of the old writers was too great in this matter, which condemned flight, as if it were a kinde of deniall. For if this were true, ſome part of the ignominy ſhould redound to Chriſt and his Apoſtles. Againe, if it were lawfull generally to fly, there ſhould be in the time of perſecution no difference betweene the good paſtor and the hyreling, Therefore that moderation is to bee noted, whiche Auguſtine preſcribeth to Honoratus, leaſt any man fearefully forſaking his ſtanding, ſhould eyther traiterouſly forſake his flocke, or giue an example of ſlouthfulnes: and yet that no man ſhould vnaduiſedly thruſt in himſelfe headlong. If eyther the whole Church bee aſſayled, or that part bee followed to death, the paſtor ſhall doe ill, if hee withdraw himſelfe, whoſe duetie it were to oppoſe his life for euery particular man of his flocke: but it may bee ſometime that his abſence ſhall be beneficiall to the Church, by appeaſing the furie of the enemies. Therefore let in ſuch a caſe, the ſimplicitie of the Doue preuaile, leaſt nice men make a cloake for their fearefulneſſe, as fleſh is alwayes too wiſe in auoyding of troubles. *For verely I ſay vnto you.* That is not likely that ſome do vnderſtand it of their firſt ſending forth: but it rather comprehendeth the whole Apoſtleſhippe. But herein conſiſteth the difficultie, what the coming

ming of the Sonne of manne shoulde signifie. Some menne expounde it, that the Gospell shoulde haue such passage, that all menne should know that Christ should raigne truely, and that the restitution of the kingdome of Dauid should bee hoped for of him. Other doe referre it to the destruction of Ierusalem, wherein Christe appeareth as a reuenger of vnthankefulnesse. The first exposition is tollerable, the latter is more wrested: yet I do iudge that to be a comfort giuen peculiarly to the Apostles, Christ is sayd to come when he bringeth remedy to things in despayre.

The ambassage, which they were to vndertake, was wonderfull, that they should spread the doctrine of the Gospel throughout the whole world. Therefore Christ promiseth that he himselfe wil come before they shal passe through all Iudea: namely, because he will beautifie his kingdome, by the power of his spirite, that that glory and maiestie shoulde verily shine in the Apostles, which as yet was hid from them.

24. *The Disciple is not aboue his maister.* Now hee exhorteth them to patience by his owne example. And certainely this comfort is such, as swalloweth vppe all sorrow, while wee consider that our lot is common to vs with the Sonne of GOD: yet that hee might make vs the more ashamed thereby, he taketh two similitudes from the custome of menne. The Disciple accounteth himselfe honoured, to be made equal with his maister: and dares desire no greater honour. Then, that condition, which the Lords do beare patiently, the seruantes doe not refuse to beare the same. Sith the Sonne of God is both these wayes aboue vs, as hee to whome the chiefe authoritie is giuen of the father, and hath the office of a maister committed vnto him: let vs bee ashamed to flye from that, which hee himselfe disdayned not to take vppon him for our cause. But these thinges doe rather neede meditation, then exposition: because they are euident enough of themselues. Luke reporteth this sentence in his sixt chapter, not depending vppon the text: but vttered abruptly amongst other wordes. And because Matthewe doeth in this place declare very well to what purpose it appertaineth, I thought that I coulde not place it better any other where. But in the translation I followed neyther Erasmus, nor the olde interpreter, for this cause. The Greeke Participle doeth signifie as well a thing made perfecte, as apt, like, or meete. Further, sith Christe speaketh heere of a lykenesse, and not a perfection, the latter sense seemeth to bee the better, as if hee shoulde haue sayde, there is nothing more meete nor conuenient, then that the disciple should frame himselfe after the example of his maister.

25. *If they haue called the maister of the house.* It is as much as if hee shoulde haue called himselfe the Lord of the Church: as the Apostle to the Hebrewes 3.2. comparing him to Moses and the Prophetes, saith, that they were seruãts: but that he was the sonne and heire. For though he vouchsafeth vs the honour of brethren: yet he is the first borne and the head of all the body: to bee short, he hath the chiefe gouernement & power in his hand. Wherefore there is nothing more absurd then to desire to bee accounted amongst the number of the faythfull, and yet to grudge at God when he frameth vs to the image of his own Sonne, whom he hath set ouer his whole housholde.

For what nice fancies are theſe, if we would poſſeſſe a place in his houſe, & excel aboue the Lord himſelfe? The meaning is, we are too ſoft & dainty, if it be hard for vs to beare the reproaches, which our Prince did willingly ſubmit himſelfe vnto. The word Beelzebub is corrupted: it ſhould properly be called Baalzebub. So they called the chiefe of the feigned Gods of the Philiſtins, which the cittie Accaron did worſhip. And the leſſer gods were called Baalim, which at this day in popery are called Patrons. And whereas Baalzebub ſignifieth a Patrone of a flye, or of flyes: ſome thinke that the name was deriued & taken of this, that the temple ſwarmed with aboũdance of flyes, through the plenty of the ſacrifices. But I doe rather coniecture that they ſought helpe at the idoll againſt the flyes, which were noyſome to the place. For whẽ Ochozias ſuperſtitiouſly ſought an anſwere of his health frõ it, he called it ſo. Wherby it appeareth that it was not a name in skorne. For as godly men trãſlated the word *Gehenna*, to the hels, that they might note that place with infamy: ſo for hatred & deteſtatiõ of the Idoll, they called the deuil Baalzebub. wherby we gather that the reprobate, that they might make chriſt the more deteſtable, noted him with the greateſt infamy they could, as by calling him a deuill, who ſhould bee the greateſt enemy of religion. Wherfore, if it befall vs to be touched with the ſame ignominy, it ought not to ſeeme ſtrãge to vs, to haue that fulfilled in the mẽbers, which began in ẽ head.

Mat. 10.

26. *Feare them not therefore: for there is nothing couered, that ſhal not be diſcloſed, nor hid, that ſhall not be knowne.*

27. *What I tell you in darkneſſe, that ſpeake yee in the light: and what yee heare in the eare, that preach yee on the houſes.*

28. *And feare ye not them which kill the body, but are not able to kill the ſoule: but rather feare him, which is able to deſtroy both ſoule and body in hell.*

29. *Are not two ſparowes ſolde for a farthing, and one of them ſhal not fall on the ground, without your father?*

30. *Yea, and all the haires of your head are numbred.*

31. *Feare yee not therefore, yee are of more value thẽ many ſparowes.*

Marke. 4.

22. *For there is nothing, hid, that ſhal not be opened, neither is ther a ſecret, but that it ſhall come to light*

23. *If anye manne haue eares to heare let him heare,*

Luke 8.

17, *For nothing is ſecret, that ſhal not be euident, neither any thing hid, that ſhal not be knowne & come to light.*

Luke. 12.

2, *For there is nothing couered, that ſhal not be reuealed, neither hid, that ſhall not be knowne.* 3. *Wherefore what ſoeuer ye haue ſpoken in darkneſſe, it ſhall be heard in the light: & which yee haue ſpoken in the eare, in ſecret places, ſhall bee preached on the houſes.*

4. *And I ſay vnto you, my friendes be not afrayde of them that kill the body, & after that are not able to do any more*

5. *But I will forewarne you, whome yee ſhall feare: feare him, which after hee hath killed, hath power to caſt into hell, yea, I ſay vnto you him feare.*

6. *Are not fiue ſparrowes bought for two farthings, and yet not one of them is forgotten before God.*

7. *Yea, and all the haires of your head are numbred: feare not therefore, yee are more of value then many ſparowes.*

26. *Feare them not therefore.* When as the Apoſtles ſhoulde ſee the Goſpell to be ſo contemptible, and that they ſhould remember the fewnes of the beleeuers, they might alſo caſt off all hope for the time to come. Now Chriſte anſwereth this doubt, declaring that the Goſpell ſhould be ſpread further, and that it ſhall paſſe through all the lettes of menne, ſo that at length it ſhall ſhine forth openly. For though this ſaying ſeeme to bee a prouerbe, there is nothing couered, that ſhall not bee diſcloſed: yet here it ought eſpecially to bee reſtrained to the doctrine of ſaluation, which Chriſt ſayth, ſhall bee the conquerour what ſoeuer men deuiſe to oppreſſe the ſame. Though he preached ſometime openly in the Temple: yet becauſe his doctrine was refuſed, hee yet lay hid as it were in darke corners, but hee ſayeth that the time ſhall come when it ſhall bee vttered abroad, which wee know was done ſhortly after: for there was neuer any ſound of thunder more heard in any quarter of the world, then the voyce of the Goſpel which ſounded throughout the whole worlde. And becauſe this promiſe ought to comfort their mindes, Chriſt exhorteth thē that they ſhould boldly and valiantly apply themſelues to the ſame, and that they ſhould not be afrayd though they ſaw the Goſpell as yet not regarded, but that they ſhoulde bee crying preachers of the ſame. That which I reported out of *Marke*, was ſpoken peraduenture at another time, and in an other ſenſe: yet becauſe there are read ſhort ſentences, I follow that which was moſt probable to me. For after that Chriſt commaunded there his diſciples, that as burning lights they ſhould giue a cleare light farre from them, preſently after he addeth, there is nothing hid which ſhall not bee made open. And the light of the Goſpell was lighted by the Apoſtles in darke places, ſo that by their miniſtery it ſhone aloft through the whole worlde. And the text in the eight after Luke is altogether like this. As concerning the place of the 12. chapter, it is not to bee doubted but that it anſwereth to this, yet in words there is ſome difference: for Chriſt commandeth there, that the Apoſtles ſhoulde bring thoſe thinges into light, which they had ſpoken in the darke: whereby hee declareth that they had as yet but whiſpered of the Goſpel, but that the meſſage which they did beare, was ſo notable that it ſhould ſpread it ſelfe to the furtheſt partes of the world.

28. *And feare yee not them.* Chriſte teacheth his diſciples to contemne death by a moſt notable reaſon, becauſe that menne created to enioy the celeſtiall immortalitie ought to deſpiſe this fraile and tranſitorie life. For the ſumme tendeth to this purpoſe, if the faythfull would conſider wherefore they were borne, and what their condition is, there is no cauſe why they ſhould ſo greedily deſire this earthly life. Though the ſence of the woordes are more full and more plentifull, for Chriſte teacheth that the feare of God is vtterly dead in them, which for feare of tyrantes doe fall from the confeſſion of their fayth, and that there raigneth a beaſtly blockiſhneſſe in their heartes, which for feare of death doubt not to forſake the ſame confeſſion of faith. For the Antitheſis betweene the two contrary feares, is to be noted. If the feare of God be choaked with the feare of men, doth it not appeare that we yeeld more to them then to God himſelfe? Now hereof it followeth that the heauenly and eternall life being reiected, we cauſe that this only remaineth for vs, that wee become like to beaſts. The power of eternal life and death is in the hand of God alone:

alone: him wee neglect becauſe the feare of men doth carie vs away. Doth it not euidently appeare that the ſhadowiſh life of the body is more eſteemed of vs, then the eternall ſtate of the ſoule? nay, the celeſtiall kingdome of God is nothing ſet by of vs, in reſpecte of the fleeing and vaniſhing ſhadowe of this preſent life. Therefore the wordes of Chriſt ought thus to be reſolued: Knowe that you haue giuen you immortall ſoules which are ſubiect to the will of God alone, they come not into the power of men And ſo your faith ought not to yeeld to no terrors or threatnings of men. For how commeth it to paſſe, that in your vexation the feare of men ſhould preuaile, but becauſe the body is preferred before the ſoule, and immortalitie is leſſe eſteemed of, then this tranſitorie life. Therefore in Luke there is an emphaticall repetition. *Certainely I ſay vnto you, feare him.* As if Chriſt ſhould haue ſaid, we haue no reſpect of God, ſo oft as wee giue place to the feare of men: contrariwiſe if we reuerence God, the victory is eaſily in our owne hands, ſo that no force of men ſhould draw vs from our duty. Alſo the experience of all times teacheth vs how neceſſary this exhortatiõ of Chriſt was to the miniſters, & generally to all the godly. For there was neuer time wherein men haue not violently lift vp themſelues againſt God, & haue endeuoured to ouerwhelme the goſpel. All are not armed with like power to cauſe & ſtrike a feare of death: but in the greater nũber that monſtrous cruelty doth raigne, which when occaſion ſerueth, ſheweth it ſelfe. Alſo Sathan doth oft ſuborne the giants, at whoſe ſight the ſeruants of Chriſt do fall downe dead, except they be armed with this doctrine, to bee conſtant without ſhaking. But when as theſe two clauſes doe ioyne together in one ſentence, ſome that are vnlearned, do naughtily take this part frõ the other, that men are not to be feared. For Chriſt (as was now ſaid) oppoſeth the godly & holy feare of God, as a remedy againſt the peruerſe feare of men, which draweth vs out of the right way. Otherwiſe the conſequence doth not follow, if we feare God who is Lorde of body & ſoule, men are not to be feared, whoſe power reacheth not beyond the body And that Chriſt attributeth to men â power of killing, is ſpoken by a kind of grauting. So God ſlacketh the bridles to the wicked, that they being puft vp with the truſt of their owne power dare do any thing, & they do alſo amaze the minds of the ſimple, as if they could do euery thing. Therefore the wicked doe triumph in vaine, as if the life of the godly were ſubiect to their pleaſure, & God holdeth thẽ bound, ſo that he reſtraineth their cruelty & violent forces, as oft as he pleaſeth. yet by this permiſſion they are accounted able to kill: becauſe he often ſuffereth their furie weakely to creepe Laſtly, the ſermon of chriſt conſiſteth of 2. parts: for that we might learne patiẽtly to beare the loſſe of this bodily life, he doth call vs firſt to the beholding of the eternal life & death. Thẽ by degrees he deſcendeth hither alſo, that the keeping of our life is in the hãd of god.

29. *Are not 2 ſparowes.* Chriſt proceedeth further, as I ſaid euen now, though the tyrants become mad, yet they haue not any power ouer the body: therefore they do wickedly which feare the cruelty of men, as if they were not in the cuſtodie of god. Therefore in dãgers let vs remẽber this ſecõd comfort, ſith god is the keeper of our life, we may ſafely reſt our ſelues in his prouidẽce. nay he is iniured if we cõmit not our life to him, wherof he vouchſafeth to take the charge. But he extẽdeth the prouidence of god generally to al creatures, that frõ the greateſt to

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the leaſt he might ſhew that we are preſerued by his defence. There is almoſt nothing leſſe eſteemed then ſparowes (for two were then ſolde for a farthing: or as Luke ſayth, fiue for two farthings) and yet the eye of God is watchfull to defend them alſo, ſo that nothing can come by chance vnto them. Will he neglect the life of men, who is carefull for ſparowes? But two things are heere to bee noted: for firſt Chriſt doth define the prouidence of God farre otherwiſe then many doe, which are not much vnlike to the Philoſophers: which though they ſay that the world is gouerned of God, yet they imagine a confuſe prouidence, as if God regarded not particular creatures. But Chriſt diſtinctly affirmeth that euery one of the creatures are vnder the hand and cuſtodie of God, ſo that nothing is left to fortune. Forcertainly the will of God is oppoſite to chãce neyther yet by this meanes is the *Fatum* of the Stoyckes eſtabliſhed: for it is one thing to imagine a neceſſitie wrapped or tied faſt to the manifold courſe of cauſes, and an other thing to make all the world and all the partes of the ſame ſubiect to the will of God. I grant that there is a chãce in the very nature of things: but I ſay that nothing can fall in the blinde wheele of Fortune, where the will of God doth gouerne. Secondly it is to be noted, that the prouidence of God is to be conſidered, not as curious and vaine men doe vſe, but that it may bee a helpe to our faith, and may ſtirre vs vp to call vpon God. For he doth not therefore teach that all the haires of our head are numbred, that hee might nourſhe vaine ſpeculations, but that wee might learne to depende of the fatherly care of God which he hath for this fraile fleſh.

31. *Ye are of more value.* This is generally true of all men, for whoſe cauſe the ſparowes are created: yet it is ſpoken properly of the children of God, which haue a greater right then by creation. But that dignitie doth not other waies appertaine to men then by the free liberalitie of God.

Mathew 10.

32. *Who ſoeuer therefore ſhall confeſſe me before mẽ, him will I confeſſe alſo before my father which is in heauen.* 33. *But whoſoeuer ſhall denye me before men, him wil I alſo deny before my father which is in heauẽ* 34. *Think not that I am come to ſend peace into the earth: I came not to ſende peace, but a ſworde.* 35. *for I am come to ſet a man at variance againſt his father and the daughter againſt the mother, & the daughter in law againſt her mother in law.* 36. *And a mans enemies ſhal be they of his owne houſe.*

Mar. 8.

38. *For who ſoeuer ſhall be aſhamed of me, & of my wordes among this adulterous & ſinfull generation: of him ſhall the ſonne of man be aſhamed alſo, when hee commeth in the glory of his Father, with the holy Angels.*

Luke 9

26. *For who ſoeuer ſhalbe aſhamed of me & of my words, of him ſhall the ſonne of man be aſhamed, when he ſhall come in his glory, and in the glory of his father, and of the holy angels.*

Luke 12.

8. *Alſo I ſay vnto you, who ſoeuer ſhall confeſſe me before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.*

9. *But he that ſhall denie me before men, ſhal be denied before the Angels of God.*

In the ſame chapter.

51. *Think ye that I am come to giue peace on earth? I tell you nay, but rather debate.*

52. *For frõ hẽceforth ther ſhalbe 5. in one houſe deuided, three againſt two, & 2. againſt three*

53. *The father ſhalbe deuided againſt the ſon & the ſon againſt the father: the mother againſt the daughter, and the daughter againſt the mother, the mother in law againſt her daughter in lawe, & the daughter in law, againſt her mother in law.*

32. *Who*

32. *Whosoeuer therefore.* He applieth that now to the present purpose which he spake before of the contempt of death, because wee must striue against the horrour of death, least it draw vs from a free confessiō of faith which God doth straightly require, and the worlde cannot beare it. Therefore for this ende it becommeth the disciples of Christ to bee alwayes strong and couragious, that they may bee alwayes readie for Martyrdome. Further, though the confession of Christ is neglected as a light matter of the greater part of men: yet heere it is accounted and worthily, as an especiall worship of God, and a singular exercise of godlinesse. For if earthly kings for the greater defence of their glory and encrease of their riches, doe call their subiects to armes, why should not the faithfull defend the glory of their heauenly king at least with their tongue? Wherefore it is certaine that they doe quench faith as much as in them lieth, which suppresse the same inwardly, as though the outwarde profession of it were but vaine. For Christ doth not in vaine call vs here his witnesses, by whose mouth his name should be renowmed in the world. I say the will of Christ is, that the profession of his name should be opposed against all false religions. Because it is an odious thing, he teacheth vs, that no mans faith should lie choaked in the heart, but that it should openly shew it selfe before men. Who soeuer auoydeth it and holdeth his peace, doth he not by dallying with the sonne of God, banish himselfe out of the houshold of God? There is required of the teachers a more notable confession of faith, then of priuate men. Then because all men are not indued with like measure of faith, as euery man doth more excell with the gifts of the holy Ghost, so ought he to go before in his example. Yet there is not one of the faithful which the Sonne of God will not haue to be a witnes. But where when, how oft, and how farre our faith is to be professed, it is hard to set downe a certaine law: but the occasion is to be considered that none of vs doe faile in his dutie in time. And we must aske also of the Lord the spirit of wisedome and boldnesse, by whose direction we may knowe what is conuenient, and that wee may boldly execute that which is certainely committed vnto vs.

Him will I confesse. There is added a promise, which in this behalfe should kindle our zeale. The Antitheses are to be noted: for if we compare our selues with the Sonne of GOD, howe vile a thing is it to denie him our testimonie, when hee offereth his againe to vs as in steade of recompence? If we compare men mortall and of no estimation, with GOD and Angels, and all the heauenly glory, how much more excellent is that which hee promiseth, then that which hee requireth? For although men bee vnfaithfull and peruerse, yet Christ esteemeth as much of it that wee giue testimonie to them, as if it were the companie of God and Angels. Therefore to amplifie it, it is sayd by Marke and Luke, *In this adulterous generation*, least we should thinke that we lost our labour, because the hearers are not meete for it. Further, if the promise moue not any man sufficiently, there followeth a horrible threatning, when Christ shall appeare to iudge the world, he will denie all them, which vnfaithfully haue denied him before men. Now let the enemies of the crosse goe and please themselues with their owne dissimulation, when as Christ shall blot them out of the booke of life. For who shall God acknowledge in the last day as children, but them which are offered to him by Christ? And hee declareth that he himselfe

ſelfe will bee a witneſſe againſt them, that they ſhall not falſly thruſt in themſelues. That which is ſayd, that Chriſte *ſhall come in the glory of his Father, and the Angels*, is thus much in ſenſe: his diuine glory ſhall then be ſhewed openly. And the Angels as they doe now compaſſe the throane of God, ſo ſhall they attende vpon him to adorne his maieſty. The place out of the 12. of Luke anſwereth to the text of Matthew. But that which we ſet downe out of the 9. chapter, & out of *Marke*, ſeemeth to bee ſpoken at an other time, but becauſe there is no difference in the doctrine, I thought good to ioyne them together.

LVKE. 51. *Thinke yee that I am come.* That which Chriſte required euen nowe of his diſciples euery one of vs might performe for himſelfe without any buſineſſe, if all the worlde with one conſent woulde ſubſcribe to the doctrine of the Goſpell. But becauſe the greater part is not onely againſt it, but doeth alſo ſharpely reſiſt it, we cannot confeſſe Chriſt without the variance and hatred of many. Therefore Chriſt admoniſheth his diſciples that they ſhould prepare themſelues to the battell: for of neceſſitie they muſt fight for the teſtimony of the truth. And ſo he preuenteth a double offence which otherwiſe might haue troubled their weake mindes not a little. Sith the Prophet promiſed peace & a quiet ſtate vnder the kingdome of Chriſt, what ſhoulde the diſciples elſe hope for, then to haue all things quiet whether ſoeuer they ſhould come? Now when Chriſt is called our peace, and the Goſpell reconcileth vs to God: it f. llo weth that there ſhoulde bee alſo brotherly concord amongſt vs. Therefore to haue ſtrifes and contentions kindled in the world where the Goſpel is preached, ſeemeth not to agree with the propheſies of the Prophets, and much leſſe with the office of Chriſt, and nature of the Goſpell. But that peace which the Prophets commend, becauſe it is ioyned with fayth, flouriſheth not but amongſt the true worſhippers of God, and in godly conſciences, and it belongeth not to the vnbeleeuers, though it be offered them. And there is nothing but they can abide, rather then to come in fauour with God: whereby it commeth to paſſe that the meſſage of peace, doeth ſtirre them vppe into a greater tumult. For in ſo much as Sathan poſſeſſeth a kingdome amongſt the reprobate, he is madde at the name of Chriſt, and aſſoone as the doctrine of the Goſpell is vttered, their wickedneſſe is whetted, which lay before a ſleepe. So Chriſt who is properly the author of peace, through the malice of men, is the occaſion of troubles Hereby we learne howmuch the wickedneſſe is of our corrupt nature, which doeth not onely defile ſo incomparable a gift, but doth turne it to the worſt. In the meane ſeaſon if tumultes doe riſe, where the kingdome of Chriſte beginneth to ſhew it ſelfe, let vs not be troubled as with an new or an vnwonted matter: when he himſelfe compareth his Goſpell to a ſworde, and ſayeth that it is a ſeparation or make bate. Some thinke that here is deſcribed the puniſhment which is layd vppon the contemners of the Goſpell, that ſome of them ſhould riſe as enemies againſt others: but the text ſheweth that Chriſt exhorteth here his diſciples to cõſtancy, if a great part of the world ſhuld diſſent from them, and that with their voyce, as with the ſound of a warlike trumpet they ſhould ſtirre vp very many enemies to their armes.

35. *For I am come to ſette at variance.* Heereby is more euidently perceiued that which wee ſayde before, that againſt the nature of the Goſpell, it

it falleth out through the fault of the wicked, that contentions & tumults do arise. For that which *Malachie* 4. 6. speaketh of Iohn Baptist, belongeth to all the ministers of Christ, that they are sent for this ende, that they shoulde turne the heartes of the fathers to the children, & the hearts of the children to the fathers. But the malice of the wicked bringeth to passe that they which were ioyned before, should at the hearing of the voyce of Christe, bee deuided into two contrary parts, so that they should breake all bands of friendshíp. Furthermore Christ declareth that the world was come to that confusiõ, that all lawes of nature should be little esteemed, & that no humanitie should be any more accoũted off. For when Micheas complaineth 7. 6. that a mans enemies are them of his owne house, hee bewaileth an extreme and a sore corruption. Christ declareth that the same shall come to passe, where his doctrine shall be vttered, which otherwise were not to be beleeued. Yet he doth not meane that this shall be alwayes, as some froward men do dreame that they cãnot otherwise be good disciples of his, except they bee deuided from their parents, children & wiues, but al lawfull fellowshíp is rather sanctified by the vnity of faith. Christ onely giueth warning, that it becõmeth not his disciples to be troubled so oft as ỹ falleth out.

Matth. 10.

37. *He that loueth father or mother more then mee, is not worthy of mee. And hee that loueth sonne or daughter more then me, is not worthy of me.* 38. *And hee that taketh not his crosse, and followeth after mee, is not worthy of mee.* 39. *He that will saue his life, shal loose it: & hee that looseth his life for my sake, shall saue it.* 40. *He that receiueth you, receiueth me, and hee that receiueth mee: receiueth him that sent mee.* 41. *He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophetes reward, and hee that receiueth a righteous man in the name of a righteous manne, shall receiue the rewarde of a righteous man.* 42. *And who soeuer shall giue vnto one of these little ones to drinke, a cup of colde water onely, in the name of a disciple: verily I say vnto you, hee shall not loose his rewarde.*

Mar. 9.

41. *And who soeuer shall giue you a cup of water to drinke for my names sake, because ye be long to christ Verily I saye vnto you, hee shal not loose his rewarde.*

Lnke. 14.

25. *Now there went great multitudes with him, and hee turned & said vnto them.* 26. *If any man come to me, and hate not his father and mother, and wife and children, and brethren, and sisters: yea and his owne life also, he cannot be my disciple.* 27. *And who soeuer beareth not his crosse, & commeth after me, cannot be my disciple* 28. *For which of you minding to builde a tower, sitteth not down before, & counteth the cost, whether he haue sufficient to performe it.* 29. *Least that after he hath laid the foundation, and is not able to performe it, all that beholde it, begin to mocke him.* 30. *saying: this man began to builde, and was not able to make an end?* 31. *Or, what king going to warre against an other king, sitteth not downe first, and taketh not counsel, whether he be able with ten thousand to meete him that commeth against him with twenty thousand?* 32. *Or else while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.* 33. *So lykewise who soeuer hee bee of you, that forsaketh not all that he hath, he cannot be my disciple.*

37. He

37. *Hee that loueth.* Because this is very sharpe and repugnant to the sense of nature, to make them his enemies which should be most his freinds: therefore Christ sayth now that we cannot of any other condition be his disciples. He doth not command vs to lay from vs humane affections, he doth not forbid, but that euery man may performe due beneuolence to his freindes: but hee onely willeth that what mutuall loue soeuer there is amongst men, should be brought into order, that godlinesse may haue the cheise preheminence. Therfore let the husband loue his wife, the father, the sonne, and againe the sonne the father, so that the loue towards men do not ouerwhelm that duty which is due to Christ. For as amongst men themselues, some (as we are tied vnto them with a straighter band) are more loued then others, so were it an vnworthy act if Christ alone should not be preferred before them all. And certainely we doe not sufficiently account with thankefull minde what it is to be a disciple of Christ, except the excellencie of this dignitie doe preuaile to bringe vnder all the affections of the flesh. Luke hath a harder speach, *Who soeuer hateth not his father*, but the sense is the same. If the loue of our freindes doth hinder vs from following Christ, it must be mightily withstoode. As Paul sayth to the Philip. 3. 8. that he accounted things losse for Christs sake, which he esteemed before as aduantage to him, & that he lost all those things willingly.

38. *He that taketh not vp his crosse.* He proceedeth from a particular to the generall, that wee might know that wee cannot otherwise bee accounted for his disciples, except wee be prepared to beare many dangers. If it torment vs and vexe vs, that wee haue discord for the cause of the Gospell, with father, or wife or children, let this condition come to our memorie, that Christ dedicateth all his disciples to the crosse. Yet let vs remember this comfort, that in bearing the crosse, we become the fellowes of Christ: so it shall come to passe, that all bitternesse shall easily become pleasant. The reprobate are no lesse tied to their crosse, and cannot shake it off, striue they neuer so much: but because the crosse without CHRIST is accursed, there remaineth for them an vnhappie ende. Wherefore let vs learne to knit these two together, the faithfull must take vp the crosse that they may follow the maister: that is, that they may conforme themselues after his example, and as faithfull companions walke in his steps.

39. *He that will saue his life.* Least the former doctrine (as it is very hard and troublesome to flesh) should of it selfe worke but small effect, Christ in this sentence confirmeth the same two wayes. For he sayth that they are too warie and prouident: when they shall with themselues thinke they haue preserued their life best, they are deceiued, and they haue lost the same: Againe, they which neglect life, shall loose nothing, because they shall saue the same. Wee knowe that al thinges are done and omitted for life sake: there is such a loue of the same planted in vs: wherefore it was necessary for Christ, that hee might encourage his to contemne death, so to promise and to threaten. To finde life, signifieth in this place to possesse the same as vnder a safe custody: for they which are too couetous of earthly life, while they keepe themselues out of all perils, they please themselues with a vaine truste, as if they had well prouided for themselues, but their life fenced with suche defences, shall fleete away, because at length they must die, and death shall be to them destruction.

On

On the contrary part where the faithfull doe offer themselues to death, their soule which seemeth at that present to vanishe away, is restored to a better life. Furthermore, because there are some found which sometime do loose their life, eyther for ambition sake, or for a furie, Christ expresly declareth the cause why we should suffer death. It is doubtfull whether this sermon was made at an other time, which Luke declareth. The Lord doth there also exhort his disciples to beare the crosse, but not in so long a sermon. Also for the confirming of this sentence he addeth presently two similitudes, whereof there is no mention made in Mathew: but for the consent in the summe of the matter, I made no doubt to bring those things which are found in Luke hither.

LVKE. 28. *Which of you is it, minding.* Least it should bee troublesome to any man to follow Christ on this condition, that hee should renounce all his desires, there is a profitable admonition proposed, that men should meditate before hand what the profession of the Gospell doth require. For hereof it commeth to passe that many doe fall away, at all light temptations, because they fansied to themselues meere wanton delightes, as though they should alwayes be in the shade and in idlenes. Therefore he shall neuer be a fit seruant of Christ except he prepare himselfe to the war a long time before. Now for this purpose doe the similitudes very well agree. It is a matter full of trouble and wearines to builde, and also smally welcome by reason of the charge: also no man taketh war vpon him, but against his will, because it bringeth with it so many discommodities, and threatneth almost ruine to mankinde: and yet the profit of dwelling allureth men that they doubt not to lay out their substance: necessitie also compelleth, so that they refuse no expences in making wars. But there remayneth a farre more excellent reward for the builders of the temple of God, and for them which giue their names to the warres of Christ. For Christians doe neither labour for a transitorie building, nor fight for a vaine triumph. But that saying of Christ: If any king be vnable to beare the brunt of battell least he bee ouercome with shame, let him seeke peace with the enemie: cannot be applyed to this present purpose, as if wee might make any reconciliation with the spirituall enemie if riches and forces doe fayle vs. For it were a fond thing to wrest all particular clauses in parables to the matter which is handled. But the Lord simply meaneth that wee should so be furnished, least wee beeing taken without iust offence, doe shamefully turne our backes. Neyther is euerie one of vs a king, which doth make warre with his own forces. And as their rashnes is reproued by this doctrine, which foolishly leape beyonde their measure, or make themselues pleasures, not thinking of bearing the crosse so wee must beeware least this meditation whereto Christ exhorteth vs, doe feare vs, or slacke our forwardnesse. Many because they haue not presently taught themselues the law of patience, euen from the prisons, they, through nicenes returne back frō the course of their race: for they wil not abide to be Christians of any other cōditiōs, then that they may be free from the crosse. Others, while they haue proposed vnto them a condition hard & vnsauorie to the flesh, dare not come to Christ. But there is no cause why the knowledge of our want should discourage vs, whom the Lord doth helpe in time. Certainely I grant, if wee account the charges, wee are all so poore and weake, that wee can not lay one stone,

or

or draw the sword against the enemie. But sith the Lord from heauen will giue vs matter, costes, weapons and forces, our sluggishnesse or slouthfullnes shall haue no pretence of the hardnes. Therefore the purpose of Christ is to admonish his of bearing the crosse, that they may girde themselues with strength.

33. *So likewise who soeuer hee bee of you, that forsaketh not.* This clause doeth shew what the accounting of the charges doeth meane, whereat Christ commandeth his to begin: namely, that they must meditate of this account, to forsake all things. For in vaine they doe thrust themselues in, to professe Christianitie, which are delighted with a sweete and idle estate voide of the crosse. Also vnderstand that they must renounce all things, which doe so preferre Christ as before their life: as also all the desires of the flesh, so that nothing shall hinder them from a right course For if any man shall precisely vrge the letter, he shall deale preposterously: as though no man were the disciple of Christ, but he that should throw what soeuer hee possesseth into the sea, and so should be diuorced from his wife, and should bid his children farewell. By such fansies, foolish men haue beene allured to monkerie, that being willing to come to Christe, haue fallen from humanitie. But no man doth more truely renounce all things which he possesseth, then hee which being readie to leaue all things at euery moment, doth imploy himselfe wholy as free and bound vnto the Lord, and passing by all lets, doth follow his calling. So the true denial which the Lord requireth of his, is not setled so much in the action (as they say) as in affection, that euery man liuing for a day, shoulde not set his heart vpon that which hee gouerneth with his hand.

MAT. 40. *He that receiueth you.* This is an other comfort, that though a great part of the world be offended with the disciples of Christe, so that they should prouoke the hatreds of all men against them: yet the Lord, that he might allure many to shew kindnesse to them, disdayneth not to account it as receiued to his owne tables, what soeuer is giuen to them: For thereby it appeareth howe much he loueth them, while hee suffereth what things soeuer were done to them, to bee imputed to himselfe. Also hee doeth not speake so much of the receiuing of the doctrine as of the men. I grant that this latter doth depend of the former: but the purpose of Christ is to be considered: for his mind was to speake, that which he saw most apt and fit for the helping of their infirmitie. If any man should receiue them louingly, and should gently helpe them he would accept that kindnesse as to himselfe, as if hee had beene liberally entreated in their person: and not so onely but they offered a sacrifice of a good sauour vnto God the father.

41. *He that receiueth a Prophet.* Hee beginneth at the Prophets, but descending at length to the lowest degree, he comprehendeth all his disciples, Therefore he commendeth without exception the true worshippers of God, and the louers of his Gospell. And to receiue in the name of a Prophet and of a righteous man, signifieth as much as to do them good for the honour of the Gospell, and in respect of godlines. For though God commandeth vs to doe the duties of charitie to all mankinde: yet for good cause he preferreth his aboue the rest, that there may be an especiall care and regard had of them.

The reward of a Prophet. The interpreters doe expound this clause diuersly:

Some thinke that heere is noted a mutuall recõpence, that is, that the Prophets of God ſhould giue ſpirituall things for earthly giftes: but if this expoſition be receiued, what ſhall be the reward of the iuſt? Others vnderſtãd that they ſhall be partakers of the ſame reward which is laid vp for the Prophets and the righteous, becauſe they had beene liberall towardes them. Many referre it to the communion of Saintes, that as by our liberalitie wee declare that wee are one body with the ſeruants of Chriſt, ſo by this meanes wee are made partakers of all good things, which Chriſt communicateth amongſt the members of his body. I do more ſimply take it for a reward which is fit for the worthineſſe of the perſon vpon whom the liberalitie ſhall be beſtowed. For Chriſt meaneth that this ſhall be a notable declaration, how much he eſteemeth his Prophets & ſo euery of his diſciples: for by the large reward it ſhall appeare, that none of that was loſt, which was beſtowed vpon thẽ. And he amplifieth the matter in that he promiſeth a reward euen for the meaneſt deeds, as that is, to giue a cup of colde water. He calleth not only thẽ litle ones, which are the laſt & of leaſt account in the Church, but al his diſciples which are troden down by the prid of the world

Matthew	Marke 6.	Luke 9.
	12. *And they went out and preached that men ſhould amend their liues.*	6. *And they went out, and went through euery towne preaching the Goſpell, and healing euery where.*
	13. *And they caſt out many deuils: & they anointed many that were ſicke (with oyle) and healed them.*	

12. *And they went out and preached.* Mathew paſſeth ouer with ſilence what the Apoſtles did: Marke & Luke do declare that they went about to exerciſe the office laid vpon them: by whoſe words that which I ſayd, doth more euidently appeare, that this office which Chriſt then layd vpon them, was but for a time, & that of a few dayes. For they ſay that they went through cities and townes, and it is not to bee doubted but that ſhortly after they returned to their maiſter, as ſhalbe ſhewed in an other place. This onely needeth to be interpreted, that Marke reporteth, that they annointed many that were ſicke with oyle. For it is demanded, for what purpoſe they vſed oyle, ſith Chriſt had giuen them power of healing. Some learned men thinke that it was a kinde of medicine. And I grant that oyle was much vſed in thoſe countries, but there is nothing more vnlikely, then that the Apoſtles ſhould vſe ordinarie and naturall remedies which ſhould darken with cloudes the miracles of Chriſt. For they were not inſtructed by the Lord in the Arte and skill of ſurgerie, but they are rather commanded to worke miracles which ſhould ſtirre vp all Iudea. Therefore I think that this was a viſible ſigne of ſpirituall grace, wherby they declared that the healing proceeded of the ſecret power of God, whoſe miniſters they were: for it was vſed vnder the law, by oyle to figure the grace of the ſpirit. But howe prepoſterouſly they imitated the Apoſtles, which eſtabliſhed in the Church a perpetuall ceremonie of annointing the ſicke, doth thereby appeare, that Chriſt gaue the gifte of healing to the Apoſtles, not that they ſhould conuey the ſame by right of inheritãce to their poſteritie, but that it ſhould be for a time a ſeale of the doctrine of the Goſpell. And at this day the ignorance of the Papiſts is too ridiculous, which challenge filthy annoynting (whereby they bring them that are halfe dead to the graue,) for a ſacrament.

Mathew

Mathew 11. Marke Luke. 7

1. *And it came to passe that when Iesus had made an end of commanding his twelue disciples, he departed thence to teach and preach in their cities.*

2. *And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and sayd vnto him.*

3. *Art thou he that should come, or shall we looke for an other?*

4. *And Iesus answearing, said vnto them: Goe and shewe Iohn, what things yee haue heard and seene.*

5. *The blind receiue sight, & the halt go: the Lepers are clensed, and the deafe heare: the dead are raised vp, and the poor receiue the gospel.*

6. *And blessed is he that shall not be offended in me.*

18. *And the disciples of Iohn shewed him of all these things*

19. *So Iohn called two of his disciples, and sent them to Iesus, saying: Art thou he that should come, or shal we wait for another?*

A little after.

21. *And at that time he cured many of their sickenesse and plagues, and of euill spirites, and vnto many blinde men he gaue their sight.*

22. *And Iesus answered & said vnto them: Go your wayes & shew Iohn what things ye haue seene & heard that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead rise again, and the poore receiue the gospell.* 23. *And blessed is he that shall not be offēded in mee*

1. *And it came to passe.* In this place Mathew sheweth nothing else, but that Christ ceased not from the course of his office, while the Apostles laboured otherwhere. Therefore assoone as he had sent them, with their commaundements to go through Iudea, he applied himselfe to teaching in Galile. But there is waight & force in that word commanding: for Mathew declareth that they had not a free embassage permitted them, but that it was prescribed and tolde to them what they should say, and how they should behaue themselues.

2. *And when Iohn heard.* The Euangelists doe not meane, that Iohn was moued with myracles, so that then at length he acknowledged the mediatour: but because he saw that Christ became famous, and accounting that the ful and perfect time was come, wherein his testimonie was approued in him, he sent his disciples to him. That is too absurde, that some thinke that he sent for his own cause also, as though that he had not beene fully perswaded and plainly taught, him to be the Christ. That is also a friuolous imagination of them, which imagine that when the Baptist was neare his death, he should demaund of Christe what message he should beare from his mouth to the fathers which were dead. But it is euident that this holy cryer of Christ, because hee saw himselfe not to bee farre distant from the ende of his race, and that his Disciples remained as yet in suspence, though hee hadde bestowed much labour in teaching them, sought this last remedie to heale their infirmity. Hee faithfully behaued himselfe in this (as I sayde) that his disciples might embrace Christe without delay. Sith by dayly calling vpon, they had profited so little, he doeth not feare without a cause, least after his death they should fall away wholy: therefore by sending them to Christe, his will was to waken their slouthfulnes throughly. Againe, the pastours of the Church are in this place admonished of their dutie, that they shoulde not endeuour to holde disciples addict or as it were bound to them, but to direct them to CHRIST, who is the onely maister.

Iohn at the beginning profeſſed himſelfe not to be the bridegroome. Therfore which is the part of a faithfull freind of the bridegroomes, he offereth a chaſt & apure ſpouſe to Chriſt himſelfe, who is the onely bridegroome of the Church. Paul 2. Cor. 11. 2. declareth that he had the ſame care: & the example of them both is propoſed to all the miniſters of the Goſpell to follow.

3. *Art thou hee that ſhould come?* Iohn taketh that for granted, which the diſciples had learned from their childhood. For it was a common leſſon of godlineſſe amongſt all the Iewes, that there ſhould come a Chriſt, the authour of ſaluation and perfect bleſſedneſſe, wherefore hee mooueth no queſtion of that principle: but demandeth onely whether Ieſus is that promiſed redeemer. For it behooued them after they were perſwaded of the redemption promiſed in the law and the Prophets, to embrace the ſame offred in the perſon of Chriſt. Whē he addeth, *ſhall wee looke for another?* In this clauſe hee ſharpely reproueth their ſlouthfulnes, which being taught ſo certainely before, ſhoulde wauer ſo long with doubtfull minds. He alſo ſheweth what is the nature & force of faith, namely, that being groūded in the truth of God, it loketh not about hither or thither nor varieth: that being content with Chriſt alone, it turneth not any other way.

Goe, and ſhew Iohn. As Iohn had taken the perſon of an other vpon him: ſo hee commandeth to carie worde backe againe to him, which ſhoulde rather haue beene obſerued of his diſciples. That he aunſwereth not ſimply, he doth it firſt for that purpoſe, becauſe it were better the thing it ſelfe ſhoulde ſpeake: then, that he might giue his forerunner more free ſcope of teaching: yet he doth not giue him in his miracles a naked matter without forme, but he applyeth the miracles to their end out of the Oracles of the Prophets. And he noteth one place eſpecially out of the 35. chapter of Eſay, and an other out of the 61. that the diſciples of Iohn might know that to bee fulfilled and performed, which the Prophet witneſſed of the kingdome of Chriſt. In the firſt place is contayned a deſcription of the kingdom of Chriſt, vnder the which gouernemēt God promiſeth that he will be ſo liberall and bountifull, that he would helpe and remedy all diſeaſes. And it is no doubt but that he ſpeaketh of a ſpirituall deliuerance from all euils and miſeries. But Chriſt by outwarde ſignes (as it is ſayde before) ſheweth that he came to be a ſpirituall phiſition to cure ſoules. So it came to paſſe that the diſciples might depart without any wauering doubt, hauing a plaine anſwere without obſcure or vaine circumſtances. The laſt place is like to the firſt in this, that teaching that the treaſures of the grace of God for the world were propoſed in Chriſt, it declareth that Chriſt was peculiarly ſent to the poore and the afflicted. And he alleageth this propheſie purpoſely: partly that he might teach all his humility: partly, that hee might take away the offence which the wiſdome of the fleſh might conceiue at his contemptible flock. For as we are proud by nature, we eſteeme almoſt of nothing, except it bee ſet forth with much glory. But the Church of Chriſt being gathered of poore men is furtheſt of all from that gay and gorgious ſhewe. From hence hath the contempt of the Goſpell crept into many, becauſe it is not receiued of all great men, and of men of great dignitie. But howe ouerthwarte and wicked this eſtimation of the Goſpell is, Chriſt doeth admoniſhe vs by the nature of the Goſpell it ſelfe, when as it is ſente but to the poore and abiectes,

whereof

whereof it followeth that it is no newe thing, or ought that should trouble vs, if it be despised of all the mightie, which being puft vp with their riches, doe leaue no void place for the grace of God: nay, if it be refused of the most part of men, there is no cause why we should maruaile, when as there is scarce the hundreth man, which swelleth not with a vaine confidence. And as Christ defendeth his Gospell from contempt: so againe he declareth who they be that are fit to receiue the grace of saluation which is there offered: and he calling louingly miserable sinners to the hope of saluation, he raysed them vp into an assured hope. For it is certaine that the poore are called, whose condition is miserable and vile, and which are nothing accounted of. Therefore as euery man is most abiect and meane, let not his pouertie cause him to despaire, but let it comfort him the rather to seeke after Christ. But let vs remember that none else are accounted poore, but they that thinke themselues to bee such: that is, which lie oppressed with the feeling of their owne pouertie.

6. *And blessed is he.* By this clause it was the will of Christ, to teach, that if any will remaine constant and firme in the faith of the Gospell, hee must resist and striue against offences which shall arise to the hinderance of the course of faith. But this is a preuention wherewith hee shieldeth vs against all offences: for we shall neuer want occasions to moue vs to refuse the same, vntil we lift our minds aboue all offences. Therefore this is first to be noted, we must warre with offences, that we may stand fast in the faith of Christ. Neither is Christ wrongfully called the rocke of offence, and the stumbling stone whereat many do fal. It is certaine that that commeth to passe through our fault: but he cureth this disease also, when he pronounceth them blessed which are not offended at him. Whereby we also gather that the vnbeleeuers haue no excuse, though innumerable offences fall out: for what should hinder them that they should not come to Christ? or what should offend them that they should fal from Christ? namely, because he with his crosse appeareth as one contemned and vile, being cast out with his crosse to the reproches of the world: because he calleth vs into the societie of his afflictions: furthermore, because his glorie and maiestie, as it is spirituall, is neglected of the worlde. Then, beecause his doctrine is contrary to our vnderstanding: also because that by the craft of Sathan many troubles doe arise, which defame and bring the name of Christ and the Gospell into hatred. Lastly, because euery man, as of set purpose frameth to himselfe a heape of offences, because that with no lesse malice then desire, all men withdraw themselues from Christ.

Mathew. 11

7. *And as they departed, Iesus began to speake vnto the multitude, of Iohn: What went ye out into the wildernesse to see? A reede shaken with the winde?*

8 *But what went ye out to se? A man cloathed in soft raiment? Beholde, they that weare soft cloathing, are in kings houses.*

9. *But*

Marke

Luke 7.

24. *And when the messengers of Iohn were departed, he began to speake to the people, of Iohn, what went yee out into the wildernesse to see? A reede shaken with the winde?*

25. *But what went yee out to see? A manne cloathed in soft raiment? Beholde, they which*

But what went you out to ſee? A Prophet? Yea I ſay vnto you, and more then a Prophet.
10. For this is he of whom it is written: Beholde, I ſende my meſſenger before thy face, which ſhall prepare thy way before thee.
11. Verely I ſay vnto you, among them which are begotten of women, aroſe there not a greater then Iohn Baptiſt: notwithſtanding, he that is leaſt in the kingdome of heauen, is greater then hee.
12. And from the time of Iohn Baptiſt hitherto, the kingdome of heauen ſuffereth violence, and the violent take it by force.
13. For all the Prophetes and the lawe prophecied vnto Iohn,
14. And if ye will receiue it, this is Elias which was to come.
15. Hee that hath eares to heare, let him heare.

are gorgeouſly apparelled, and liue delicatly, are in kings courts
26. But what went yee forth to ſee? A Prophet? Yea I ſay to you, and greater then a Prophet
27. This is he of whom it is written: Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.
28. For I ſay vnto you, there is no greater Prophet then Iohn, amongeſt them that are beegotten of women: neuertheleſſe, he that is the leaſt in the kingdome of God, is greater then he.

Luke 16.

16. The law and the Prophets endured vntill Iohn: and ſince that time the kingdome of God is preached, and euery man preaſeth vnto it.

7. And as they departed. Chriſt commendeth Iohn to the people, that they might remember that which they had heard of him, and giue credite to his teſtimonie: for his name was famous amongſt the people, and they ſpake honourably of him: but his doctrine was ſmally eſteemed, and they were but fewe which had reſpect to his miniſtery. But Chriſt telleth them that they loſt their labour which went forth into the wilderneſſe to ſee him, except they would reuerently apply their mindes and ſtudies to his doctrine. Therefore the meaning of the wordes is this, *you went forth into the wilderneſſe*, your lightnes was fond and to be laughed at, if your iourney had not ſome certayne ende. But you neither ſought the pompe of the world, nor had any other fooliſh thing, but your purpoſe was to heare the worde of God out of the mouth of the Prophet. Therefore that you may now ſhew what fruit you had of your purpoſe, let that bee well remembred which he ſpake vnto you.

8. They that weare ſoft cloathing. They are deceiued which thinke that courtly daintineſſe is condemned by this ſaying of Chriſte: there are very many other places, where the pride and immoderate glory in apparell is reproued. But the ſimple meaning of this place is, that there was no ſuch thing in the wilderneſſe, which ſhould allure the people thither. For all things there were rude and filthy, which ſhould bring nothing but a lothſomneſſe: they ſhould rather looke in kings courtes, for fine trimming which delighteth the eyes. Though he may ſeeme alſo after a ſort to reproue the tyranny of Herod, for that hee held Iohn in pryſon, becauſe hee had freely condemned his inceſtuous mariage. Therefore he declareth that it is but a fonde thing to eſteeme of Prophets according to the good will and fauour of Princes, becauſe that flatterers doe raigne there

there for the most part.

11. *Verely I say vnto you.* In these wordes is not onely the authoritie of Iohn confirmed, but also his doctrine is preferred aboue the old prophesies, that the people might consider the right purpose of his ministerie. For because they accounted not to what purpose he was sent, it came to passe that they profited almost nothing by his doctrine. Therefore Christ extolleth and placeth him aboue the order of the Prophets, that they might learne and know that he had some peculiar and more excellent commandement giuen vnto him. But that he in an other place doth denie himselfe to be a Prophet, is not contrary to this title of Christ. For he was not a Prophet after the order of others, whom the Lord in times past had set ouer his Church as interpreters of the law, and messengers of his will: yet he was more excellent then the Prophets, because hee spake not a farre off, and darkely vnder shadowes: but he telde them that the time of their redemption was at hand and before them. To the which purpose also appertaineth the prophesie of Malachie, which presently followeth: namely that Iohn excelled in this, that hee was the crier and the forerunner of Christ. For though the old Prophets spake of his kingdome, yet they were not placed as Iohn was before his face, that they should shew him present. Let the readers looke the rest out of the first chapter of Luke.

There arose not. The Lord proceedeth further, asmuch as Iohn exceeded the prophets, so much more excellent are the ministers of the gospel then he. They haue erred too ignorantly, which thought that Christ compared himselfe with Iohn, for he speaketh not here of the dignity of the person, but the excellency of the office is commended: which doth more euidētly appeare by the words of Luke, *there arose not a greater prophet.* For the greatnesse is expressly referred to the office of teaching. In summe, Iohn hath so excellent a title giuen him, to that end that the Iewes should the more diligently obserue the message that he brought. Then the teachers which should shortly after follow him, are preferred before him, that the maiesty of the gospell might bee preferred aboue the law, and also that message which came betweene them both. And as Christe would prepare the Iewes to receiue the Gospell, so it is meete for vs to bee wakened at this day, that we may reuerētly heare Christ, speaking to vs out of his high throne of his heauenly glory: least that hee reuenge our contempt with that horrible curse, which he denounceth against the vnfaithfull by Malachie in the same place. The kingdome of heauen and of God, is taken here, as in other places before, for the new estate of the church, because that at the comming of Christ there was promised a restitution of all thinges. That which I translated the least, is read in the Greek in the cōparatiue degree the lesser. But after this maner the sense is the plainer, while it appeareth that it comprehendeth all the ministers of the Gospell. Also, that many being endued with a smal portion of faith, are far inferiour to Iohn, this nothing letteth, but that their preaching may be more excellent in that it proposeth Christ the conquerour of death, and the Lord of life, which hath performed the euerlasting clensing by his only sacrifice and by taking away the vaile, it lifteth the disciples into the heauenly sanctuary.

12. *From the time of Iohn.* I doubt not but that Christ commendeth the maiestie of the Gospell of this, that it was sought after with a feruent de-

ſire of many. For as God raiſed vppe Iohn, that he might be a proclaimer of the kingdome of his ſonne, ſo the ſpirite gaue effecte to his doctrine, that it might enter into the heartes of menne, and might kindle their zeale. Therefore it appeareth that it came from God, which ſo ſtrangely and ſodainly ſpreadeth out, and raiſeth great ſtirres. But in the ſecond clauſe there is added a reſtrainte, *that the violent doe take it.* For becauſe the greater part was no more mooued, then as if the Prophets had neuer ſpoken of Chriſte, or as if Iohn had neuer come as a witneſſe of him, Chriſt declareth that the violence whereof he ſpeaketh is found but in one certaine kinde of men. The meaning thereof is, there is nowa great concourſe of men, as if that men would violently enter into the poſſeſſion of the kingdome of God. For at the opening of the mouth of one manne, they doe not onely couetouſly, but with violent force they doe receiue the grace offered. And though very many are ſlouthfull, and are no more touched, then if Iohn ſhould tell a tale in the wilderneſſe, nothing appearing to them: yet many runne with violent zeale. And to this purpoſe tendeth the ſaying of Chriſt, that they are inexcuſable which conte ptuouſly, as with cloaſed eyes doe paſſe by the manifeſt power of God, which ſhone as wel in the teachers as in the hearers. Yet by theſe wordes we learne what is the true nature and force of fayth: namely, that men ſhoulde not coldly and for faſhion giue eare to God when he doth ſpeake, but they ſhould aſpire to him with an ardent affection, and breake through as it were with a violent endeuour.

LVKE. 16. *The lawe and the Prophets to Iohn.* Becauſe the Lord had ſayd that thoſe thinges which the Prophets had foretolde (of the renewing of the Church that ſhould be) was an entrance to the matter for the peoples ſake, now he compareth the miniſterie of Iohn with the law & the Prophets, as if he ſhuld haue ſaid: it is no maruel if God doe nowe ſo mightily worke in the mindes of men. For he doeth not ſhew himſelfe a farre off, as hee did before in obſcure ſhadowes, but openly and at hand is he preſent to eſtabliſh his kingdom. Hereof it followeth that they haue leſſe excuſe, which do ſtubbornely refuſe the doctrine of Iohn, thē the conteners of the law & the prophets. There is an emphaſis in the word of Propheſying, for the law & the Prophets did not ſet God before the eyes, but only by figures they drew out as in a ſhadow, one abſent.

Now we ſee whereto this compariſon tendeth: namely, that it is not meete that men ſhould be now ſo cold, ſith God ſheweth himſelfe preſent vnto them, which helde the olde people in ſuſpence by propheſies. But there is no abſurditie in that, that Chriſte doeth now number Iohn amongſt the miniſters of the Goſpell, whom he had firſt placed in the middeſt betweene them and the Prophets, becauſe his preaching, though it were a parte of the Goſpell, yet it was but a certaine rudiment of the ſame.

MAT. 14. *And if ye will receiue it.* Now hee doth declare more plainely howe Iohn began to preach the kingdome of God: for this is verily that Elias which was promiſed to be ſent before the face of God, for Chriſte would that the Iewes ſhoulde now ſee and know that great and terrible comming of God ſpoken of before by Malachi, ſith that Elias which is there promiſed, doeth now execute the office of a forerunner. Alſo in theſe wordes (*if ye will receiue it*) he reproueth the hardneſſe of their hearts, that are ſo maliciouſly blind in ſo great light. But what if he be not receiued, ſhall he not be that Elias? It

It is not the meaning of Christ to say that the office of Iohn doth depend vpon their likinges: but after he had sayd that he was that Elias, he reproueth them of slouth & vnthankfulnes if he haue not that credit, which hee deserueth.

15. *He that hath eares*. We know that Christ vseth this sentence as oft as he entreateth of an earnest matter, which hee would should be diligently & carefully noted. Yet he also declareth that the misteries, whereof he speaketh, are not receiued of all: because that many of the hearers are deafe, or else haue stopped their eares. But because that man is not only hindered by his owne incredulitie, but that diuers do also hinder others, christ here exhorteth the childrē of God, whose eares are opened, that they should bee diligent to consider this excellent miltery of God, and that they should not waxe deafe with the vnbeleeuers.

Mat. 11.	Marke.	Luke 7.
16. *But whereunto shall I liken this generation? It is like vnto lisle children, which sit in the markets, and call vnto their fellowes.*		29. *Then all the people that heard, and the Publicans, iustified God, being baptised with the baptisme of Iohn.*
		30. *But the Pharises and the expounders of the law despised the counsell of God against thēselues, and were not baptised of him.*
		31. *And the Lorde sayde, whereunto shall I liken the menne of this generation? and what are they like vnto.*
17. *And say, wee haue piped vnto you, and yee haue not daunced, wee haue mourned to you, and yee haue not lamented.*		32. *They are like vnto children sitting in the market place, and crying one to an other, and saying, wee haue piped to you, and yee haue not daunced: we haue mourned to you, and yee haue not wept.*
18. *For Iohn came neither eating nor drinking, and they say, he hath a deuill.*		33. *For Iohn Baptist came, neither eating bread, nor drinking wine: and yee say he hath the deuill.*
19. *The Sonne of man came eating and drinking, and they say, behold a glutton and a drinker of wine, a freind vnto Publicans and sinners: but wisedome is iustified of her children.*		34. *The sonne of man is come, and eateth and drinketh: and yee say beholde a man which is a glutton, & a drinker of wine, a freind of Publicans and sinners.* 13. *But wisedome is iustified of all her children.*

LV. 29. *Then all the people that heard.* This clause is omitted by Math which yet bringeth great light to the text: for hereof Christ tooke occasion to reproue the Scribes, when he saw that they remained so obstinate in contempt of God. The summe of this place is this, the common people and the Publicans glorified God: but the Scribes, which gloried too much in the trust they had to their owne vnderstanding, made no account of any thing that was spoken by Christ. And this at the first sight much darkned and deformed the glory of the Gospel, that Christe gathered not his disciples, but of the dregs and offscouring of the people: and because that they which excelled either in shewe of holinesse or of learning, refused him.

But it was the Lords will to shew this spectacle, as an example in the beginning, least that either the men that then lyued, or the posterity that should followe after, should esteeme of the Gospell by the auctoritie of men that allowed of it: for almost all men are by nature bent to this sin. And there is nothing more prepositerous, then that the trueth of GOD should be brought in subiection to the iudgement of men, whose quicknes of witte and sharpnesse of vnderstanding, is altogether nothing but meere vanitie. Therefore, as Paule sayeth, 1. Cor. 1. 27. God chose the weake and foolish things in the world, that he might ouerthrow the mighty and the wise from their imagination. But it is our part to preferre this foolishnes of God, (as the same Paule teacheth 1. Cor 1 21.) before all the excellencie of mans wisedome.

They iustified God. This speach is worthy to be noted, that they are sayd to iustifie God, which with reuerence embracing his sonne, do subscribe to the doctrine brought by him. Wherefore it is no maruaile, if the holy Ghost doe euery where adorne faith with most excellent titles, giuing the price vnto it in the worshipping of God, accounting it to be most perfect obedience. For what holier office can be imagined, then to ascribe vnto God his iustice due to him? Yet this word iustifying doth generally extend to all the prayse of God: as if it should be sayd, that God was approued and glorified of the people, which rested in the doctrine which came from him. And as faith iustifieth God: so it cannot be, but that incredulitie is blasphemie against him, & spoyleth him of his prayse. But this phrase teacheth vs, that men are after this manner brought rightly to beleeue, when they haue bid the wisedome of the flesh farewell, accounting that nothing proceedeth from God, but that which is right and pure, not taking so much libertie to themselues, as once to murmure at his worde and his workes.

Being baptised. Luke meaneth that the fruite of Baptisme, which they had receiued, did then appeare: for it was a good preparatiue for them towardes the receiuing of the Gospell, and this was a token of godlines that they had offered themselues to be baptised Now the Lord leadeth them from that mean beginning to higher degrees: euen as the Scribes by despising the baptisme of Iohn, through their owne pride did shut vp the gate of faith against themselues Therefore if wee desire to ascend to sound perfection, we must first take heede that wee despise not the least of Gods callings and matters. but let vs be humbly prepared to begin at the least elements. Secondly, wee must doe our diligence, that our faith though it haue a weake beginning, may by degrees dayly profit more and more.

30. *They despised the counsell of God against themselues.* The counsell of God is for honours cause opposed against the wicked pride of the Scribes: for there is a force in the word counsell, which deliuereth this doctrine of GOD from the contempt of men. But word for word Luke sayeth that they despised it against themselues. Neither do I reiect that sense, which others do rather allow, that they were rebellious to their owne destruction. But because the words of Luke are plaine, and that they are thus vsed oft, I had rather translate it *in themselues:* as if he should haue said, though they withstood it not openly and directly: yet, as they swelled with an inward pride inwardly, so they despised it in themselues.

31. *Where-*

31. *Whereunto shall I liken this generation?* Hee meaneth not all the men that then liued: but hee speaketh properly of the Scribes and their flatterers. Hee vpbraideth them, that when the Lord had attempted diuers wayes to draw thē vnto him, they most obstinately refused his grace. But hee vseth a similitude which is taken, as it is supposed of a game commonly vsed by children: neither is this coniecture vnlike, that children leading seuerall daunces, did so sing one to an other. And verely I thinke that Christe purposely that hee might ouerthrow the pride of the Scribes, tooke occasion to reproue them of children playing together, declaring that though they were neuer so proud, yet the song which children sing, while they play in the market place is inough to condemn them.

33. *For Iohn came.* When as this man liued an austere and straight life, sounded repentance and sharp reprehensions, as though he sang a mournefull song, and the Lorde himselfe, as with a merry and cheerefull song applyed himselfe more pleasantly to allure them to his father: what cause should there bee that neither of these wayes profited nothing amōgst them, but their yron obstinacy or hardnesse of hearts? But this place teacheth vs why there was so great difference in outward shewe of life betweene Christ and the Baptist, which yet did both apply themselues to one matter: for it was the will of the Lord by this varietie in taking as it were vpon him diuerse persons, the more to conuince the vnbeleeuers: for that he bending and transforming himselfe to their manners, could not yet bend them. If that all excuse be taken away from the men of that age, which with obstinate malice refused both those wayes, which the Lord vsed to call them by, we also are in their person found guiltie: when as the Lord omitteth no kind of cheerefull dealing, or of mournefull & sorrowfull musicke to draw vs vnto him, wee remaine as dead stones. As menne not well in their minde, or out of their wit, are commonly called Lunatike, so they called Iohn, a man possessed with a deuill.

34. *The sonne of man is come.* To eat and to drinke in this place signifieth to liue after the cōmon order of men: as Christ saieth, Iohn came neither eating nor drinking: because he liued not after the cōmon order of men, for that he abstained from the cōmon meates and common order of diet: which Luke expresseth more plainly in these words, *not eating bread, neither drinking wine.* Let them note this place: which thinke the estate of perfection to be in outward austeritie of life, & they thinke him to liue an Angels life, which liueth sparingly, or pineth away himselfe with hunger. For according to this rule, Iohn should bee better then the sonne of God: but this is rather to be holden as a rule, bodily exercise profiteth litle, but godlines is profitable vnto all thinges, 1. Tim. 4.8. Yet vnder this pretence liberty may not be giuen to the flesh, to pamper vpp itselfe in delicacie & wantonnes: only superstition must be auoyded, least foolish men imagining perfectiō to be in these outward elements, they neglect the spirituall worship of God. Adde this also, Christ applied himselfe to liue after the common order of mans life, that he might sanctifie godly temperance, and not nourish the superfluitie of others either by any shew or example of his.

35. *But wisedome is iustified.* This place is diuersly expounded by the interpreters. Some say that wisedome was iustified or acknowledged by the Iewes,

Iewes to be without fault, in that they being faultie in their owne conſciences, and iudges of their own infidelitie, were enforced to witneſſe that the doctrine was good and holy, which they reiected. And they take the children of wiſedome for the Iewes, who ſet out themſelues with this title. Others do thinke that it is ſpoken in ſcorne: as thus, doe you in this maner approue the wiſdome of God, whoſe children you boaſt your ſelues to be? But becauſe the Greeke Prepoſition here vſed, is not properly referred to the partie, which is the doer, there are ſome, which expound it thus, wiſedome is diſcharged of her children ſo that now ſhee is not by any law bound vnto them, as if the inheritance were tranſlated to ſome other: as Paul ſayth, that Chriſt was iuſtified or freed from ſinne, Rom. 6 7. becauſe the curſe of ſin had no further power ouer him. Some vſing a greater libertie interpret it more hardly, as that wiſedome ſhoulde bee eſtranged from her children. But howſoeuer the Greeke Prepoſition be heere interpreted, in my iudgement an other ſenſe is more apt: wiſedome though her owne children doe vtterly deſpiſe her, doth yet looſe nothing of her excellencie and dignitie: but remaineth ſound. The Iewes, and eſpecially the ſcribes vaunted themſelues to bee the children of the wiſedome of God: yet when they trod their mother vnder feete, they did not onely flatter themſelues in ſo great ſacrilege, but in their iudgement they would that Chriſt ſhould alſo haue fallen: on the other ſide Chriſt ſayth, though wiſedome hath wicked and degenerate children, yet ſhee remayneth ſafe, and her credite and authoritie cannot bee ought impayred by their malice, which doe wickedly and maliciouſly ſlander her. But I haue not yet ſet downe that ſenſe, which in my iudgement doth beſt agree with the place and is moſt naturall. Firſt, in the wordes of Chriſt there is a ſecret Antitheſis, betweene naturall children and baſtardes, which vaunt of a vaine title without a cauſe: as if Chriſt ſhould ſay: let them goe on in their pride, which glorioufly boaſt themſelues to be wiſdomes children in vaine, ſhee ſhall yet haue her prayſe and her authoritie amongſt her naturall children. Therefore Luke addeth this vniuerſall note *of all her children*, whereby hee declareth that the reſiſtance of the Scribes was not ſuch a let to any, but that all the elect of God ſhould remaine in the faith of the Goſpell. For the Greeke Prepoſition, it is not to be doubted but that the ſame word is ſometime diuerſly vſed. As to omit many examples, when Chriſt ſaith, Luke, 17. 25. The Son of man muſt firſt ſuffer many things, & be reprooued of this generatiõ. No man will denie but that there is the like maner of ſpeaking vſed in the Greeke, in the other clauſe. Chriſoſtome alſo, whoſe naturall language was the Greek tongue paſſeth by this, as a matter of no waight. And beſides this, this ſentence ſhall thus better agree and anſwere to the former ſentence, where it is ſaid, that God was iuſtified of the people. Therefore though many Apoſtates doe fall awaye from the Church of God: yet alwaies ſhall the faith of the Goſpell continue ſafe amongſt all the elect, which are indeede of the flocke.

Matthew.	Marke	Luke. 10.
		1. *After theſe thinges, the Lord appoynted other ſeuentie alſo, and ſent them, two and two beefore him*

him into euery citie and place, whither hee himselfe would come.

2. And he sayd vnto them: The harueſt is great, but the labourers are few: pray therefore the Lord of the harueſt to ſend forth labourers into his harueſt.

3. Goe your wayes: behold I ſend you forth as lambes among wolues.

4. Beare no bag, neither ſcrip, nor ſhooes, and ſalute no man by the way.

5. And into what ſoeuer houſe yee enter, firſt ſay Peace be to this houſe.

6. And if the ſonne of peace bee there, your peace ſhall reſt vppon him: if not, it ſhall turne to you againe.

7. And in that houſe tarrie ſtill, eating and drinking ſuch thinges, as by them ſhall bee ſet before you for the labourer is worthy of his wages, Goe not from houſe to houſe.

8. But into whatſoeuer citie yee ſhall enter, if they receiue you, eate ſuch thinges as are ſet before you.

9. And heale the ſicke that are there, and ſay vnto them. The kingdome of God is come neere vnto you.

10. But into whatſoeuer citie yee ſhall enter, if they will not receiue you, goe your wayes out into the ſtreetes of the ſame, and ſay,

11. Euen the very duſt, which cleaueth on vs of your citie, wee wipe of againſt you: notwithſtanding, knowe this, that the kingdome of God was come neere vnto you.

12. For I ſay to you, that it ſhall be eaſier in that day for them of Sodom then for that citie.

1. *After theſe thinges.* It may bee gathered by many circumſtances that the Apoſtles were turned backe againe to Chriſte, before that theſe ſeuentie were ſubſtituted in their roomes. For the twelue were ſent to ſtirre vp the Iewes in hope of the ſaluation at hand: after their return when there was neede of more diligent attentiuenes, there were moe ſent out as ſecond meſſengers, which ſhoulde euery where in all places ſpread abroad the fame of the comming of Chriſt. But there was no ſpeciall ambaſſage committed to them, Chriſt onely ſent them before him, as forrunners, which might prepare the mindes of the people to receiue his doctrine.

In the number of ſeuentie hee ſeemeth to follow that order whereto the people had heeretofore beene accuſtomed. That muſt be remembred, which wee ſpake of the twelue Apoſtles, that looke how many tribes there were in the flouriſhing eſtate of the people, ſo many Apoſtles were there choſen as Patriarches, which ſhoulde gather the members of the torne bodie toge-

ther

ther that thence might come a perfect restitution of the Church. The reason was not vnlike in the seuentie. We know when Moses was not able to beare the burden, hee chose vnto him seuentie Iudges, which should gouerne the people together with him, Num. 11 But the Iewes being now returned from the captiuitie of Babylon, had a counsell called *synedrion*, which they through corruption called *sanedrin*, which consisteth of seuentie and two Iudges. But as the common speach is in such numbers: so when they spake of the *synedrion*, they onely called them seuentie Iudges, and they were chosen of the posteritie of Dauid, as Philo witnesseth, that there might yet remaine some authoritie in the kingly stocke. Wherefore after many miserable murthers, this was the last part of their destruction, when Herod had ouerthrowne that counsell, he spoyled the people of their lawfull gouernement. Furthermore, because their returne from Babylon, was a figure of the true and perfect redemption, the Lord nowe seemeth to chuse these seuentie preachers of his comming, thereby to promise after a sort, a restitution of their decayed estate: Yet hee made them not iudges with power, because the people was to be called backe againe to one head, but hee commanded them onely to goe before, that he alone might rule and gouerne. In that he sent them two together, it seemeth that hee did it in consideration of their weakenes: for it was to be feared, least they being seuered alone should haue had lesse courage then was necessary for the through performance of their office: Therefore that some should mutually encourage others, they are sent two together.

2. *The harueſt is great.* I expounded this sentence in the 9. Chap. after Matthew: yet it was conuenient to be set downe heere againe: because it is heere vttered vpon an other occasion. For that Christ might thereby the better stirre vp his Disciples diligently to apply their labour, he telleth them that the harueſt is great: whereof it followeth that their labour should not be in vaine, but that they should finde aboundance of matter, wherin they might exercise thēselues After he admonisheth them of dangers, contentions and troubles, and he commandeth them to girde vpp themselues, that they might speedely goe through all Iudea: then hee rehearseth those commandements, which he had giuen to the Apostles therefore it were superfluous heere to load the readers with moe wordes, sith the full exposition of all these thinges may bee had there: onely they are to be admonished what this speach meaneth, *Salute no man by the way.* It is a token of great haſt, where as if any man meete vs in the way, we goe forward, and speake not to him, that might hinder vs, though it were but a little. So 2. Reg. 4. 29. when Elizeus sent his boy to the Sunamite, he forbad him to salute any by the way. Would Christ therefore haue his Disciples to be so vnkind, that he would not allow them to salute any by the way? No, but hee commandeth them to make speede, that they should passe ouer all lets. Luke also hath this onely, that the Disciples shoulde eate and drinke those thinges, which shoulde bee set before them. In which wordes Christ doeth not onely command his to bee content with common and meane diet: but hee also alloweth them to eate of other mens charges. And this is the simple & naturall sense, it shall bee free for you to liue of other mens charges, so long as you shall bee in this iourney: for it is meete that they, for whose cause you labour

labour ſhould giue you foode. Some thinke that that ſcruple is taken away, that the Diſciples ſhould not abhorre or refuſe any kind of meat. but Chriſte meant no ſuch thing: nay, his purpoſe was not to giue them any thing in commandement concerning frugall diet · but onely to grant them in ſtead of reward to be fed in this their amballage of their hoſtes that entertayned them.

Mathew. 11.	Marke.	Luke. 10.
20. *Then beganne he to vpbrayde the Cities wherein moſte of his great workes were done, becauſe they repented not.*		13. *Woe bee to thee Chorazin: woe be to thee Bethſayda: for if the miracles had bene done in Tyrus & Sidon, which haue bene don in you, they had a great while agoe repented, ſitting in ſackcloath and aſhes.*
21. *Woe bee to thee, Chorazin: woe bee to thee Bethſaida: for if the great workes, which were done in you, had beene done in Tyrus and Sydon, they had repented long agoe in ſackcloath and ashes.*		14. *Therefore it ſhall bee eaſier for Tyrus and Sidon at the iudgement, then for you.*
22. *But I ſay vnto you, it ſhal be eaſier for Tyrus and Sidon at the day of iudgement then for you.*		15. *And thou Capernaum which art exalted to heauen, ſhalt be thruſt downe to hel.*
23. *And thou Capernaum, which art lyfted vp vnto heauen, ſhalt bee brought down to hell: for if the great workes, which haue bene don in thee had beene doone among them of Sodome, they had remained to this day.*		16. *Hee that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth mee: and hee that deſpiſeth mee, deſpiſeth him that ſent me.*
24. *But I ſay vnto you, that it ſhall be eaſier for them of the lande of Sodome in the day of iudgement, then for you.*		

20. *Then he began to vpbrayde.* Luke ſheweth when and wherefore Chriſt ſo inueighed againſt theſe cities: namely, when he had ſent his Diſciples into diuerſe partes of Iudea, to preach as they went that the kingdome of God was at hand: he conſidering their vnthankefullnes amongſt whom he had laboured as a Prophet long time, and had wrought many miracles, and they not profiting thereby: he brake out into theſe words, as if he ſhould haue ſayd, that the time was now come that he would goe to other cities, ſith he found that the inhabitants of that coaſte, where hee began to preach the Goſpell and to worke miracles, were a ſtubborne and malicious people. But not ſpeaking of his doctrine, hee vpbraideth them, that they were not drawne to repentance by his miracles: for it is euident that the Lord ſhewed his power by miracles: to this end, that hee might thereby call men vnto him, and ſith that by nature all men are ſet againſt him, it is neceſſary that they beegin at repentaunce. It is well knowne that Chorazin and Bethſaida are cities ſituated vpon the ſhore ſide of the lake Genazareth.

21. *If*

21. *If the great workes which were done in you had beene done in Tyrus and Sydon.* Chriſt of purpoſe brought this compariſon of Tyrus and Sydon, becauſe they were infamous in wickednes, pride, luxuriouſnes, and other ſinnes, and euen their neighbours hard by them, that hee might pricke his countriemen, the Iewes, the rather. For there were none of theſe, which accounted not the Tyrians and Sydonians for moſt wicked contemners of God. Therefore Chriſte amplifieth his curſe the more, when hee ſayth, that there was more hope of amendment in thoſe places (where there was no religion) then appeared in Iuda it ſelfe. But leaſt any ſhould moue curious queſtions of Gods ſecret iudgements, it is to be conſidered that the Lord applyed his words to the common capacitie of mans vnderſtanding, comparing the citizens of Bethſaida and their neighbours with the Tyrians and Sydonians, hee diſputeth not what God forſaw in ſecret counſell ſhould become eyther of theſe, or of thoſe, but what the others would haue done, as might by outward appearance be gathered. For that thoſe cities were ſo corrupt in manners, and diſſolute in behauiour, might bee imputed to their ignorance, that the word of God was neuer heard there, neither had they by miracles that calling to repentance: but the cities of Galile reproued by our Sauiour, were hardened in obſtinacie, as appeareth by contemning the miracles, which they had ſeene wrought aboundantly amongſt them, without any profit. In ſumme, the wordes of Chriſt tende to this purpoſe, that Chorazin and Bethſaida excell Tyre and Sydon in malice and outragious contempt of GOD: and yet there is no cauſe to contend with God for paſsing by them, in whom there was more hope, and ſhewed his power amongſt the wickedeſt, and them that were paſt hope: Whomſoeuer hee employed not his mercie vpon, hee iuſtly appoynteth to deſtruction.

Now, if hee withdraw his worde from ſome, and ſuffer them to periſh: but that others may be more inexcuſable, and that he ſolicite and exhort them to repentance, by this or by any other meanes: who can therefore charge him of ill dealing? Therefore acknowledging our owne infirmitie, let vs learne humbly to reuerence this high miſterie. For their proud & arrogant frowardnes is not to be borne with, which cannot abide that God ſhould be accounted righteous, further then their ſenſes can reach vnto: and they proudly refuſe the myſteries of God, which of dutie they ſhould reuerence: becauſe it agreeth not with their reaſon.

If theſe great workes had beene done. Wee ſayd, that wee are by theſe wordes taught the right vſe of miracles, yet in theſe great workes is alſo comprehended the doctrine. For it is not to bee thought that Chriſt held his peace, while hee ſhewed the power of his father: nay, the miracles were annexed to the Goſpell to make them more attentiue to the wordes of Chriſt.

In ſackcloath and aſhes. Repentance is heere deſcribed by the outwarde ſignes, which then were ſolemnly vſed in the Church of GOD: not that Chriſte eſteemed theſe outwarde rites, but becauſe hee applyed himſelfe to the capacitie of the common people. Wee knowe that the repentance of the faithfull is not tyed to a fewe dayes, but they muſt dayly exerciſe themſelues in meditating thereof vnto their death. But it is not neceſſary

to

to put on sackcloath, and to bee sprinkled with ashes euery day: therefore this outward shewe of repentance is not alwayes to bee vsed, but when that from some greiuous falling away men turne againe to GOD. And then sackcloath and ashes are shewes of guiltines: vsed to appease the wrath of the iudge, and doe properly belong to the beginning of conuersion. And sith that men do testifie their sorrow and their greife by this outward ceremonie, it is necessarie that the hatred of sinne, the feare of GOD, and the mortification of the flesh should goe before, according to that saying of Ioel, 2. 13. Rent your hearts, & not your garments.

Now wee see why Christ, when hee spake of Tyre and Sydon, ioyned sackcloath and ashes to repentance: whose inhabitants could not haue the Gospell preached vnto them: but he condemneth their former life, leauing them no refuge, but to flye to a sorrowfull shew of their guiltines, and humbly to seeke for forgiuenesse. To the same purpose also may the word *Sitting* be applyed: for it signifieth a lying prostrate vpon the ground, which men forlorne doe vse to testifie and shew their mourning, as appeareth in many places of the Prophets.

33. *And thou Capernaum.* Hee nameth Capernaum especially, because he was so much conuersant there, that men thought hee had beene borne there And this was an inestimable dignitie, that the Sonne of God should begin his kingdome and his priesthood there in that citie, and that hee had chosen it in steade of a palace and a sanctuary for him. But shee was so drowned in her owne filthinesse, as if no drop of Gods grace had euer beene amongst them: therefore Christ pronounceth that the greater blessinges of God they had, so much the more horrible punishment remayned for them. This place is diligently to be noted, that the prophaning of Gods giftes, because it is ioyned with sacriledge, shall neuer escape vnpunished. Therefore the higher a man is in dignitie, the more seuerely hee is to bee punished, if hee prophane the giftes of God bestowed vpon him: and then especially is there a horrible vengeance at hand, when wee (being enriched with the spirituall giftes of Christ) haue him and his Gospell in derision.

If they had beene done in Sodome. It is sayd before that Christe spake after the manner of men, and that hee did not shewe, as out of a heauenly Oracle, what he forsaw should haue become of the Sodomites, if a Prophet had beene sent vnto them. If this answere doe not satisfie the contentious: yet this one thing shall take away occasion of further quarrelling from them, though God had a remedie in his hand, whereby he could haue saued the Sodomites: yet he was a iust reuenger in destroying them.

LVKE. 16. *Hee that heareth you.* They are deceiued, which thinke that, that is repeated heere, which wee had in *Matthewe*, 10. 40. *Hee that receiueth you, receiueth mee.* For Christe spake there of the persons, and now heere of the doctrine: that receiuing pertayned to the duties of charitie: but nowe hee commendeth that fayth, which receiueth God in his worde. This is the summe, that the godlinesse of men is tryed by the obedience of faith: and they that refuse the Gospell, though they glory that they are great worshippers of GOD, yet they doe openly shewe a wicked contempt of him. Furthermore, the purpose of Christe is to bee considered: for whereas a great part

of the world, preposterously esteemeth of the Gospell after the dignitie of men and therefore despise it, when it is brought by men of a meane and a base estate, Christ heere meeteth with this perverse iudgement. Also sith there is that pride almost in all men, that they will hardly submit themselues to their equals, or to them, whom they contemne in respect of themselues: and God appoynteth to gouerne his Church by the ministerie of menne, and chuseth the ministers of the worde oft times out of the dregges and offscouring of the common people: it was therefore necessary for him to set forth the maiestie of the Gospell, least it should become vile: because it is vttered out of the mouth of man. This therefore is a notable commendation of the outwarde ministerie, that Christ sayth, what honour or reuerence soeuer is giuen to the preaching of men so that it be faithfull, that God accepteth it as imployed to himselfe. Wee may profit by this commendation two wayes: for first nothing can better incourage vs to embrace the doctrine of the Gospell, then to heare that it is a most excellent seruice of God, and a sacrifice of a sweete smelling sauour, to heare him speaking to vs by the mouth of menne, and to submit our selues with that reuerence vnto his word brought by men, as if he himselfe should descend from heauen, or should reueale his counsell by Angels. Then this established assurednes taketh all doubt from vs, when wee heare that the testimonie of our saluation witnessed to vs by men, sent from God, is so to be receiued and credited, as if his owne voyce should sound from heauen. Contrariwise, to driue vs from contempt of the Gospell, hee addeth a seuere sentence, affirming that they disdaine not men, but him, and God his father, which disdaine to heare his ministers, though they bee but meane men. And as the dignitie of those pastors, which sincerely and faithfully doe execute their office is higly here extold: so the pope maketh himselfe ridiculous with his shauelings, while vnder this pretence, hee would maintaine his tyranny. For it is certaine that Christ speaketh not, as if hee would resigne to men that right, which hee had receiued from his Father: but this is his onely purpose, to deliuer his Gospell from contempt: Whereof it followeth, that he transferreth not the honour due to him, to the persons of men, but onely to seeke that it bee not separated from his word. Therefore, if the Pope will bee receiued, let him bring the word for a warrant, whereby he may bee knowne to bee a minister of Christ, but so long as hee goeth on in his owne likenesse, that is, as a cheife enemie of Christes, and hauing nothing like to the Apostles, let him leaue decking himselfe with others feathers.

Mathew. Marke Luke. 10.

17. *And the seuentie turned againe with ioy, saying, Lord, euen the deuills are subdued to vs, through thy name.*

18. *And hee sayde vnto them, I saw Sathan lyke lightning, fall downe from heauen.*

19. *Behold, I giue vnto you power to tread on serpents and scorpions, and ouer all the power of the enemie, and nothing shall hurt you.*

20. Neuer-

20. *Neuertheleſſe, in this reioyce not, that the ſpirits are ſubdued vnto you: but rather reioyce: becauſe your names are written in heauen.*

17. *And the ſeuentie returned againe.* It appeareth that the ſeuentie diſciples did not at the firſt fully and perfectly beleeue Chriſtes wordes, when as they returned reioycing, as at a ſtrang matter and a thing, not to bee hoped for, that they ſhould caſt out deuilles by the power of Chriſte. But this authoritie was committed to them, & they had alſo a commandement: yet I thinke not when they went forth, but that they were perſwaded that their maiſter had ſaid nothing to them in vaine: yet after, when the ſtrangneſſe of the matter exceeded their opinion, they were amazed at thoſe wonderfull ſightes. But this commonly falleth out, that the faithfull doe only conceiue a certaine taſte of the power of God by his word: then experience carrieth them into admiration. But what maner of ioy they had, ſhall more plainely appeare by Chriſtes anſwer.

18. *I ſaw Sathan.* Chriſte leadeth his diſciples from one ſpeciall ſorte to a whole generalitie: namely, that he commaunded his Goſpell to bee preached to this ende, that hee might ouerthrow the kingdome of Sathan. And becauſe the diſciples tooke that example, which in experience they had ſeene, without further application, Chriſte telleth them, that the force and efficacie of their doctrine ſhould reach further, and that the tyranny which Sathan exerciſed againſt all mankinde ſhould bee ouerthrowne. Now we conceiue the meaning of the wordes, when Chriſt commanded his Goſpel to be preached, he did not attempt a matter, the end where of was doubtfull, but hee ſaw before that Sathan ſhould thereby be ouerthrowne. Now, ſith the ſonne of God cannot bee deceiued, and this his foreknowledge belongeth to the continuall courſe of the Goſpel: it is not to be doubted, but as oft as he raiſeth vp faithfull teachers, but that he will giue like happy ſucceſſe to their labours. Whereby wee gather, that we cannot be otherwiſe deliuered from the ſeruice of Sathan, but by the Goſpell, then, they profit rightly by the Goſpell, in whome the power of Sathan falleth downe, that they dying vnto ſinne, begin to liue to the righteouſneſſe of God. The ſimilitude is alſo to bee noted, which he vſeth, that Sathan fell downe as lightning at the thunder of the Goſpell: for ſo is the diuine and incredible power of the doctrine expreſſed, which ſo ſodainely caſteth downe headlong with violence the prince of the worlde, furniſhed with ſo great powers. Heere is alſo expreſſed how miſerable the condition of man was, ouer whome Sathan triumphed, who raigned in the ayre, and held the worlde ſubiect vnder his feete, vntill Chriſt the deliuerer came.

19. *Behold I giue vnto you power.* This is ſpoken by way of agraunt, Chriſte denieth not, but that it is an excellent gift, wherein they reioyce: but hee ſpecially warneth them to looke ſomewhat deeper into the matter, and not to ſtay at the outward myracles. Therefore, as their ioy was not conceiued of nothing, ſo he doth not altogether condemne it, but ſheweth that it is not ſuch as it ought to be: becauſe they pleaſed themſelues too much in theſe outward ſhewes, and did not lift vp themſelues to heauen. And almoſt all the godly are ſicke of this diſeaſe: for though they conſider the goodneſſe of Gods benefits with thankſgiuing: yet they go not ſo far with thē, as they ought, as with ladders to be holpe by them to clime into heauen.

Therfore they haue neede to be raiſed vp by the Lord, as with an outſtretched arme, to be holden, that they fall not down vpō the ground, but that they ſhould aſpyre to a heauenly newneſſe of life. Hee calleth all daungers the power of the enemie: becauſe the deuill throweth vpon vs whatſoeuer he knoweth may make againſt vs: not that he hath in his power thoſe things, which can hurt men: but becauſe that he being armed with the curſe of God, he endeuoureth to turne al his ſcourges to our deſtructiō, & taketh them as weapons to wound vs with.

20. *Your names are written.* Chriſte purpoſing to withdraw his diſciples from a vaine ioy, to glory & to ioy in eternall life, he leadeth them to the headſpring & fountaine of the ſame: namely, that they are choſen of God and adopted to bee ſons. He might haue commanded them to reioyce, for that they are regenerate by the ſpirit of God, to be new creatures in Chriſt, that they are lightned in the hope of ſaluation, & haue the ſeale of the ſame giuen vnto them: But his wil was to ſet down vnto them the head, frō whence all theſe good things do come: that is, the free election of God, leaſt they ſhoulde aſcribe any thing to themſelues. The benefites of God, which we feele in our ſelues, do giue vs occaſiō to prayſe God: but the eternall election, which is without vs, doeth ſhew more plainely, that the meere goodnes of God is the foundation of our ſaluation. Further, he ſaith metaphorically, that their names are written in heauen, meaning they are accounted before God, as ſons & heires, as if they were written in a Catalogue.

Matth. 11.	Marke.	Luke. 10.
25. *At that time Ieſus aunſwered, and ſayd, I giue thee thankes, O father, Lorde of heauen and earth becauſe thou haſt hidde theſe thinges from the wiſe, and men of vnderſtanding, and haſte opened them vnto babes.*		21. *That ſame houre reioyced Ieſus in the ſpirite, and ſayde: I confeſſe to thee father, Lord of heauen & earth, that thou haſt hidde theſe things from the wiſe & learned, and haſte reuealed them to babes, euen ſo father, becauſe it pleaſed thee.*
26. *It is ſo, O father: becauſe thy good pleaſure was ſuch.*		
27. *All thinges are giuen vnto mee of my father: and no manne knoweth the ſonne, but the father: neyther knoweth any manne the father, but the ſonne, and he to whome the ſonne will reueale him.*		22. *Then hee turned to his diſciples and ſayde, All thinges are giuen to me of my father: and no manne knoweth who the ſonne is, but the father: neyther who the father is, ſaue the ſonne, and he to whome the ſonne will reueale him.*
28. *Come vnto mee all yee that are weary and laden, and I wil eaſe you.*		
29. *Take my yoake on you, and learne of mee, that I am meeke and lowly in heart: and yee ſhall finde reſt vnto your ſoules.*		
30. *For my yoake is eaſie, and my burden is light.*		

25. Ieſus

25. *Iesus answered.* Though the Hebrewes doe commonly vse this worde answering, euen in the beginning of a matter or speache, yet I thinke that in this place there is a greater Emphasis, and that Christ tooke occasion of the present matter to speake thus: and Lukes wordes doe more plainely confirme it, in that he saith, that Christ the same houre reioyced in the spirite. But whereof should this reioycing proceede: but that Christ esteemed the Church gathered of meane and contemptible men, as deare and as precious to him, as if all the nobilitie and excellencie of the worlde had beene gathered with their glorious shewes into the same? And the words, which hee speaketh to his father, haue more vehemencie in them, then those words which he speaketh to his disciples. Though it is certaine that in respect of them, and for their cause he gaue thanks to the Father, least any should be offended with the meane and base estate of the Church. For wee doe alwayes seeke after glorious shewes, and nothing seemeth more vnlikelie to vs, then that the heauenly kingdome of the Sonne of God, whose beautie is so gloriously described by the Prophets, shoulde consist of the dregges and offscouring of the people. And surely wonderfull is the counsell of the Lord in this, that he hauing the whole worlde in his hand, had rather chuse a peculiar people to himselfe out of the meane despised common people then from amongst the mightie men of the world, which might haue the better beautified and adorned the name of Christ with their nobilitie. But Christe heere withdraweth his disciples from a proud and disdainefull iudgement, least they should be so bolde as to despise the meane and base estate of the Churche, wherin he himselfe delighteth and reioyceth. But, that he may with more force ouerthrow and ouerwhelme the curiositie, which heereof ariseth in the mindes of men, he lifteth vp himselfe aboue the world, & reuerenceth the secret iudgements of God, that he might drawe other with him to haue the same in admiration. And truely, though this order of God farre differeth from our iudgement, yet too madde, arrogant and blind are wee, if wee once murmure when Christ our head doeth reuerently accept and account of the same. But now it is conuenient to weigh the wordes, *Igiue thee thankes, O Father.* In these wordes hee declareth that he setleth himselfe in that decree of his father, which differeth so much from the iudgement of the world. There is also contayned vnder these wordes a secret opposition betweene this prayse, which hee giueth to his Father, and the malitious slaunders, or frowarde barkings of the world.

Now it is to bee considered, wherefore he thanketh his father: namely, because that he being Lorde of the whole worlde, preferred the babes and simple ones before the men of vnderstanding. For in respect of the circumstance of the argument, it is of no small force, that hee calleth his Father, Lord of heauen & earth. For in these words hee sheweth that this difference onely dependeth of the will of GOD, that the wise are blinde, and that the rude and vnlearned doe vnderstand the mysteries of the Gospell. There are many other like places, wherin the Lord sheweth that they are all freely chosen by him, which attayne to saluation: because that hee is the maker and creator of the world, and that all nations are his. Further, wee learne by this sentence two things: first, that it is not for wante of power in GOD, that all doe not obey

the Gospell: for hee is able to subdue all creatures to his power. Secondly, it is onely by the worke of his free election, that some become faithfull, & others remaine ignorant and obstinate: for hee drawing some, and passing by other some, doth onely make the difference betweene men: whose estate by nature is one and equall. Yet in that he chose the simple rather then the wise, hee had consideration of his owne glory.

For, as flesh is alwayes too proud: so if wise and learned men should go before, this opinion would presently take place, that men obtayned faith by dexteritie, or by wisedome, or by learning. Wherefore the mercie of God could not otherwise be so manifest, as it deserueth: but by making such a choyce, as might plainely declare, that whatsoeuer menne bring of themselues is nothing worth. Therefore it is meete that the wisedome of man should be ouerthrown least it should obscure the praise of Gods grace. Yet it is further demanded, whō Christ calleth men of vnderstanding, and whom he calleth little ones. For experience teacheth vs, that all the rude and simple haue not faith, nor all the wise and learned are left in their blindnesse. Therefore they are accounted the wise and men of vnderstanding, which being lift vp with a deuilish pride cannot abide to heare Christ speaking from heauen. And that this is not a general rule that all they are forsaken of God, which in pride delight in themselues more then they ought, wee are taught by the example of Paule whose pride Christe tamed: yea, if wee descend to the rude common people, as the greater parte of them appeare to be full of deadly malice, so wee see them left together with the great and mightie men to their own destruction. I grant that all vnbeleeuers are puft vp with a vaine trust of themselues, whether they apply themselues to be accounted wise, honest, honourable, or rich: yet I doe thinke that Christe doth heere simply comprehende all that doe excell in wisedome and learning, without noting of the fault: as againe he accounteth them not in respect of vertues to be little ones: for though Christ is maister of the lowly, and that this is the first rudiment of faith, that no man should be wise in his owne conceit: yet hee speaketh not here of wilfull wickednesse: but Christ by this reason amplyfieth the louing mercie of the father, who disdayned not to descend to the lowest and vilest places, that he might rayse the poore out of the myre. But heere ariseth a question, sith that wisedome is a gift of God, howe commeth it to passe that it shoulde hinder vs from seeing the light of God, which shineth in the Gospell. That must bee remembred, which I sayde euen now, that the vnfaithfull doe defile whatsoeuer vnderstanding is giuen them: and therefore excellent wits are often hindered, that they cannot submit themselues to be taught.

But, concerning this present place, I answere, though wisedome bee no light to the wise, yet they may bee depriued of the light of the Gospell. For, sith that all menne were in one the same, and like condition, why shoulde not GOD at his pleasure take these or those? And why hee chose not the wise and mightie, Paule teacheth vs, 1. Corinthians. 1. 27 namely, that hee chose the weake and foolish thinges of the world, that hee might confound the glorious pride of flesh. But, wee doe note againe, that Christes speach was not generall, where hee sayde, that the misteries

of

of the Gospell were hidd from the wise. For, if of fiue menne of vnderstanding foure refuse the Gospell, one receiue it, of so many simple menne, two or three become the disciples of Christe, this sentence is fulfilled: which is also confirmed by that place of Paule, which I euen now rehearsed: for he banisheth not all that are wise, noble and mighty out of the kingdome of God, but only sheweth that not many of them shall be saued.

Now is the question answered, that wisedome is not here condemned, as it is the gifte of GOD, but Christe onely sayeth, that it is of no value to the obtaining of fayth, as againe he commendeth not foolishnesse, as though menne were thereby reconciled to God: but he denyeth it to be any hindrance to his mercy: but that not withstanding hee might lighten the rude and simple men with heauenly wisedome. Now it remaineth to declare, what *to reueale*, and *to keepe secrete* meaneth. That Christ speaketh not of outwarde preaching may be gathered by this, that hee offereth himselfe generally a teacher to all menne, and gaue the same commaundement to his Apostles. Wherefore this is the meaning, no manne can attaine fayth by his owne wisedome, but onely by the secret lightning of the spirit of God.

26. *It is so, O Father.* This sentence taketh from vs the occasion of vaine and wanton inquiringe, which ofte prouoketh and stirreth vs. For God requireth no harder a matter of vs, then that wee shoulde account his will for a perfecte reason and righteousnesse. Hee doth ofte rehearse that his iudgements are as a great bottomles depth: yet wil we run headlong with violēce into that depth: and if wee finde ought that please vs not, we grudge and murmurre against him: and many breake out into open blasphemies. But the Lorde hath prescribed this rule vnto vs, that wee shoulde account that to bee right, which pleaseth GOD. And this is to bee wise, as wee ought to bee, to esteeme of the one good pleasure of God, as of a thousand reasons. Christe coulde haue alledged the causes of this difference, if their hadde beene any: but beeing satisfied with the good pleasure of GOD, hee enquireth no further why hee calleth the little ones to saluation rather then others, and framed his kingdome of the obscure common people. Whereby it appeareth that they rage against Christe, which grudge when they heare that some are chosen freely of the good will of GOD, and that other some are forsaken: for it greeueth them to giue place vnto God.

27. *All thinges are giuen to mee of my Father.* The interpreters doe yll apply this sentence with the former, which thinke that the onely purpose of it is, that Christe should encourage his Disciples with greater boldnesse to the preaching of the Gospell. But I thinke that Christ spake it for an other cause, and to an other end. For, as he saide before, that the Church came out of the secret fountaine of Gods free election: so now hee sheweth how that grace of saluation commeth vnto men. For many, when they heare that none other are heires of eternall life, but those whome GOD chose before the worlde was made, they doe curiously enquire how they may be certaine of Gods secrete counsell: and so they caste themselues into a laborinth, out of the which they canne finde no passage. But Christ commaundeth to come presently

to him, that the certaintie of ſaluation may bee fetched from thence. The meaning therefore is, that life is reuealed to vs in Chriſte himſelfe: and therefore that no man can be partaker of the ſame, but he that entreth in by the gate of faith.

Now wee ſee how he ioyneth fayth with the eternall predeſtination of God, which fooliſh men doe ſo peeuiſhly compare together, as if they were contraries. For though our ſaluation be alwayes hidde with God: yet Chriſte is the conduit pipe whereby it cõmeth to vs, and is by fayth receiued of vs, that it may bee confirmed and ratified in our heartes. Wherefore it is not lawfull to ſhrinke from Chriſte, except we will refuſe the ſaluation prepared for vs. *No man knoweth the ſonne.* He ſpeaketh this for this cauſe, leaſt his maieſtie ſhoulde vainely be eſteemed of, after the iudgement of men. The meaning thereof is, that if wee will know what Chriſte is, wee muſt credit the teſtimony of the father, who onely can tell vs truly and rightly what he hath giuen vnto vs in him. And certainely by imagining him to be ſuch a one, as our minde in the imagination thereof conceiueth, wee ſpoyle him of a great parte of his power: therefore he is not knowne rightly, but by the fathers voyce, though the onely voyce ſufficeth not without the direction of the ſpirite: for the power of Chriſte is ſo deepe and ſecrete, that men cannot reach vnto the ſame, vntill they bee lightened of the father. Note therefore that the father knoweth him not for himſelfe, but for vs, that he might reueale him vnto vs: yet the ſentence ſeemeth not to be full: becauſe the two partes of it agree not together.

It is ſaid of the ſonne, that no man knoweth the father but he, & he to whom he will reueale him: but of the father this onely is ſaide, that he only knoweth the Sonne: but there is no mention made that he ſhould reueale. I anſwere, it ſhould haue beene in vaine to haue rehearſed that, which hee had ſpoken but now. For what doth the former thankſgiuing containe, but that the father hath reuealed the Sonne, to whom he hath thought good. Therfore that which followeth now, *that no man knew the ſonne, but the father*, is as a reaſon rendred of that hee hadde ſpoke: for this imagination might haue riſen: what neede was it that the father ſhoulde reueale the ſonne, who hath ſhewed himſelfe to bee ſeene openly? Now, that wee vnderſtand wherefore it is ſayde that the ſonne was knowne of the father alone: it remaineth that wee ſhould conſider the latter part of the ſentence: That no man knoweth the father, but the ſonne. Alſo this knowledge differeth from the former: for it is not ſayde, that the ſonne knewe the father, becauſe hee ſhoulde reueale him by his ſpirite: but in that hee was the liuely image of the father, hee ſheweth him viſibly after a ſorte in his owne perſon. Yet I exclude not the ſpirit, but I referre the reuealing, whereof Chriſte nowe ſpeaketh, to the manner of the knowledge, and ſo the text agreeth well together: for Chriſte confirmeth that, which hee ſaide before, that all thinges were giuen vnto him of the father, that wee might knowe that the fulneſſe of the God-head dwelte in him. This is the ſumme, it is the gift of the Father, that the Sonne is knowne: for hee openneth the eyes of our mindes by his ſpirite, wherein wee ſee the glory of Chriſte, which otherwiſe was hidden from vs: but the father

father who dwelleth in light, whereto no man can reach, and is incomprehenſible in himſelfe, is reuealed vnto vs by the ſon, who is the liuely image, ſo that hee is ſought elſe where in vaine.

28. *Come vnto mee all yee.* Now he doeth louingly call vnto him them, that hee acknowledgeth to be fitte to be his diſciples. For though hee be ready to reueale his father to all, yet the moſt part neglecteth to come, becauſe they are not touched with the feeling of their wantes. Hypocrites care not for Chriſte, becauſe they being drunke with their owne righteouſneſſe, neither hunger nor thirſt for his grace. They that are giuen to the worlde, make no account of the heauenly life: therefore Chriſte ſhould call thoſe two ſortes of people to him in vaine. he turneth therefore himſelfe to the miſerable & to the afflicted. Alſo he calleth them that labour & mourne vnder the burden: neither doth he generally meane all thē that are oppreſſed with ſorrow & griefes, but them which being confoūded in their own ſins, and ſtricken with the feare of Gods warth, are ready to fal down vnder ſo great a burden. God humbleth his elect diuerswaies: but becauſe the moſt part of men oppreſſed with miſeries, do yet remaine ſtubborne & vntamed, Chriſt meaneth by men weary & loaden, thē that haue their conſciences afflicted with the guiltines of eternall death, and are prickt ſo inwardly with their own miſeries that they faint: for this feeblenes maketh vs apt to receiue his grace. For it is as if he ſhould haue ſaid, that his grace is therefore contemned of the moſt part, becauſe few do feele their owne want: yet there is no cauſe why their pride or obſtinacie, ſhoulde hinder afflicted conſciences which ſigh for remedy. Wherfore let vs leaue all thē which are bewitched with the ſleights of Sathan, and do either perſwade themſelues to haue righteouſnes without Chriſt, or els do imagine themſelues to be bleſſed in this world. Our miſeries do driue vs to ſeeke after Chriſt. And becauſe Chriſt admitteth none to the enioying of his reſt, but them that faint vnder the burden, let vs learne that there is not a more deadly poyſon, then that ſluggiſhnes which planteth in vs a falſe & deceitfull opinion either of an earthly felicitie, or of righteouſneſſe and vertue: therefore let euery one of vs daily ſtirre vp our ſelues, & firſt let vs buſie our ſelues to ſhake off the delightes of the world: then let vs empty our ſelues of all vaine truſt in our ſelues. But though this preparation to receiue the grace of Chriſt doeth diſcourage men: yet it is to bee noted that it is the gift of the holy Ghoſt: becauſe it is the beginning of repentance, whereto no man can attaine of himſelfe Neither is it the purpoſe of chriſt to teach what man can do of himſelfe, but onely how they ought to be affected which come vnto him. They which reſtraine this burden and this labour to the ceremonies of the law, doe tie the ſentence of Chriſt too ſhort. I graunt that the burden of the lawe is intollerable, and that it would ouerwhelme ſoules: but that muſt be remembred which I ſaid, that Chriſt reacheth out his hand to all that be afflicted, that hee might make a difference betweene diſciples and contemners of the Goſpel. But that generall ſpeach of Chriſte is to bee noted: for Chriſte doeth therefore without exception comprehende all that labour, and are laden, leaſt any man through faithleſſe doubting, ſhoulde ſhutte vp the way againſt himſelfe. And yet all they are but few in number: becauſe that of that innumerable company of them that are about to periſh, fewe feele themſelues going to deſtruction.

The refreshing which Christe promiseth, consisteth in the free forgiuenesse of sinnes, which onely easeth vs.

19. *Take my yoake on you.* Because wee see that many doe abuse the grace of Christ, while they turne it to serue the wantonnesse of the flesh: therefore after Christ hath promised ioyfull rest to the miserable afflicted consciences hee also warneth them that he is a deliuerer vpon this condition, that they shoulde take his yoake on them: as if he shoulde haue sayd, that he did not therefore free thē from sins, that they hauing God mercifull to them, should therby take a liberty to sinne: but that they being comforted by his grace, shouid take on them a yoake, & that they being freed in conscience, they might keepe in bondage the wantō-nes of the flesh. And hereof is gathered a definitiō of that rest wherof he spake: that is, it freeth not the disciples of Christe from the warfare of the crosse, that they should liue pleasantly, but it exerciseth thē vnder the burden of discipline, & containeth them vnder the yoake. *Learne of me.* They are in my iudgement, deceiued, which thinke that christ spake here of his meekenes, least his disciples (as the cōming of mighty men is wont to be feareful) because of his diuine glo-ry, should flie from him. For he rather frameth vs to follow him, because that by reason of the stubbornnesse of the the flesh, wee flie the yoake as a sharpe and a hard thing. A little after he sayeth that his yoake is sweete: but how can it bee that any man shoulde submit his necke willingly and ioyfully, except hee being cloathed with meekenes, he becōmeth like to Christ? Further, it appeareth that this is the meaning: Christe exhorteth his disciples to beare his yoake, least the difficultie should terrifie them, he addeth presently after, *learne ye of me*, signify-ing that that yoake should not be grieuous vnto vs, when we are by his own ex-ample taught and framed to meekenesse and humilitie. That also pertaineth to the same purpose, that he addeth, *yee shall finde rest.* So long as the flesh is at li-berty wee murmur: but they which refuse the yoake of Christ, and endeuour to please God an other way, they doe weary and tire themselues in vaine: As we see the Papists doe vexe themselues miserably, and they beare a cruell tyranny, vnder the which they are tormented, yet with silence they passe it ouer, least they should become subiect to the crosse of Christ.

Matth. 12.

1. *At that time Iesus went on a Sabboth day through the corne, and his disciples were an hun-gred and beganne to plucke the eares of corne to eate.*

2. *And when the pharisies saw it, they saide vnto him: Behold, thy disciples do that which is not law-full to do vpon the Sabboth.*

3. *But he saide vnto them: haue ye not read what Dauid did when he was an hungred, and they that were with him?*

4. *How he entred into the house of*

Marke. 2.

23. *And it came to passe as hee went through the corne, on the Sabboth day, that his disciples, as they wēt on their way, began to pluck ye eares of corne.* 24. *And the phari sies said vnto him: Beholde, why do they on the Sabboth day, that which is not law-full?* 25. *And he said vnto thē: haue ye neuer red what Dauid did, whē he had need & was an hungred both hee & they that were with hī?*

26. *How*

Luke. 6.

1. *And it came to passe on the secōd Sabboth, af-ter the first, that he went through the corne fieldes, & his disciples plucked the eares of corne, & did eate & rub them in their hands.* 2. *And certaine of the pharisies said to them why do yee that which is not lawfull to doe on the Sabboth day?*

3. *Then Iesus answered them, and sayd: haue yee*

not

of God, and eate the shewe bread which was not lawfull for him, to eate, neither for them that were with him, but only for the priestes?
5. Or haue ye not read in the law, howe that on the Sabboth dayes, the Priestes in the Temple breake the Sabboth, and are blameleſſe?
6. But I say vnto you, that here is one greater then the Temple.
7. Wherfore if yee knewe what this is, I will haue mercie and not sacrifice, yee would not haue condemned the innocents.
8. For the Sonne of man is Lord euen of the Sabboth.

26. Howe hee went into the house of God, in the dayes of Abiathar the high priest, and did eate the shew bread, which was not lawfull to eate: but for the priestes, and gaue also to them which were with him
27. And hee sayd to them: the Sabboth was made for man, and not man for the Sabboth.
28. Wherefore the Sonne of man is Lord, euen of the Sabboth.

not read this, that Dauid did when he him selfe was an hungred and they which were with him. 4. How he went into the house of God, and tooke & eate the shewe bread, & gaue also to them which were with him which was not lawfull to eat, but for the priests onely. 5. And he said vnto them the Son of man is Lord also of the sabboth day.

1. *Iesus went on a Sabboth.* The purpose of the Euangelistes in this historie was to shew, partly how malicious the Pharises were, and partly how superstitiously they were addicted to outwarde rites of small importance, in so much that they set all their holines in them. For they accuse the Disciples of Christe, because that they being an hungred in their iournie, did pull eares on the Sabboth day. as if they had so broken the Sabboth. The obseruation of the Sabboth was an holy exercise, but not as they imagined it, that one could scarce moue his finger, but with a trembling conscience. Hypocrisie made them so scrupulous in so light matters, when as they beare with themselues in grosse superstitions: as Christ in an other place vpbraideth them, that they tithed Mints and Anisseedes, but contemned the greater matters of the law. And this is alwayes the custome of hypocrites, to take libertie to themselues in great matters, and to be diligent in obseruing of ceremonies. And this is the matter why they are so straight in looking to the obseruing of outward rites, because they thinke that God is onely pleased with a carnall worship. But this reprehension came rather of malice and enuie, then of superstition. for they were not so captious against others. And it is meete that we should consider how they were affected, least it should amaze any man to see that Christ had the doctors of the law so much his enemies.

LV. 1. *On the second Sabboth, after the first.* It is not to bee doubted but that this Sabboth belonged to some one of the feast daies, which the law commanded to be celebrated once euery yeare: therefore some thought that the feasts continued for the space of 2. dayes: but because that after the captiuity of Babylon, the Iewes so deuided their feasts, that there was alwayes a day between that opinion is confuted. They speake more probably which say that it was the last day of the solemnization, which was as much esteemed as the first. Yet I like their iudgement better, which take it to be the second feast of the yeare. & the name agreeth very wel to be called the secõd sabboth after the first, because that in order of time it was the second of those high and yearely feasts. The first was the Passeouer, therfore it is probable that this was the feast of the first fruits

Mat. 24. *Why do they on the sabboth day.* The Pharises reproue not the disciples

of

of Chriſt, for pulling eares of corne in an other mans field, but becauſe they breake the Sabboth. As though the Sabboth had bin ordained to this end, that hungry men ſhould periſh, rather then they ſhoulde releiue their hunger. But this was the onely cauſe of the Sabboth, that the people ſanctifying themſelues to God, ſhould exerciſe themſelues in true & ſpirituall worſhip: then that they being freed from all worldly buſines, might the better frequent the holy aſſemblies. Wherefore the lawfull obſeruation of it muſt be referred to this purpoſe: for the interpretation of the law muſt bee fetched from the mind of the lawgiuer. But heereby appeareth how malitious and obſtinate ſuperſtition is: eſpecially you may ſee how diſdainfully and cruelly hypocrites do lift vp themſelues where ambition and hatred of the perſon doe meete together for not onely the affecting of fained holineſſe, as I ſayd before, made the Phariſes ſo ſharpe and ſo cruell: But ſith that of purpoſe they deſired to carpe at all the words and deeds of Chriſt, it cannot be but that they ſhould draw thoſe things into the ill part, wherein there was no fault, as all malicious interpreters doe. There is no contrarietie in that, that Matthew and Marke ſay, that the fault was layde vppon the Lord, and Luke, vpon the Diſciples. For it is probable that the Diſciples were ſo troubled, that the accuſation was brought againſt the maiſter himſelfe. Alſo, it may be that the quarell being firſt layd againſt the Diſciples, came at length to Chriſt himſelfe, and that the Phariſes prouoked by malice, layde the fault vpon him, that he did ſuffer his diſciples to breake the Sabboth, and he yet held his peace at it.

MAT. 3. *Haue yee not read what Dauid did.* Chriſt confuteth their cauill by fiue arguments. Firſt hee excuſeth his Diſciples by the example of Dauid, 1. Sam. 21. 6. for Dauid flying the wrath of Saule, when hee asked vittailes of Ahimelech the Prieſt, who had no common bread, hee obtayned this fauour, that the ſhew bread was giuen him. If neceſsitie freed Dauid from faulte, the ſame reaſon may be of force for others. Whereof it followeth that the ceremonies of the law are not defiled, ſo that godlines be not hurt. Chriſt taketh it as granted, that Dauid was without fault: becauſe the Prieſt which gaue him leaue to take that ſhew bread, is commended by the holy Ghoſt. When he ſaith that it was not lawfull but for the Prieſts onely, Exod. 29. 32. to eate that bread: the meaning is by the common law: for if Dauid had in this attempted any thinge vnlawfull, Chriſt had brought forth his example in vaine, but neceſsitie made that lawfull, which was forbidden for a certaine ende.

5. *How the Prieſts on the Sabboth dayes.* The ſecond argument whereby Chriſt prooueth that the breach of the Sabboth whereof the Phariſes complayned, is voide of offence, is this: becauſe it is lawfull on the Sabboth dayes to kill ſacrifices, to circumciſe infantes, and to doe all other thinges that pertaine to the worſhip of God. Whereof it followeth that the works of godlineſſe cannot bee contrary one to the other: for if the temple doth ſanctifie the handy labours imployd about the ſacrifices and the other outward worſhippings: the holineſſe of the true and ſpirituall Temple is greater, to purge their worſhippers frō al fault while they apply the works of godlines. Alſo the diſciples applyed themſelues to offer vp their ſoules conſecrated to God by the Goſpell. Mathew only toucheth this argument. Now that hee ſayth that the Sabboth was broken by the

priests,

prieſtes, is an vnproper maner of ſpeach which Chriſt vſeth, that he may frame himſelfe to the hearers. For when the law commandeth men to abſtaine from their workes, it doth not for bid men from religious exerciſes: for Chriſt granteth that to be true, which might but ſeeme to be ſo to the common people, hauing enough that the workes of the temple offend not God.

7. *If yee knewe what this is.* Matthew only maketh mention of the third argument. Chriſte reproueth the phariſes, becauſe they conſidered not for what purpoſe the ceremonies were commaunded, nor to what end they belonge. And truly this hath beene a common fault almoſt in all ages: and therefore the Prophet Oſeah 6.7. reproueth the menne of his age, for that they being addicte to ceremonies, made no account of the woorkes of charitie, but God telleth them otherwiſe, that hee accounteth more of mercy then of ſacrifices: By the woorde *Mercy* are noted by a figure all the workes of charitie, euen as vnder ſacrifices is all the outward worſhippe of the law comprehended. Chriſt applyeth the ſame ſentence to his time, and accuſeth the phariſes, for that they did wickedly wreſt the law of God into a contrary ſence, in that they neglecting the ſeconde table, did apply themſelues wholy to ceremonies. Yet here ariſeth a queſtion, why God ſayeth that he regardeth not ſacrifices, ſith he commaunded in the law that they ſhould bee ſtraightly obſerued. This may be readily anſwered · outward rites in reſpecte of themſelues are not eſteemed nor required of God, but in reſpecte of the ende where vnto they are directed. Againe God doeth not ſimply refuſe them, but comparinge them with the woorkes of charitie, he ſheweth that hee doeth leſſe eſteeme of them then of the other. Yet notwithſtanding this, in the perfection of righteouſneſſe, the worſhip of God hath the chiefeſt place: then ſecondly come theſe dueties which belong to men. For though godlineſſe of right is ſo much more accounted of, then charitie, as God excelleth and is aboue menne: yet becauſe the faithfull by maintaining mutuall charitie amongſt thēſelues, doe giue teſtimony that they worſhippe God effectually: God doeth not without cauſe call the hypocrits to this, for they faine a godlineſſe in outward ſignes, and they do wonderfully peruert the ſame by reſting only in a carnall and outward worſhip. Furthermore, Chriſte gathereth effectually by the teſtimonie of the Prophet, that his diſciples are guiltleſſe for God exerciſing his people in the rudimentes of the law, minded nothing leſſe then to kill men by famine.

8. *For the ſonne of man is Lord.* Some ioyne this ſentence with the former, there was no greater then the Temple: but I thinke them to be diuers. For Chriſt firſt alluding to the people, affirmed that to bee no breach of the law, that was annexed to the holy ſeruice of the ſame. But he ſayeth here, that he hath power giuen him, to ſet his diſciples free frō the neceſsitie of obſeruing the Sabboth. The Sonne of man (ſayeth hee) can of his owne power moderate the obſeruing of the Sabboth, as he doeth the other ceremonies of the law And certainly, without Chriſt the bondage of the law is miſerable, from the which he only freeth them whom he enricheth with the free ſpirit of adoption.

MAR. 27· *The Sabboth was made for manne.* This fifte argument is reported by Marke onely. And this is the ſumme, that they doe wickedly which conuert the Sabboth to mans deſtruction, which God inſtituted for his

ſake.

lake. The Phariſies ſaw the diſciples of Chriſt occupied in holy woorke, they ſaw them weary with the labour of the iourney, and alſo oppreſſed with hunger: yet they grudge that the hungry men ſhoulde comfort their wearied bodies with a fewe cornes of wheate. Is not the purpoſe of God wickedly peruerted in this maner, if the obſeruation of the Sabboth be required with the loſſe of men, for whoſe commoditie the Lorde inſtituted it? But in my iudgement they are deceiued which doe thinke that the Sabboth is altogether taken away: for Chriſt doth only teach the right vſe of the ſame. For though he ſayd a little before, that he was Lorde alſo of the Sabboth: yet the full time of abrogating the ſame was not come, becauſe the vaile of the temple was not yet rent.

Matth. 12.

9. *And hee departed thence, and went into their ſinagogue.*
10. *And beholde, there was a manne which had his hande dryed vppe. And they asked him, ſayinge: Is it lawfull to heale vppon a Sabboth day, that they might accuſe him.*
11. *And hee ſayde vnto them: what manne ſhall there bee amonge you, that ſhall haue a ſheepe, and if it fall on a Sabboth daye into a pitte, will not he take it and lift it out?*
12. *Howe much more then is a manne better then a ſheepe? Therefore it is lawfull to doe well on a Sabboth day.*
13. *Then ſayde hee to the manne: Stretch foorth thine hande. And hee ſtretched it foorth, and it was made whole as the other.*

Marke 3.

1. *And he entred againe into the Synagogue, and there was a man which had a withered hande.*
2. *And they watched him whether he would heale him on the Sabboth daye, that they might accuſe him.*
3. *Then he ſayde vnto the man which had the withered hand: ariſe, ſtand forth in the middes.*
4. *And he ſaid to them: Is it lawfull to do a good deed on the ſabboth day, or to doe euill? to ſaue the life, or to kil? but they held their peace*
5. *Thē he loked round about on thē angerly, mourninge alſo for the hardnes of their hearts, & ſaid to the man: ſtretch forth thine hand, & he ſtretched it oute, and his hand was reſtored as whole as the other.*

Luke 6.

6. *It came to paſſe alſo on an other ſabboth, that he entred into the Synagogue & taught, & there was a man whoſe right hand was dried vp.*
7. *And ye Scribes & phariſies watched hī, whether he would heale on the Sabboth day, that they might find an accuſatiō againſt hī*
8. *But he knew their thoghts & ſaide to the man which had the withred hand: ariſe & ſtand vp in the middes, and he aroſe & ſtoode vp.*
9. *Thē ſaid Ieſus vnto thē, I wil aske you a queſtiō, whether is it lawful on the ſabboth daies to doe good, or to do euil? to ſaue life or to deſtroy it?*
10. *And he beheld thē al in cōpaſſe, & ſaid vn to the man: Stretch foorth thine hand, & he did ſo, & his hād was reſtored againe.*

9. *And he departed thence.* This hiſtory and the former, tende both to one end: which is, that the Scribes were maliciouſly bent to carpe and cauill at euery thing that Chriſt did, and therefore it is no maruell, if they whoſe mindes were ſo poyſoned with frowardnes, continued obſtinate enemies againſt him. Yet wee ſee that this is a cōmōn matter with hypocrites, onely to follow a ſhadow of the righteouſnes of the law. & as they ſay cōmonly, rather to be in ſhew then in ſubſtance. Firſt therefore let vs learne to bring with vs, when we are to giue iudgement of any thing, pure mindes free frō all malicious affection. For if hatred or pride, or any ſuch like thing raigne in vs, we ſhall not onely be iniurious to men, but with cōtempt of God himſelfe, we wil turne light into darknes.

No

No man voyd of malice would haue denied this to haue beene a godly worke, which these good doctours doubt not to condemne. From whence commeth this madnesse, but that all their senses were fraught with vile hatred of Christ, so that they would not see in the bright sunne shine? Wee are also warned to take heede, least by giuing to Ceremonies more then is meete, we omit those things which are of greater account before God, and which Christ Mat. 23. 23. calleth the weightier matters of the law. For wee are so bent to outward Ceremonies, that wee can neuer keepe a meane in that behalfe, except wee remember that whatsoeuer is commaunded of the worship of God ought first to bee spirituall, then, to be measured and guided by that rule which is here prescribed by Christ

10. *They asked him saying.* Marke and Luke doe onely say that they watched what the Lord would doe: but *Mat.* setteth it downe more plainely, that they tempted him also in words. And it is likely that hee had healed some others on the Sabboths before: hauing therefore taken occasion of that, they demaund of him whether he thinke it lawfull for him to doe againe, that he had done before. But they shoulde haue considered with themselues whether it had beene the worke of God or of man, to heale a dried hand, only by touching it, or with a word. For God who instituted the Sabboth, laid not a law vpon himselfe, neyther did he bring himselfe into any bondage, but that he might labour on the Sabboths, as he should thinke meete as vpon other dayes. Therefore it was a poynt of too great madnesse, by mouing this question to driue God himselfe in to order, and to abridge him of his free course in his workes.

11. *What man shall there be among you, that shall haue a sheepe.* Christ sheweth againe, which is the true and right obseruation of the Sabboth, and also hee reproueth them for their malicious dealing, because they cauild at him, for that which was an vsuall maner amongst them all. For if any mans sheepe fell into a pit, no man did forbid the pulling of it out: and howe much more a manne is worth then a beast, so much more lawfull is it to helpe him. Therefore it appeareth that if any do helpe the necessitie of the brethren, that he breaketh not the rest commanded by the Lord. Marke & Luke haue not this similitude. they onely say that Christ demaunded whether it was lawfull to doe a good deede on the Sabboth day, or to doe euill? for he that loseth the life of a man, is guiltie of an offence: yea he little differeth from a manslayer which hath no regard to helpe him that hath neede. Therefore Christ reproueth them, that vnder the pretence of a holy rest, they would enforce them to doe euill: for not only he doth sinne, as it is sayd, that doth any thing against the law, but he also which neglecteth his dutie. Heereby we also perceiue that Christ did not alwayes vse the same reasons, to ouerthrow this cauill with: for he disputeth not here of his Godhead as he doth in Iohn, neither was it needefull, for this one defence was sufficient to conuince the Pharises, for these two cannot agree that he should be accounted a breaker of the Sabboth, who should follow God.

LV 8. *But he knew their thoughts.* If Mat. say true, they did openly bewray with their speach, what they had in their mind. Therfore christ answered not to their secret thoughts but to their opē words. But both may stand, that they make openly, & that christ iudged of their secret thoughts. Neither did they vtter what they meant, as Mat. declareth, that their demand was captious: therfore Luke

meaneth

meaneth nothing elſe, but that Chriſte knewe their deceites, though they pretended an other matter in words. Marke addeth that Chriſt looked vpon them angerly: for he might well be angry at their wicked obſtinacie. And that wee might knowe that his anger was iuſt and holy, hee ſayeth that it ſprang of this, that hee mourned for the hardnes of their hearts. Firſt therefore Chriſt is ſorrowfull that men exerciſed in the law of God, ſhould be in ſuch groſſe ignorãce But becauſe that malice blinded them, hee alſo conceiueth anger with his ſorrow. This is a right moderation of zeale, when we mourne for the deſtruction of wicked menne, and are angry for their vngodlines. And as this place declareth that Chriſt was not free from humane affections: ſo wee doe hereof gather that the paſsions themſelues are not ſinfull, ſo that a temperate meane be kept. Wee cannot hold the meane by reaſon of our corrupt nature, wee are neuer angry, no not for iuſt cauſes without ſinne: theſe things were not to bee found in Chriſt, for not onely the integritie of nature did beare rule in him, but in him there alſo ſhone a perfecte example of righteouſneſſe. Therefore wee muſt pray that the ſpirite of God may be giuen vs from heauen to correct and bridle our imperfections.

Mathew. 12.

14. *Then the Phariſes went out, and conſulted againſt him, how they might deſtroy him.*

15. *But when Ieſus knew it, hee departed thence, and great multitudes followed him, and he healed them all.*

16. *And charged them that they ſhould not make him knowne.*

17. *That it might bee fulfilled, which was ſpoken by Eſayas the Prophet, ſaying:*

18. *Beholde my ſeruant whom I haue choſen, my beloued in whome my ſoule delighteth: I will put my ſpirite on him and hee ſhall ſhewe iudgement to the Gentiles.*

19. *Hee ſhall not ſtriue nor crie, neyther ſhall any manne heare his voyce in the ſtreetes.*

20. *A bruiſed reede ſhall hee not breake, and ſmoking flaxe ſhall he not quench, vntill hee bring foorth iudgement into victorie.*

21. *And in his name ſhall the Gentiles truſt.*

Marke 3.

6. *And the Phariſes, departed & ſtraight way gathered a counſel with the Herodians againſt him, that they might deſtroy him.*

7 *But Ieſus auoided with his Diſciples to the ſea: and a great multitude folowed him from Galile, and from Iudea,*

8. *And from Ieruſalem, and from Idumea, and beyond Iordan, & they that dwelt about Tyrus & Sidon, whē they had heard what great things hee did, came vnto him in great number*

9. *And he commanded his diſciples, that a ſhippe ſhould wait for him, becauſe of the multitude, leaſt they ſhould throng him.*

10. *For he had healed many, inſomuch that they preaſed vppon him, to touch him, as many as had plagues.*

11. *And when the vncleane ſpirites ſawe him, they fell downe before him, and cryed, ſaying: Thou art the ſonne of God*

12. *And he ſharply rebuked them, to the end they ſhould not vtter him.*

Luke. 6.

11. *Then they were filled full of madnes and communed one with another what they might doe to Ieſus.*

14. *Then*

14. *Then the Pharises.* See whether obstinate fury carieth the reprobate, in resisting and striuing against God: for they being vanquished with his answeres, doe yet poure out their poyson more and more. This certainely is a detestable monster, that the cheife doctors of the lawe, which had the gouernement of the Church, should as theeues seeke after murthers. But it is necessary it should so come to passe, so oft as they desire to haue ouerthrown whatsoeuer is against their pleasure, though it be from God himselfe. It is not to be imputed to feare, that Christ escapeth away by flight, for he was not any thing more couragious after, then now. but he was led by the strength of the same spirit when he fled, wherewith he was endued after, when hee willingly offered himselfe to death. And this was a portion of his humbling which Paule commendeth, Phil. 2. 7 that when he could by a miracle haue readily defended his life, hee had rather by flying take vpō himour infirmitie Also he did not defer to die for any other cause, then because that a time conuenient, appointed by the father was not yet come. Yet it is euident that he was preserued rather by a heauenly power then by flight: for it had beene no hard matter for his enemies to haue broken into that place whether he went: for hee drawing such company after him, and making that place famous by his miracles, hid not himselfe in the darke, but only he withdrew himselfe out of their sight, least he should make them more mad. *Marke* addeth that they tooke counsell with the Herodians, whō they yet hated most deadly For when they would seeme to be keepers and defenders of the publike libertie, it was necessary that they should professe thēselues to haue a deadly hatred against the tyrants officers: yet their mad hatred against Christ so far preuailed, that they not only conspired with strangers, but familiarly they insinuated themselues into their fauour, whose company they otherwise abhord For when vngodlines by carying men hether and thether, drieueth them into diuers debates and controuersies, yet it knitteth them together with one consent to striue against the Lord. So no hatreds nor enmities doe let, but that the extremest enemies doe ioyne hands together to ouerthrow the truth of God.

16. *And hee charged them.* Marke setteth downe an other more speciall matter, that hee put the vncleane spirites to silence, which cryed out that hee was the Sonne of GOD. Wee haue in another place shewed the cause why hee would not admit any such witnesses. Neyther is it to be doubted but that this cōfession was wrested out of the deuils by the power of God, but after that Christe had shewed that they were subiecte to his power, hee also not without cause refused their testimonie. But that extendeth farther which Matthewe sayeth: that is, that Christ commaunded that the fame of the miracles which he wrought, should not bee spread abroade: not that hee would haue it vtterly suppressed: but that the roote being setled, it might bring forth fruit aboundantly in due season. For wee knowe that Christ played not with his miracles, but had proposed this ende, that hee might proue himselfe to be the Son of God, and a Redeemer giuen vnto the world. But he shewed himselfe by a little and a little, euen by certaine degrees: neyther was he otherwayes reuealed what he was, then the time ordayned by the father allowed. Yet it is a matter worthy to bee noted, while the wicked doe most endeuour to ouerwhelme the glory of God, they are so farre from obtayning that which they hope

for, that God applyeth all their wicked endeuours rather to the contrary: for thoughe Christe was gone out of that famous place, yet his glory ceaseth not to shine euen in secret corners, yea, and breaketh out notably into his excellēt brightnesse.

17. *That it might be fulfilled which was spoken.* Matthew meaneth not that the prophesie was altogether fulfilled in this, that Christ charged that rumors of his power should not be much vttered: but herein is also shewed a token of his humilitie, which Esayas describeth in the person of the Messiah. The miracles which Christ wrought amongst a few, and which he would not should be much boasted of, were able to shake the heauen and the earth. Therefore hee doeth plainely shew how far hee was from the vaine glory and pompe of the worlde. Yet it is conuenient to sift the purpose of Mathew more narrowly: for he would declare by this circumstance, that the glory of the Godhead of Christ ought not to be the lesse esteemed, because it appeared not in a glorious shew. And certainely the holy Ghost directed the eyes of the Prophet to this purpose. For as flesh doth alwayes desire an outward glorious shew, least the faithfull should seeke for it in the Messiah, the spitite of God doth declare, that he shall be farre vnlike to earthly kinges, which make great stirres and noyses, and fill the cities and townes with tumult, that they may be had in admiration where soeuer they come. Now we see how aptly Mathew applyeth the saying of the Prophet to the present cause: for because God hath laid so humble and so abiect a person vpon his sonne, least the simple should take offence at his so contemptible & obscure estate, as well the Prophet as Mathew do meete in one, and they say that it was not done without consideration, but by a celestiall decree, that he should come in that estate. Whereof it followeth that all they doe wickedly which despise Christ, because his outwarde condition answereth not their fleshly affections. Neither is it lawfull for vs to deuise a Christ, which shall bee like to our imagination. but it is simply necessary for vs to embrace him as he is offered vnto vs by the father. Therefore he is vnworthy of saluation, in whose eies the humilitie of Christ seemeth vile, in the which the Lord declareth that hee is delighted. Now I will enter into the wordes of the Prohpet Esay 42. 1.

18. *Behold my seruant whom I haue chosen.* That God may tie vs to waite vpon his will, he sheweth as it were with a finger, him whom hee woulde send, and for this cause is this note of demonstration (*Behold*) vsed. There is the like reason also in the Epithites which follow, that he nameth him his seruant, and his chosen wherein his mind delighteth. For how should it come to passe that men should be so bolde as to measure Christ by their owne imagination, except it be because they weigh not that their saluatiō doth depēd vpon the meere fauour of God? And this is to wicked a libertie, when God offereth vs an incōparable treasure, that men should esteeme of it according to our fleshly desires. And he is called seruant, not as one of the common people, but in respect of dignitie, for that God hath layd vpon him the office of redemption of his Church. And because that no man taketh honour to himselfe, but he which is called, is so worthily to be esteemed: God sayth that he chose in his owne counsell, that hee should come in this order: whereof it followeth, that it is not lawfull for men to refuse him, because that so they should bee contumelious against God. And certainely it is too absurde, that the holy and inuiolable calling of God

shoulde

shoulde be made of none effecte, through our pleasure or pride. Yet that which God addeth by the Prophet, that his soule delighteth in Christ, hath a further meaning. For though the calling of euery one of vs commeth from the free grace of God, as from the onely fountaine: yet this is an especiall delighte in Christe, for that in his person God the father comprehendeth and embraceth the whole Church in his loue. For when we were all by nature the enemies of God, his loue coulde neuer haue come to vs, except hee had first begun at the head, as it is said before, and shall bee seene againe in the 17. chapter.

He shall shew iudgement to the Gentiles. The Prophet doth here describe briefly the office of Christ, when hee foretelleth, that it shall come to passe, that he shal shew iudgement to the Gentiles. The Iewes do comprehend vnder this word iudgement, a state rightly and orderly established, wherein equitie and vpright dealing flourisheth. Therefore it is as much as if the Prophet should haue said, that one should come, which shoulde restore righteousnesse decayed: and that he should be the gouernour not onely of the people, but that hee shoulde bring the Gentiles also vnder the gouernement of God, amongst whom there hadde raigned heretofore nothing but confusion. And this is the signification of this word *shew, or to bring foorth*, which the Prophet vseth: for it was the office of Christ to spread the kingdome of God through all the worlde, which was then shut vp in a corner of Iudea, as it is saide in the Psalme, 120. 2. the Lorde shall sende the Scepter of thy power out of Sion. There is also expressed the maner of bringing forth of this iudgement: namely, that God will powre his spirite vpon Christ. It is true that there was neuer any thing done rightly in the worlde, which proceeded not frō the spirit of god, & was set forward by the heauēly power of the same: as also there was neuer any of the kings, which coulde erect or defend any lawful order, but as he was instructed by the same spirit. But Christ in bringing forth iudgement, doth far excell al others, for he receiued the spirit frō the father, which he imparteth to all his disciples: & he doth not only declare by word or by writing what is right but by the power of his spirit he doth inwardly frame the hearts of men to the obseruing of the rules of righteousnesse.

19. *He shall not striue nor cry.* The summe is, as I said euen now, that the comming of Christ should not be troublesome, because he shal want the kingly furniture & pompe: yet presently it is said, that it is so, for mans saluation, that this humilitie may be brought into fauour, which is euery where despised in the world. And certainly the foolishnes of men is wōderful, that they shuld esteeme of christ the worse, because he doth louingly & humbly submit himselfe to their capacity. If christ should appeare in his glory, what thing should come to passe, but that we should be ouerwhelmed with the same? What froward wickednesse then is this, that is vnwilling to receiue him, who for our cause descended from the height of his glory? Therefore, that the gentlenes of Christ might get him reuerence amongst the faithful, the Prophet Isaiah doeth admonish vs howe profitable and necessary it was. Euery one of vs knoweth his owne frailty, and thereby it behoueth vs to consider, how conuenient it is for all men to bee louingly and gentlely receiued and cherished by Christ?

I speake not of the vnbeleeuers, which are as yet without any sparke of Gods grace: but they which are now called of the Lorde, vntill the light be more

more fully kindled in them, & that their ſtrength becomme more perfect. Are they not all like to a Reede halfe broken, and to a ſmoking match? Therefore let vs learne to remember this great goodneſſe of Chriſt, who frameth himſelfe to our infirmitie. Yet in the meane while let no man flatter himſelfe in his ſins: but let euery man endeuour to profit better in our ſelues, leaſt we wander al our life long, or bend & turne at euery blaſt, like vnto Reedes: but let vs grow on to perfecte menne, that we may ſtand faſt againſt the ſundry aſſaults of Sathan. Let not our faith be like a few ſmall ſparkes hidden in a darke ſmoake: but let it ſhew foorth bright ſhining beames. Nowe by the example of Chriſte, all his miniſters haue preſcribed vnto them, how they ought to behaue themſelues. But becauſe that vnder pretence of this place, ſome do falſly & fooliſhly pretend, that mildneſſe is generally to be vſed towards all men: that difference is to bee noted, which the Prophet expreſly maketh between the weake and the obſtinate. For there are ſome that are too ſtrong, whoſe hardneſſe it were meete ſhoulde be broken with the violence of a beetle: which either endeuour to bring darkneſſe ouer all places, or els are fire-brands to kindle cõſuming fires euery wher, and it is neceſſary that their ſmoke ſhould be ſcattered, & that their heat ſhoulde be quenched. Therefore as the faithfull miniſters of the word, muſt dilligently apply themſelues, that by ſparing the weake, they may encreaſe and nouriſh the grace of God, which as yet is but ſmall in them: ſo they muſt in wiſedome take good heed that they nouriſhe not the malicious obſtinate, which are nothing like to the ſmoking flaxe or the bruſed Reede.

20. *Till he bring foorth iudgement into victory.* The words of the Prophet are ſomewhat otherwiſe: namely, that hee ſhall bring forth or lead forth iudgemẽt in truth. yet the ſpeach which Mat. vſeth, is full of great importance: that we may knowe that righteouſneſſe cannot bee placed in the worlde without great ſtrife and labour. For the deuill caſteth in what lettes and hindrances hee may, that righteouſneſſe ſhoulde not ſhew foorth but by great wraſtling: and that is confirmed by the word victory, which is not obtained but by fighting. For that which preſently followeth, the Prophet hath, the Iles ſhall waite for his lawe. And though matthew hath chaunged the wordes, yet he agreeth in ſence, that the grace of Chriſt ſhall be common to the Gentiles.

Matth. 21.	Marke. 3.	Luke 11.
22. *Then was brought to him one, poſſeſſed with a deuill, both blinde and dumme, & hee healed him, ſo that he which was blinde & dumme, both ſpake and ſawe.*	19. *And they came home,*	14. *Then he caſt out a deuill which was dum: & when the deuil was gone out, the dumme ſpake, & the people wondered.*
23. *And all the people were amazed, and ſayd: Is not this the ſonne of Dauid?*	20. *And the multitude aſſembled againe, ſo that they could not ſo much as eate bread.*	15. *But ſome of them ſayd: He caſteth out deuils through Beelzebub, the chiefe of the deuils,*
24. *But when the Phariſies heard it, they ſayd: this man caſteth deuilles no otherwiſe out, but through Beelzebub the prince of deuils.*	21. *And when his kinſfolke heard of it, they went out to lay hold on him, for they thought he had been beſide himſelfe.*	
	22. *And the Scribes whiche came from Ieruſalem, ſayde: Hee hath Beelzebub, & through the prince of deuilles hee caſteth out deuils.*	

It

It is not to be doubted but that Marke meaneth some certaine space of time long enough, when he descendeth from the miracles to that wicked conspiracie, which Christs kinsmen made amongst themselues, that they might bind him as a mad man. In Mathew and Luke there is expresse mention made of one onely myracle, by the which the Pharisies tooke occasion of quarrelling. But because they all three agree together in this latter sentence, therefore I thought good heere to set downe that which Mark reporteth. And it is wonder that ther was such frowardnes in Christes kinsmen, which should haue beene the cheife helpers in furthering the kingdome of God. When they see that hee hath gotten him any name, ambition pricketh them so, that they desire to become famous at Ierusalem: for they exhorted him that he would goe vp thither, that he might the better aduance himselfe. Now that they see that hee is partly hated of the rulers, partly subiect to many euill speaches, and also despised of the most part: least any danger or enuie, or reproach should come to the whole stock or kindred, they deuise to lay hands vpon him, and to bind him at home, as a man out of his wits: & that they were so perswaded, it appeareth by the words of the Euangelist. Whereby wee doe first learne how blinde mans vnderstanding is, that iudgeth so peruersly of the manifest glory of God. Certainely, the power of the holy Ghost did shine most excellently in all Christes words & deedes, so that if it had bin obscure to others, how could it be hid from his kinsmen, they being so familiary acquainted? But because the maner of life which Christ led pleased not the world, and so gat him no fauour, but rather procured him many mens hatred, they faine him to bee a mad man. Secondly, let vs learne that the light of faith commeth not of flesh and bloud, but of heauenly grace, least any man should glory in any other birth, but in the new birth of the spirit, as Paul warneth vs, 2. Cor. 5. 17. If any man will be esteemed in Christ, let him bee a new creature.

22. *Then was brought to him.* Luke calleth the deuill, (by whom the man was possessed) dumbe, because of the effect: yet Matthewe sayeth that there was a double plague layd vpon the man. It is certaine that many are blind and dumbe of naturall diseases: but it appeareth that this man was blind in his eyes, and depriued of his speach, though there was no want in those partes pertaining to the sight, or in the proportion of the tongue: Also it is no maruaile that Sathan hath so much libertie as to corrupt the senses of the body, when as by the iust iudgement of God he corrupteth and peruerteth all the powers of the soule.

23. *And all the people were amazed.* Hereby we gather that the power of God was manifest to bee seene, which caried the common people which was cleare and free from all malicious affection, to haue him in admiratiō. For how should it come to passe that all the people should be so amazed & wonder, but because the matter so compelled them? And certainly there is none of vs which may not behold in this hystory as in a glasse, the wonderfull power of God: whereby it is to be gathered that the Scribes had their minds infected with deuilish poyson which were not afrayd to cauill at this so excellent a worke of God. But the fruite of the myracle is to be noted: that they which saw it were amased, and enquired amongst thēselues, whether Iesus were the Christ. For the power of god being known, they are led as by the hād to faith, not that they profit at the first, so much as they should (for they speak doubtfully) but this is no smal fruit, that

that they ſtirre vp themſelues more diligently to conſider the glory of Chriſt. Some take it to be a full affirmation: but the wordes ſound no ſuch thing, and the matter it ſelfe ſheweth, that they beeing amaſed at a thing vnlooked for, could not giue a perfect iudgement, but onely that it came into their mindes that it might be that he ſhould be the Chriſt.

24. *But the Phariſes ſayd.* Becauſe they cannot deny a matter ſo euident and ſo plaine, yet they doe malitiouſly ſlaunder that which Chriſt did by the power of God, neyther do they only obſcure the prayſe of the miracle, but they endeuour to bring it into ſlaunder, as though it had beene wrought by ſome magicall Exorciſme: & that worke which could not be attributed to man, they attribute to the deuill, as to the authour thereof. Of the word Beelzebub, I haue ſpoken in the 10. chapter. And we haue ſpoken in the 9. cha. of the gouernmēt amōgſt deuils. For it is not an opinion gathered of the errour or ſuperſtition of the cō-mon people, that the Scribes held that there was one that was princely ruler amongſt the wicked ſpirites, but of a receiued opinion amongſt the godly, that as Chriſt is the head of the church, ſo the reprobate ſhould haue their head.

Mathew. 12.

25. *But Ieſus knew their thoughts, and ſaid to thē: euery kingdome deuided againſt it ſelfe, ſhalbe brought to naught: and euery city or houſe deuided againſt it ſelfe, ſhal not ſtand.* 26. *So if Sathan caſt out Sathan he is deuided againſt himſelfe: how ſhal thē his kingdōe endure* 27. *Alſo if I through Beelzebub caſt out deuils, by whom do your children caſt them out? Therefore they ſhall be your iudges.* 28. *But if I caſt out deuils by the ſpirit of God, then is the kingdome of God come vnto you.* 29. *Els how can a man enter into a ſtrōg mans houſe, & ſpoyle his goods, except hee firſt binde the ſtrong man, and then ſpoyle his houſe.* 30. *He that is not with mee, is againſt mee: and he that gathereth not with mee ſcattereth.* 31. *Wherefore I ſay vnto you, euery ſinne and blaſphemy ſhalbe forgiuen vnto men: but the blaphemy agaīſt the holyghoſt ſhall not be forgiuen vnto men.* 32. *And whoſoeuer ſhal ſpeake a word agaīſt the ſon of man, it ſhalbe forgiuen him: but whoſoeuer*

Marke 3.

23. *But he called them vnto him, & ſaid vnto them in parables: how cā ſathan driue out ſathan* 24. *For if a kingdome be deuided againſt it ſelfe, that kingdome cannot ſtand.* 25. *Or if a houſe be deuided againſt it ſelf that houſe cānot cōtinue* 26. *So if ſathan make inſurrection againſt him ſelfe, and be deuided, he can not endure, but is at an end.* 27. *No man can enter into a ſtrong mans houſe, and take away his goodes, except hee firſt binde that ſtrong man, and then ſpoile his houſe* 28. *Verely I ſay vnto you all ſins ſhal bee forgiuen vnto the children of men and blaſphemies wherewith they blaſpheme.* 29. *But he that blaſphemeth againſt the holy Ghoſt, ſhall neuer haue forgiuenes, but is culpable of eternal damnatiō.* 30. *Becauſe they ſaid he had an vncleane ſpirite.*

Luke. 11.

17. *But he knew their thoghts and ſayde vnto them: euery kingdome deuided againſt it ſelfe, ſhall bee deſolate, and a houſe deuided againſt a houſe falleth.* 18. *So if Sathan alſo bee deuided againſt himſelfe, how ſhall his kingdom ſtand, becauſe yee ſay that I caſt out deuils through Beelzebub?* 19. *If I through Beelzebub caſt out deuils, by whome doe your children caſt them out? Therefore ſhall they bee your iudges.* 20. *But if I by the finger of God caſt out deuils, doubtles the kingdome of God is come vnto you.* 21. *When a ſtrong man armed, keepeth his houſe, the thinges that hee poſſeſſeth, are in peace.* 22. *But when a ſtronger then he, commeth vpon him and ouercommeth him, hee taketh from him all his armour wherein he truſted, and deuideth his ſpoyles.*

23. *Hee that is not with me, is againſt me: and he that gathereth not with mee, ſcattereth.*

Luke

euer shall speake against the holy Ghost, it shall not be forgiuen him, neither in this worlde, nor in the world to come.

Lu.12.10. *And whosoeuer shall speake a word against the son of man, it shalbe forgiuē him, but vnto hī that shall blaspheme ꝑ holy ghost, it shal not be forgiuē*

25. *But Iesus knew their thoughts.* Though Christ knew well enough, & had oft tried that the Scribes vsed of malice to wrest whatsoeuer hee did, to the worst part: yet it is euident that Math. & Luke do meane that Christ knew their harts. And it seemeth that they spake openly to Christ, that hee might heare their cauils: but Christ by his diuine spirit knew of what mind they cauild. For it commeth oft to passe, that men iudge preposterously which fal through ignorance, & do not impugne the truth of purpose, nor nourish any secret or hidden poyson in them, but are onely caried headlong with rashnesse. Therfore the meaning of this text is, that Christ did so much the more vehemently inuey against them, because he was witnes & iudge of the malice which they had conceiued inwardly. *Euery kingdom.* He first confuteth the cauil obiected against him by a cōmon prouerb. Yet that confutation seemeth not to be so full: for we know with what sleights sathan sometimes deludeth men, making a shew of variance, that he may therby snare the minds of men in superstitions For the exorcismes in popery, are nothing else but deuised and fained conflictes of sathan against himselfe. But there can be no such suspition in Christ: for he so casteth out deuils, that he maketh them whole & sound to God. As oft as the deuill hath this conflict with himselfe, he so suffereth himselfe to be bound in iest, that hee himselfe yet hath the victory & triumpheth. But Christ assaulteth the deuil with open defiance, so that he casteth him cleane out, & leaueth him not any place to rest in. He ouerthroweth him not on the one side, that he may be stronger on the other: but he vtterly ouerthroweth all his deuices. Therefore Christ reasoneth aptly, that hee hath no fellowship with him: for this father of deceit hath no other purpose but to vphold & maintaine his kingdom. If any obiecte that the deuils are oft caried with a wilde giddinesse and a blind madnesse, to ouerthrow themselues: the answere is ready. The meaning of Christes wordes is, that there is nothing more absurd, then that the deuill should willingly ouerthrow that power that he hath ouer men, who endeuoureth and applyeth all the meanes he can to haue them in his bondage. Furthermore Christ so vseth the cōmon prouerbs, as probable coniectures, and not as sound and perfect proofes. Lastly, he speaking of a matter knowne and wel proued, he vrgeth it the lesse against his enemies consciences. No man was ignorant but that Christ came to thrust Sathan out of his possession, and there was nothing more manifest then that all his myracles tended to this end. Whereby it was easie to iudge that his power which was so contrary to Sathan, was of God.

27. *By whō do your children cast thē out?* Hee accuseth thē of wicked & malicious iudgmēt, that they iudged not a like of one & the same matter, but as they were affected towards the persōs. But this inequality shewed that equity & right preuailed not, but ꝑ they were ouer ruled either with blinde loue or hatred. & this was a signe of wicked selfeloue & of enuy, to cōdemne ꝑ in christ, which they accoūted praise worthy in their own childrē. Some take *their childrē* for the childrē of al ꝑ natiō. Some think that the apostles were so called, because they were accoūted as childrē, wher they accoūted christ as a strāger. others refer it to the old prophets. But I am perswaded that he meaneth the Exorcistes, of which sorte there were many then amongst the Iewes, as it appeareth in the Actes, 19. 17.

for it is likely that they thought no better of the disciples of Christe, then they did of the maister. And it is too much wrested to draw it to the dead prophets, when as the woordes doe plainely set downe a comparison of the same time. The lawes hadde no Exorcistes by the prescript order of the law: but we know that God, that hee might keepe them in fayth and in syncere worshippe of him, testified his presence amongst them by many myracles. And so it might be, that by calling on the name of GOD the deuilles fled. And the people hauing experience of that great power of God, thereof rashly made themselues an ordinary office. The Papistes also afterward, least their estate should be any thing inferiour to them, counterfaited them in creating Exorcistes, and so were Apes of Apes. Furthermore, it was not needfull that Christ should in condemning their malice, approoue those Exorcismes which they helde as holy adorned with the name of God, and yet they make Christe a seruant of Beelzebub: for the obiection is directed (according to the common phrase) to the person. That which followeth presently after, that their children should bee their iudges: this is vnproperly spoken, you neede not to seeke farre for your condemnation: the myracles which I worke, you apply to Beelzebub, and you prayse the same in your children. Therefore you haue inough at home to condemne your selues. If that any hadde rather take it otherwise, to wit, that he vpbraideth them of the grace of God, which was sometime shewed amongst them by the Exorcistes, I doe not greatly gainstand it. For though they were degenerate, yet the Lord woulde not altogether depriue them of his power, but that hee would adorne the priesthoode, and the seruice of the temple, with some generall testimonie. For it was very necessary that they should be distinguished by some euident notes from the superstitions of the Gentiles. But the first interpretation seemeth in my iudgement to bee most naturall.

28. *But if I cast out deuiles by the spirite of God.* Luke Metaphorically calleth it the *Finger*, for the spirite. For because that God worketh & sheweth his power by his spirite, the name of a finger is aptly giuen it. And this speach was common amongst the Iewes, as Moses reporteth, that Pharaohs enchanters sayd, Exod. 8. 19. This is the finger of God. But Christ gathereth of those former wordes, that the Scribes were vnthankfull to God, which woulde not that he shoulde raigne ouer them. Hetherto hee hath answered their friuolous Obiection: now hee giueth charge as vnto menne conuicte, that they shoulde not oppose themselues wickedly against the kingdome of God. And hee holdeth not himselfe within the cõpalle of this one myracle: but by occasiõ thereof hee speaketh of the cause of his comming, declaring to them that they should not onely consider this one peculiar facte of his, but some thing farre more excellent then this: namely, that God by reuealing the *Messias*, woulde repayre their decayed estate, and restore his kingdome amongst them. Therefore wee see Christe complayneth of their vnthankfulnesse: because that they furiously reiect and cast from amongst them the incomparable grace of God. For this woorde *Come* is very forcible: to wit, that God appeared willingly to them as a redeemer: but they as much as they coulde, driue him from amongst them, and woulde giue no place to him that was come, ready and prepared for their saluation.

29. *How*

29. *How can a man enter into a strong mans house?* Though the Euangelists doe differ somewhat in wordes, yet they agree notably for the summe of the matter: for Christ prosecuteth that, which hee touched a little before of the kingdome of God: and he sayth, that it is necessary that Sathan should be throwne foorth by violence, that God may haue his kingdome amongst men: so that this sentence is but a confirmation of that, which went before. But that we may more certainly vnderstand the meaning of Christ, it behoooueth vs to remember that Analogy, which *Matthew* rehearsed before betweene the visible and spirituall graces of Christ. For whatsoeuer he did to our bodies, his will was it should be applyed to the soules, so that when he deliuered the corporal sences of men frō the tyranny of the deuill, hee declared that hee was sent from God, a champion that should ouerthrow his spirituall tyranny ouer soules. Now I returne to his wordes: he affirmeth that a strong and mighty tyrant cannot bee driuen out of his kingdom, vntill he be spoyled of his weapons: because that except an other mightier power be set against him, he will neuer willingly giue place. To what purpose is this spoken? First, we know that the deuill is called in diuers places, the prince of the world. And the tyrannous gouernment, which he holdeth is fortified on euery side with strong defences. For there are many snares to entrap men with, and he holdeth them that are now subiect vnto him in such bandes, so that they rather nourish that seruitude, wherein they are bound, rather then by any meanes aspyre to liberty. Also there are innumerable sorts of dangers, by the which he holdeth them miserably ouerwhelmed vnder his feete. To be short, there is nothing to the contrary, but that he may without resistance rule as a tyrant in the worlde, not that he can doe any thing without the will of the maker. but because that Adam by estranging himselfe from the power of God, brought himselfe and his posterity vnder this straunge and miserable seruitude. But though the deuill raigneth against nature, and that by the iust iudgement of GOD, menne are subiecte to his tyranny for their sinne: yet hee holdeth that kingdome in quiet possession: so that hee tryumpheth ouer vs without resistance, vntill a stronger then hee shall arise. But there is not a stronger to bee found on earth: for ther is no power in men to helpe themselues: therefore a redeemer was promised from heauen. Now Christ sheweth that this manner of redemption is necessary, that hee should by strong hand wrest from the deuill that, which hee will neuer let goe, except hee bee enforced. By which wordes hee declareth, that menne do hope in vaine for deliuerance, vntill that Sathan bee brought vnder by violent assaultes, And though hee purposely reproueth the ignoraunt folly of the Scribes, because they vnderstood not the beginninges of the kingdom of God: yet this reproofe toucheth almost all menne, sith they are ouerwhelmed almost with the same folly. There is no manne, which will not make a bragge in wordes, that he desires the kingdome of God: yet hee will not, as necessitie requireth, suffer Christe to fight valiantly, that hee may deliuer vs out of the hand of our tyrant: which is, as if a sicke manne shoulde craue the helpe of a Phisition, and shoulde abhorre and abstaine from all remedies.

Now wee vnderstand for what purpose Christ brought this parable: namely, that he might shew that the Scribes were enemies to the kingdome

dome of God, whoſe beginninges they ſo maliciouſly withſtoode. Yet becauſe wee are all ſubiect to the bondage of Sathan, let vs learne, that God doth not begin his kingdome in vs otherwiſe: but when by the ſtrong and mighty hand of Chriſt, he ſetteth vs at libery from that miſerable and hard bondage.

30. *He that is not with me.* This place is expounded two wayes. Some ſo gather it, as that it ſhould bee an argument of repugnancies: as if Chriſt ſhoulde haue ſayd, I cannot raigne, except the deuill be ouerthrowne: for all his endeuours are bent vppon this, to ſcatter whatſoeuer I gather. And certainely we ſee how the enemie doth too boldly apply himſelfe to ouerthrow the kingdome of Chriſt. Yet I do rather yeeld to their opinion, which interpret the Scribes to be double enemies of the kingdom of God: becauſe that of ſet purpoſe they hinder the proceedings of the ſame. The meaning thereof is this, it were your part to helpe me, and to ſet your hand to the buylding of the kingdom of God. For, whoſoeuer doeth not helpe, ſetteth himſelfe after a ſorte againſt the ſame, or at leaſt is worthy to be accounted amongſt the enemies. Then what are you, that are carryed by a madde fury, openly to ſtriue againſt the ſame? Alſo it appeareth plainly by their former dealinges, how truly Chriſt now ſpeaketh this, whoſoeuer gather not with him, ſcatter abroade: when as the readines of our nature to euill is ſuch, ſo that there is no place for the righteouſnes of God, but in thē which doe earneſtly apply them to the ſame. This doctrine alſo reacheth further: to wit, that they are vnworthy to be accounted of the flocke of Chriſt, which apply not their endeuours for the furtherance of the ſame: and it commeth to paſſe through their ſlouth, that the kingdom of God decayeth and falleth to ruine: for the buylding whereof we all are called.

31. *Wherefore I ſay vnto you* This concluſion may not bee reſtrayned to the laſt ſentence, but it dependeth of the whole text before. For after Chriſt hath taught that the Scribes coulde not reprooue him for caſting out deuilles, but that they ſette themſelues againſt the kingdome of God, at length hee concludeth that it was no light ſaying, nor to be tollerated, but a hainous offence, that wittingly and willingly they blaſphemed the ſpirit of God. For we ſaid before that Chriſt ſpake not this of their bare wordes, but of their vngodly & wicked thoughtes.

Euery ſinne and blaſphemie. Becauſe the Lorde pronounceth blaſphemy againſt the ſpirite to bee the moſt hainous of all ſinnes, it is worth the labour to enquire what he meaneth by this ſaying. They which interprete it to be vnrepentaunce may eaſily be confuted: for vainely and fondly ſhoulde Chriſt haue denied, that it could not be forgiuen in this world. Alſo the word blaſphemie cannot generally be applyed to all kindes of ſins. But by the compariſon, which Chriſt bringeth, the meaning ſhall the more eaſily appeare vnto vs. Why is he ſayd to ſinne more hainouſly, which ſpeaketh blaſphemy againſt the ſpirit, then againſt Chriſt? Is it, becauſe the maieſty of the ſpirite is more excellent, that it ſhould bee more ſharply reuenged? Certainly, there is ſome other cauſe: for, when as the fulneſſe of the God-head was in Chriſt, whoſoeuer was reproachfull againſt Chriſt, ouerthrew and aboliſhed the whole glory of God, as much as in him lay. Now, how ſhall Chriſte bee ſeperated from his ſpirite, ſo that they which are contumelious againſt the ſpirite, leaue not him vntouched

and

and vnhurt. Here we begin to gather now the meaning, that blasphemie against the spirit exceedeth not other sinnes, because the spirit is aboue Christ: but because that whosoeuer doe kicke against the power of God reuealed, they are not to be excused vnder the pretence of ignorance.

Further, it is to be noted, that that, which is heere spoken of blasphemy, is not simply referred to the essence of the spirit, but to the grace wherewith we are endued. For they which haue not the light of the spirite, though they speak euill of the glory of the spirit, they are not yet guiltie of this sinne. Now wee perceiue that they blaspheme the spirit of God, which with a determinate malice oppose themselues against his grace and power: and further, that sacriledg is not committed, but that while the spirit dwelling in vs, we doe wittingly endeuour our selues to extinguish the same. And this is the reason why the spirite is sayd to be blasphemed, rather then either the Sonne, or the Father himselfe: because that by blaspheming the grace and power of God, we strike straight at the spirite, from whom proceedeth, and by whom the graces of God appeare in vs. If any that beleeue not, blaspheme God, he is as if a blinde man should strike against a wall. But no man blaspemeth the spirit, but he, which being first lightned by the same, doth after against his owne knowledge, wittingly giue himselfe to wicked rebellion. Also that distinction is not in vaine, that all other blasphemies shall be forgiuen, except that one, which is against the holy Ghost If any man simply blasphemeth God, there is hope of forgiuenesse for him: but it is sayd that God will neuer be mercifull to them, that speake blasphemie against the spirit: and why should this be so? But because they, which blaspheme against the spirit, doe against the knowledge of their owne soule, they oppugne and slaunder the giftes and power of the spirit. That also appertayneth to this purpose, which Marke sayeth: that Christe threatned the Pharisies so hardly, because they sayd, that he had an vncleane spirit: because that in so saying, they purposely, wittingly and maliciously, turned light into darkenesse. And this is after the maner of Gyantes (as the prouerbe sayth) to bidde battle against God Yet heere ariseth a question, whether men will breake out into such madnesse as that they will not doubt, but wittingly and willingly to strike at God: for this seemeth to be a strange monster, not to be beleeued. I answere, this boldnesse proceedeth of a frantike blindenesse, wherein malice and poysonfull fury getteth the victory. And it is not without cause, that Paul sayth, 1. Tim. 1. 13. Though he was a blasphemer, yet he receiued mercy, because he did it ignorantly through vnbeleefe: for by these words he distinguisheth his sinne from wilful blasphemie. Also in this place is confuted their errour, which imagine that euery wilfull sinne which is committed, the conscience withstanding it, to be vnpardonable But Paule doeth expresly tie that sinne to the first table of the lawe: and the Lorde doeth by the name of blasphemy poynt out one kinde of sinne, and hee also sheweth that it directly fighteth with the glory of God.

But of all these I gather, that they sinne & blaspheme against the holy Ghost, which turne the graces and giftes of God reuealed vnto them by the spirte (by the which they should set forth his glory) to the hinderance and slaunder of the same.

And

And with Sathan their captaine they are profeſſed enemies to the glory of God Wherefore it is no maruaile if Chriſt cut away all hope of forgiuenes from ſuch ſacrileage: for they are paſt hope, which turne the onely medicine of their ſaving health into deadly poyſon. This ſeemeth to ſome to be too hard. & therefore they flye to a childiſh cauill, ſaying, that it is ſayd to be vnpardonable: becauſe the forgiuenes of the ſame is rare and hard to be obtayned. But Chriſte ſpeaketh more expreſly, ſo that his words cannot ſo childiſhly be ſhifted. They doe alſo reaſon too fondly, that God ſhould be cruell, if hee ſhoulde neuer forgiue the ſinne: and that his crueltie would make vs all amaſed: but they do not conſider how haynous the offence is, not onely to prophane the holy name of God of let purpoſe, but alſo to ſpit in his face, while he ſhineth vpon them with his gratious and fauourable countenance. The exception, which other take is as fond: namely, that the meaning ſhould be, that no man ſhould obtayne forgiuenes, without repentance. For, it is certaine, that blaſphemy againſt the holy Ghoſt is a ſigne of reprobation: whereof it followeth, that all they that fall into the ſame, are giuen ouer into a reprobate ſenſe. For, as we hold it to bee vnpoſsible, that he that is truely regenerate by the ſpirit, ſhould throw himſelfe headlong into ſo horrible ſinne: ſo againe is it to be holden, that they which fal into the ſame, can neuer riſe againe: And that God in this ſorte reuengeth the contempt of his grace, in that he hardeneth the heartes of the reprobate, that they can neuer attaine to repentance.

32. *Neither in this life.* Marke doeth briefly ſet downe the meaning of theſe wordes ſaying, that they which ſpeake againſt the holy Ghoſt ſhall bee ſubiect to eternall damnation. We aske of God forgiuenes of ſinnes dayly, and he reconcileth vs vnto himſelfe: at length, all ſinnes being aboliſhed, in death hee ſheweth himſelfe merciſull vnto vs, and the fruite of this mercy ſhall ſhewe it ſelfe in the latter day. Therefore the ſenſe is, that there is no hope, that they which blaſpheme againſt the holy Ghoſt, ſhould obtayne forgiuenes in this life or in the latter iudgement. The cauil, which the Papiſtes gather hereof, that ſinnes may be forgiuen men after their death, is eaſily confuted. Firſt, they are fooliſh in wreſting the word, of the world to come to a middle time, when as it is euident to all men that it ſignifieth the laſt day: but herein alſo is their wickednes layd open. becauſe that the cauill, which they pretend, is contrary to their owne doctrine. Their deſtinction is known, that the ſinnes are freely forgiuen in reſpect of the offence: but they are required in the ſatisfaction of the puniſhments. Now they grant that there is no hope of ſaluation, except the ſins be forgiuen before the death. Therefore there remaineth to the dead onely forgiuenes of the puniſhment: but they dare not denie, but that this ſentence is heere ſpoken of the ſinne. Now, let them goe, and of this colde ſubſtance let them kindle their Purgatory fire, if flames can be gotten out of cold ice.

Matth. 12.	Marke.	Luke.
33. *Eyther make the tree good, and his fruit good, or elſe make the tree euill, and his fruite euill: for the tree is knowne by his fruit.*		
34. *O generation of Vipers, how can yee ſpeake*		

good thinges, when yee are euill? For of the aboundance of the heart, the mouth ſpeaketh.

35. A good man, out of the good treaſure of his heart, bringeth forth good thinges: and an euill man out of an euill treaſure, bringeth forth euill things.

36. But I ſaye vnto you, that of euery idle worde that men ſhall ſpeake, they ſhall giue an account thereof at the day of iudgement.

37. For by thy wordes thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned.

33. *Either make the tree good.* It may ſeeme to bee abſurd, that the choyce is giuen to men to be either good or euil. But if we conſider what kinde of menne Chriſt ſpeaketh to, it ſhall be eaſily anſwered. We know what opinion or eſtimation there was of the Phariſies: for the mindes of the cõmon people were ſo daſeled with the faigned ſhew of their holineſſe, that no man durſt call their lewd dealinges into queſtion. Chriſte meaning to take away this viſard, commandeth them to be either good or euill: as if he ſhould haue ſaide, there is nothing more contrary to honeſty then hypocriſie, and they do challenge to them ſelues the tytle of righteous in vaine, which are not ſyncere and vpright. So he putteth nothing in their choice, neither doth he giue them the bridle at libertie: but only admoniſheth them that they ſhall profit nothing by their vaine diſguiſinges, ſo long as they continue ſo double, for that it is neceſſary for men either to bee good or euill. That he ſayth, *Make the tree*, ſome do gather fondly thereof, that it is in euery mans owne hand, to frame his owne life and maners. For it is an vnbrayding kinde of ſpeech, wherewith Chriſt ſcattereth the hypocriſie of Scribes as ſmoake, calling them to a perfect and pure vprightneſſe. After hee ſetteth downe the maner and the way, whereby they may ſhew themſelues to be either good or euill trees: to witte, if they bring foorth good or euill fruit. So now there is no ambiguitie in the ſence. The life of the Scribes was infamous amongſt men, through their groſſe ſins, & they bewrayed the poyſon of pride, ambition, and enuy, thorow their owne ouerthwart cauillinges: but becauſe the ſimple people ſaw not this, Chriſte brought this great miſchiefe out of the corners into the light. If any obiect that it cannot bee in this corruption of our nature, that any man ſhould bee found perfecte in euery reſpect, and pure from all ſin: the anſwere is ready, Chriſt requireth not an exact perfection, wherein is no want, but only a ſimple affection without diſſimulation, from the which the Phariſies, to whome Chriſte ſpake were far wide. For as the ſcripture calleth them euill and wicked, which are wholy giuen to Sathan: ſo the ſyncere worſhippers of God, though that through the infirmitie of their fleſh, they be compaſſed about with many ſinnes: and do grone vnder the burden, are yet called good: and this is the free mercy of God, which vouchſafeth ſo honourable a title to them, which aſpire to goodneſſe.

34. *O generation of Vipers.* In this place Chriſte applyeth the ſimilitude of the tree and the fruite to this preſent ſpeach, that hee might thereby diſcouer the inwarde and ſecrete malice of the Scribes, and this is the cauſe why he ſtandeth ſo much in this one kinde of ſinne. Therefore Chriſt inueighed

ueighed bitterly againſt them, becauſe they bewrayed by their falſe ſlaunders, that which was not ſo euident in the reſt of their life. It is ſayth he, no merueil, if you vomit out euill words, ſeeing that your heart is full of malice, let not any thinke the reproofe to be too hard, for truly he could not haue delt more mildly with them. Other ſinnes deſerue ſharp reprehenſiõ, but where vnconſtant men do depraue that, which is right, or ſeeke to colour thoſe things that are naught, this is a wickednesſe, againſt the which the Lord of right ſhould thunder more vehemently, then againſt other ſinnes. But the purpoſe of Chriſte was as occaſion ſerued, to condemne their wicked ſophiſtrie, which turned light into darkneſſe. This place therefore teacheth how precious truth is to the Lord, whereof he is ſo ſharpe a defender and reuenger. And I woulde wiſh that this were more diligently conſidered of them, which haue a wit too ready and prompt to defend all cauſes, and ſet their tongue on ſale, to vtter all forged ſubtile ſhifts. But Chriſt eſpecially inueigheth againſt them, whom either ambition or enuy, or other wicked deſire enforceth to ſpeake euil, and where there is nothing that their conſcience miſliketh. Chriſt alſo was after this maner ſharper againſt the Phariſies: becauſe they were ſo bewiched with a falſe perſwaſion of righteouſneſſe, that a milde admonition ſhould haue profited but little. And certainly, except hypocrites bee ſharply pricked, they doe diſdainfully deſpiſe whatſoeuer is ſaid. *How can ye ſpeake good things.* I haue ſaid before that prouerbiall ſentences may not be alwayes drawne to a generall rule, becauſe they only ſhew what commeth to paſſe for the moſt part. And ſometimes it commeth to paſſe, that he which is cruell with ſweete alluring words ſhall deceiue the ſimple, & that the ſubtil ſhall circumuent vnder the cloake of ſimplicitie, and that he, which imagineth moſt wickedly, ſhall in tongue pretend an angellike purity: yet the cõmon vſe proueth that to be true, which Chriſt here ſaith, *of the abundance of the heart, the mouth ſpeaketh.* As alſo in an old prouerbe the tongue is called the Character of the minde. And certainly, though the heart of man hath ſecrete and hidden corners, and euery man diſſembleth his faultes with wonderfull ſhifts: yet the Lorde wreſteth out of all men ſome confeſſion, ſo that they bewray with their tongue their deſire and inward affections. Alſo it is to be noted to what ende Chriſte vſeth theſe parables: for he vpbraideth the Phariſies, for that they vtter in wordes the malice, which they had conceiued inwardly. Further, he knowing them to be ſworne and obſtinate enemies, hee tooke occaſion of this one cauill to lay open all their life, and to diſcredit them with the people: for their credit and authoritie was too great, to deceiue and to hurt. Alſo though good ſpeaches doe not alwaies proceede from the inward affection of the heart, but onely grow (as men ſay) on the outſide of the lips: yet this is alwayes true, euill wordes are witneſſes of an euill heart.

36. *Of euery idle woorde they ſhall giue an account.* The argument is from the leſſe to the greater. For euery idle woorde is to bee called to an accounte, howe ſhall GOD ſpare their open blaſphemies and ſacrilegious reproches, which they vtter againſt the glory of God? An idle woorde is heere taken for vnprofitable, which bringeth neither edifying nor fruite. This ſeemeth too harde to many: but if wee conſider to what vſe our tongues are made, we wil grant that they are worthily to be cõdemned, which raſhly addict

and

and apply them to such friuolous trifles. Neyther is it any small offence to abuse the time in wasting it about vaine matters, which Paul cõmandeth vs, Col 4.5. carefully to redeem. And sith ther is no mã so spare in speaking, that can so wisely moderate himselfe, but that he shall breake out into some idle speaches, so that if God shoulde deale with vs all according to the extremitie of the lawe, there remayned nothing for vs but despaire. But because the hope of our saluation is grounded vpon this, that God will not enter into iudgement with vs, & that of his free mercie hee will forget our sinnes, which deserue innumerable deaths: we doubt not but that he blotting out the guiltines of all our life, will also pardon the offence of vaine speach. For the scripture speaking of the iudgement of God, doth not ouerthrow the forgiuenes of sins: yet let no man flatter himselfe hereby: but let euery man diligently endeuour to bridle his tongue. First, that wee may speake of the holy misteries of God reuerently and soberly: then, that wee may abstaine from scurrilitie and vaine iestings, and especially from enuious euill speaking: & lastly we must giue our diligence that our speach may be seasoned with salt, Col. 4.6.

37. *By thy wordes thou shalt be iustified.* He applyeth the common prouerbe to this present cause For, I doubt not but that this saying was common in the mouthes of the people, that euery man should either be condemned or absolued by his owne confession. And Christ applyeth it to a sense somewhat differing: namely, that the wicked speech, as it is a shew of hidden mallice, so it sufficeth to condemne a man. And the obiection, which the Papistes gather, by wresting this to ouerthrow the righteousnes of faith, is a childish fancy Man is iustified by his owne words, not that the speach is the cause of righteousnes: for by faith we obtaine the fauour of God, that hee should account vs for righteous: but the pure speach purgeth vs, from being found wicked in our tongue Is it not foolishly inferred of this, that men should deserue a part of righteousnes before God? But this place rather strengtheneth our doctrine. For though Christ entreateth not of the cause of our righteousnes, yet the contrarietie betweene the two words declareth what this word, *to iustifie* signifieth. It seemeth absurd to the Papists, that we say that man is iustified by faith: for they expound it to be made and to be righteous in deede: and we vnderstand it to be accounted righteous, and to be cleared before the iudgement of God, as it plainly appeareth by many testimonies of the scripture. And doeth not Christ confirme the same, when he opposeth to iustifie and to condemne one against an other?

Math. 12.	Mark	Luke 11.
43. *Nowe when the vncleane spirite is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none*		24. *When the vncleane spirit is gone out of a man, hee walketh through dry places, seeking rest, and when he findeth none, he saith, I will returne vnto mine house, whence I came out.*
44. *Then he saith, I will returne into mine house, from whence I came, and when hee is come, hee findeth it emptie, swept and garnished.*		25. *And when he commeth, he findeth it swept and garnished.*
45. *Then hee goeth, and taketh vnto him seauen other spirites worse then himselfe, and they enter in and dwell ther and the end of that man is worse then the beginning Euen so shal it be with this wicked generation.*		26. *Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in and dwell there, so the last state of that man is worse then the first.*

43. *When*

43. *When the vncleane ſpirit.* Hee pronounceth againſt the Scribes and ſuch hypocrites, which deſpiſe the grace of God, and conſpire with the deuill, ſuch a iudgement as their vnthankfulnes deſerueth. Yet that the fruit of doctrine may more largely appeare, hee generally declareth what iudgement they procure to themſelues, which by deſpiſing grace offered, doe againe open a dore to the deuill But, becauſe there is great waight almoſt in euery ſeuerall clauſe, ſome things muſt bee noted in order, before wee handle the ſumme of the parable. When Chriſt ſpeaketh of the going out of the deuill, he commendeth vnto vs the force and effect of the grace of God, ſo oft as it commeth vnto vs: but eſpecially when God draweth neere vnto vs in the perſon of his ſonne: the ende is, that we being deliuered from the tyranny of the deuill, hee might take vs to himſelfe, and that did Chriſt plainely declare in the former miracle. Therefore, ſith it his peculiar office to driue away euill ſpirites, that they ſhould not reigne any more in men, it is well ſayd, that the deuill goeth out of thoſe men, to whom Chriſt offereth himſelfe a redeemer. And though the preſence of Chriſt is not effectuall to all, becauſe the vnbeleeuers make it to be of none effect to them: yet he woulde haue vs to note to what ende hee viſiteth vs, what his comming auayleth of it ſelfe, and laſtly what the euill ſpirites doe feele. For, hee neuer worketh in men, but that the deuils beeing brought into the conflicte, doe giue place vnto his power. Therefore it is to bee noted, that the deuill is caſt out of vs ſo ofte as Chriſt ſhineth vppon vs, and ſheweth by ſome teſtimonie his fauour towards vs. Alſo, the miſerable condition of all mankinde is heere deſcribed vnto vs: for it followeth that the deuill hath a dwelling place in men: becauſe hee is driuen out from thence by the ſonne of GOD. And hee ſpeaketh not of one or other particular man, but of all the ofspring of Adam. This therefore is the glory of our nature, that the deuill hath his ſeate in vs: ſo that hee dwelleth aſwell in our body, as in our ſoule. Whereby wee alſo ſee a ſpectacle of the moſt excellent mercie of God, in that of filthy ſtables of the deuill, hee maketh vs temples for himſelfe, and conſecrateth vs for a dwelling place for his ſpirit. Thirdly, he painteth out vnto vs the practiſe of Sathan: to wit, that hee neuer ceaſeth from endangering vs, but applyeth it dayly, and turneth himſelfe euery way: and to bee ſhort, hee bendeth all his endeuours to worke our deſtruction: but eſpecially where he is vanquiſhed, and put to flight by Chriſte, hee enrageth and deſireth to hurt the more. For, before that Chriſt maketh vs partakers of his power, the enemie reigneth in vs, as it were in play and ſport. But being driuen out, hee ſorroweth the loſſe of his pray, he gathereth new forces, and ſtirreth all the powers hee hath, that hee may ouerthrow vs againe. Therefore it is ſayd metaphorically, that hee walketh through drie places: for his baniſhment is greiuous to him, and his dwelling out of men is like to a filthy deſert. In the ſame ſenſe alſo hee ſayeth, that hee ſeeketh reſt ſo long as hee is out of men: becauſe that then hee fretteth and tormenteth himſelfe, and he ceaſeth not to try euery way, vntill hee recouer that he hath loſt. Wherefore let vs learne, aſſoone as Chriſte calleth vs, there is a hot and a ſharpe combate prepared for vs. For though he attempteth to deſtroy all men, and that ſaying of Peter appertayneth to all, without exception, that he goeth about like a roaring Lyon, ſeeking whom hee may deuoure, 1. Pet. 5. 18. Yet we are plainely taught by theſe words of Chriſt, that he burneth with greater

ter hatred, and is caried with more enuious force, against them which are taken out of his snares. But this admonition ought not to make vs afrayd, but to stirre vs vp, to make vs diligent in keeping our watches, that being armed with spirituall armors, we may be strong to resist him.

44. *Hee findeth it emptie.* Christ without doubt meaneth them which being voyd of the spirit of God, are readie to receiue the deuill For the faithfull in whom the spirit of God doth dwel perfectly, are so fenced on euery side, that there is no hole or ginne left open for Sathan. That he calleth it a house swept and garnished, is a similitude borrowed of the vse of men, which are delighted with cleanes and neatnesse in their lodginges. For deformitie is onely beautifull to Sathan, and nothing sauoureth well to him, but filth and filthinesse. But the meaning is, that Sathan can neuer haue a more conuenient place in vs, then when we bid Christ farewell, & admit him in for a guest. Therfore his greatest delightes are in that emptinesse, which followeth after the neglect of the grace of God.

45. *Hee taketh to him seuen other.* The number of seuen is taken heere indefinitely, as it is oft in other places. Also Christ teacheth in these words, that if wee fall from his grace, we are double endangered to Sathan, so that he vseth a greater libertie ouer vs then before, and this is a iust punishment of our slouthfulnes. Wherefore let vs not thinke that the deuill is ouercome in one battell, when he is once throwne out of vs: let vs rather remember, sith he hath dwelt in vs of old, euer since we were borne, he hath found and by experience known all those wayes, by which he may enter into vs: if the common passage bee not open to him, he wanteth no subtiltie to creepe in secretly by priuy mines & secret ginnes. Therefore we must labour diligently, that Christ ruling and reigning in vs, may shut vp all passages against his enemie For although the assaults of Sathan are sharpe and dangerous, there is no cause why they should weaken the children of God: for the inuincible power of the holy Ghost keepeth them in safetie. And wee know that this plague is onely pronounced against the despisers of the grace of God, which menne become profane by choaking vp the light of faith, and by suppressing the study of godlinesse.

Matth. 12.

46. *While he yet spake to the multitude, behold his mother and his brethren stoode without, desiring to speake with him.*

47. *Then one sayd vnto him, behold thy mother and thy brethren stande without desiring to speake with thee.*

48. *But hee answered and sayd to him that told him, who is my mother? and who are my brethren?*

49. *And*

Marke 3.

31. *Then came his brethren and mother, and stoode without, and sent vnto him, & called him.*

32. *And the people sate about him, and they said vnto him, behold, thy mother & thy brethren seek thee without.*

33. *But he answered the, saying, who is my mother and my brethren?*

34. *And he looked round aboute on them, which sate*

Luke 11.

27. *And it came to passe, as hee sayd these things, a certaine woman of the companie lifted vp her voyce, and sayd vnto him, blessed is the wombe, that bare thee, and the pappes, which thou hast sucked.*

28. *But he sayd, yea rather blessed are they, which heare the word of God, and keepe it.*

Luke 8.

19. *Then came to him his mother, and his brethren, and coulde*

49. *And hee ſtretched foorth his hand towardes his diſciples, and ſayd, behold my mother and my brethren.*
50. *For, whoſoeuer ſhal do my fathers wil which is in heauen, the ſame is my brother, ſiſter and mother.*

ſate in compaſſe about him, and ſayd, behold my mother and my brethren.
35. *For whoſoeuer doth the will of God, hee is my brother, and my ſiſter and my mother*

not come neere to him for the preaſe
20. *And it was tolde him by certaine, which ſayd, thy mother and thy brethren ſtande without, and would ſee thee.*
21. *But hee anſwered and ſayd vnto them, my mother and my brethren are theſe, which heare the word of God and doe it.*

LV. 27. *Bleſſed is the wombe.* The meaning of the woman was in this order to ſet forth the excellēcie of Chriſt: for ſhe had no reſpect to Mary, whom peraduenture ſhe neuer ſaw, but this doth not a litle ſet forth the glory of Chriſt for that he ennobled and made bleſſed the wombē wherein he was borne And this bleſſing of God is no abſurd nor ſtrang matter, but is ſpoken after the maner of the ſcripture. for we know that the child, which is eſpecially adorned with notable grace, is preferred aboue al other as a ſingular gift of God. And it cannot be denied, but that God chuſing and appointing Mary to be the mother of his ſonne, gaue her great honour thereby. Yet Chriſtes anſwer yeldeth not ſo to the womans words, but is rather a ſharp reproofe. Nay, ſaith he, bleſſed are they which heare the word of God. We ſee that Chriſt made almoſt no account of that, which the woman only extold. And certainely that which ſhe thought had bene Marys greateſt glory, was far inferiour to her gifts of grace: for it was much more dignitie to be regenerate by the ſpirit of Chriſt, then to conceiue the fleſh of his Chriſt in her wombe: to haue Chriſt ſpiritually liuing in her then to giue him ſuck with her breſts. To be ſhort, the holy virgins greateſt felicitie & glory was in this, to be a mēber of her ſonne, & that he accounted her amongſt the new creatures of the heauenly father. Yet I think that the womans ſpeach was reproued for an other cauſe, and to an other end: namely, becauſe mē cōmonly neglect the gifts of God, which in a maſe they wonder at, and ſound with full mouthes. For this womā in prayſing Chriſt, omitted that, which was the chief, that in him there was ſaluation offered to all men. That therefore was but a cold cōmēdation, wherein there was no mētiō of his grace & power, which extendeth vnto al men, Wherefore Chriſt doth rightly challeng vnto himſelf an other kind of praiſe, that his mother only ſhuld not be accounted bleſſed, & that in reſpect of the fleſh: but becauſe he beſtoweth vpon vs al perfect & eternall bleſſednes. Therefore the dignitie of Chriſt is then eſteemed of as it ought to be, when we conſider to what end Chriſt was giuen vs of the father, & that we feele what benefits he hath brought vnto vs that we in him may be made bleſſed, which are in our ſelues miſerable But why ſpeaketh he nothing of himſelfe, and maketh mention only of the word of God? becauſe that by this meanes he openeth vnto vs al his treaſures, & he doth not any thing with vs, nor we againe with him without his worde. Sith therefore he communicateth himſelfe vnto vs by the word, rightly & properly he calleth vs to heare & keep the ſame, that he by faith may become ours. Now, we ſe what

Chriſtes

Christes answer differeth from the commendation of the woman: for hee offereth that blessednes liberally to all, which shee had after a sorte tyed to one house, also he teacheth that he must not be accounted of in a cõmon sort or order, because that he hath all the treasures of heauenly life, blessednes and glory hidden in him, which he dispenseth by his worde, that they which imbrace the worde, may by fayth be made partakers of the same. For the free adoption of God, which we learne out of his word is the key of the kingdõ of heauen. And this ioyning them together is to be noted, that first we must heare, & then obserue & keepe: for faith cõmeth by hearing, Ro. 10 17. & here ariseth the fountaine and beginning of the spirituall life. But because that simple hearing is as a vaine looking into a glasse, as Iames declareth, 1.23. The keeping of the word is also added, which is as much as an effectuall receiuing, where it taketh liuely rootes in the hearts, that it may bring forth the fruit. So the vaine hearer, who hath onely his eares beaten with the outward doctrine getteth nothing. And whosoeuer boast that they are satisfied with a secrete inspiration, and vnder this pretence neglect the outward preaching, are excluded out of the heauenly life. Therefore those things, which the sonne of God hath ioyned, let no men of a sacrilegious rashnes put a sunder. The blockish folly of the papists is to be wondred at, that they would sing these wordes in the honour of *Mary*, which doe so plainly confute their superstition: but in their thanksgiuing, they cul out the womans words, omitting the woordes of Christe which reproueth. But so it was meete that they should be by all meanes bewitched, which indeuour thẽselues to prophane the holy word of God after their owne pleasure.

LV. 19. *Then came to him*, There seemeth to be some difference betweene Luke & the other two Euangelists: for they in setting downe their history say, that the mother and kinsfolkes of Christ came, when hee had spoken of the vncleane spirit: and Luke referreth it to an other time, and onely setteth downe the exclamation of the woman, which wee expounded euen now. But because it is well knowne that the Euangelistes were not very curious in obseruing the course of times, nor in prosecuting all perticular deeds & sayings, the answere is not so hard. For Luke setteth not downe what time Christes mother came: but that which the other two set before the parable of the sowing, hee setteth after. And that he saith, a certaine woman of the cõpany cryed, is somwhat like to this history: for it may be that of an vnaduised zeale shee extolled that to the highest degree, which she thought Christ made too small account of: they do all agree in this, that christs bretherẽ & mother came while he was speaking in the middest of the cõpany: & without doubt it was either because they were carefull of him, or because they desired to learne: for they laboured not to come to him in vaine: neither is it likely ỹ they were vnbeleeuers, which accõpanied the holy mother. There is no colour that Ambrose & Chrisostõ do imagine ỹ Mary did it of ambition. For what need this imagination, whẽ as the spirit doth euery where testifie to her cõmendation of her great goodnes and modestie? It may bee that the greatnes of their carnal affectiõ made thẽ more busie then needed: I deny not this: but I iudge that they came of a godly desire to ioyne thẽselues to his cõpany. That Mat. reporteth that the message of their cõming was brought to him by one certaine man, and that Mar. and Lu. do attribute it to mo, hath no absurditie in it. But (as it commonly commeth to passe) the commandement, which the

mother gaue of calling him foorth, was receiued, and ſo paſſed amongſt many, vntill at length it was brought vnto himſelfe.

MAT. 48. *Who is my mother?* It is not to be doubted, but that Maries importunitie is reproued in theſe words. and certainly ſhe delt very prepoſterouſly to attempt to hinder the courſe of his doctrine But yet this ſetting light by the kindred of fleſh and bloud, doth deliuer a very profitable doctrine, while he receiueth all his diſciples and faithfull ones into the ſame degree of honour, as if they had beene chiefe amonge his kinsfolkes. But this ſentence dependeth of the office of Chriſt, for he declareth hereby that hee is not giuen to a certaine ſmall number, but to all the godly, which by faith ſhoulde growe into one body with him. Then, that there is not a more excellent bond of kindred, then the ſpirituall: becauſe he ought not to be accounted after the fleſh, but of the power of his ſpirit, wherewith he was enriched by the father to renew men, that they which by nature were a filthy and curſed ſeede of Adam, ſhould by grace begin to be holy and heauenly children of God. Therefore Paule, 2. Cor. 5. 16. ſaith, that Chriſt cannot be knowne truly after the fleſh: becauſe the new repayring of the world is rather to be conſidered, which exceedeth farre aboue mans power, while he reformeth vs by his ſpirite to the image of God. wherefore this is in ſumme the purpoſe, that we ſhould learne to looke vpon Chriſte with the eyes of fayth: alſo wee muſt knowe, that euery one that is regenerated by the ſpirit, giueth himſelfe wholy to God in true righteouſneſſe to be throughly ioyned to Chriſt, and ſo to be made one with him. Further, hee meaneth that they doe the will of the father, not which exactly fulfill all the righteouſneſſe of the law (for ſo this name of brother, which Chriſt giueth to his diſciples ſhoulde agree to no man) but he eſpecially commendeth faith, which is the fountaine & beginning of holy obedience: it alſo couereth the wantes and offences of the fleſh, that they bee not imputed. For the ſaying of Chriſt is well knowne, this is the will of my father, that euery man, which ſeeth the ſonne, and beleeueth in him, ſhould not periſh, but haue euerlaſting life, Ioh. 6. 40. And though chriſt ſeemeth here to haue no reſpect of bloud, yet we know that hee did indeed ſanctifie mankinde with worſhippe, and performed the lawful dueties towards parents: but he teacheth vs that in reſpecte of the ſpirituall kindred, the kinred of the fleſh is of none or of ſmall eſtimation. Let therefore this compariſion ſo far preuaile with vs, that we may pay that which is due to nature, but let vs not bee too much tyed to fleſh and bloud. But ſith Chriſte vouchſafeth that incomparable honour to the diſciples of the Goſpell, that he accounteth them for brethren: our vnthankfulneſſe is to be detected, if we reiect not all the deſires of the fleſh, and bend all our endeuours hether.

Matth. 12.	Marke.	Luke 11.
38. *Then anſwered certaine of the Scribes & of the phariſes. ſaying, maſter, we would ſee a ſigne of thee.* 39. *But he anſwered & ſaid vnto them, an euil & adulterous generatiõ ſeek a ſigne, but no ſigne ſhalbe giuẽ vnto it, ſaue the ſigne of the prophet Ionas* 40. *For as Ionas was three dayes and*		16. *And others tempted him, ſeeking of him a ſigne from heauen.* A little after. 29. *And when the people were gathered thick together, hee began to ſay, this is a wicked generation: they ſeek a ſigne, & there ſhal no ſigne be giuen thẽ, but the ſign of Ionas the prophet* 30. *For*

and three nightes in the whales belly: so shal the sonne of man be three daies and three nightes in the heart of the earth.

41. The men of Niniuie shal rise in iudgement with this generation, & condemn it: for they repented at the preaching of Ionas: & behold a greater then Ionas is here.

42. The Queene of the south shall rise in iudgment with this generation, and shall condemne it: for shee came from the vtmost partes of the earth, to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

30. For as Ionas was a signe to the Niniuites, so shall the Sonne of man be to this generation.

31. The Queene of the south shall rise in iudgement with the men of this generation, and shall condemne them: for shee came from the vtmost partes of the earth, to heare the wisdome of Salomon, and behold, a greater then Salomon is here.

32. The men of Niniuie shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas, and beholde a greater then Ionas is heere.

38. *Certaine of the Scribes.* Matthew reporteth somewhat the like againe in the sixteene chapter, and Marke in the eight chapter. Whereby it appeareth that Christ was often questioned with of this matter: so that their wickednes hadde no end, which once were determined to resist the truth. It is euident that they demande a signe, that their vnbeliefe might haue some faire show: namely, that the calling of Christ was not lawfully confirmed. Neither were they so easie & apt to be taught, as that they would giue place to three or foure miracles, much lesse would one suffice them. But as I touched it euen now, they excused themselues by this colour, that they beleeued not the Gospell, because Christ shewed no seale of the same from heauen. Hee had now wrought miracles enough in number, and euident before their eyes: but as if they were of no force for the confirmation of the doctrine, they would haue some signe from heauen, wherin God after a sort should visibly appeare. They for manner sake doe salute him by the name of maister: because that then they so called all the Scribes and Interpreters of the law: but they do not acknowledg him to be a Prophet of God, vntill he doe bring some testimonie from heauen. The meaning therefore is, sith thou professest thy selfe to be a teacher and a maister, if thou wilt haue vs to be thy disciples, bring it to passe, that God from heauen may testifie, that he is the authour of thy maistership, and confirme thy calling by a miracle.

39. *Euill generation.* He doth not onely accuse the malice of that age, but hee accuseth the Iewes for a wicked nation or the Scribes and such like: signifying that this disease of obstinate stubbornes came vnto them as it were by inheritance. For the word here vsed is sometime taken for one age, sometime for a country or nation. And he calleth them adulterous, for corrupt people, begotten in adultry, or bastardes, because they were degenerate from their holy fathers: as the Prophets doe also reproue the vnbeleeuers of their age, not to be the ofspring of Abraham, but a prophane seede of Chanaan.

Now it is demaunded whether Christ did so sharpely reproue them, because they desired to haue a signe giuen them. For in the booke of Iudg. 6. 17. God sheweth that hee was not so much displeased with these thinges. Gedeon demaundeth a signe: GOD is not angry, but granteth his request,

and though hee proceedeth importunately, yet God yeeldeth to his infirmitie, God offereth willingly a ſigne to Ezechiah, who demanded it not, Eſay. 38.22 And Achas was ſharpely reproued, becauſe he refuſed to demaund a ſigne, as he was commaunded by the Prophet, Eſay. 7. 11. Therefore Chriſt doth not ſimply reproue the Scribes, becauſe they demand a ſigne: but for that they being vnthankfull to God, hauing malitiouſly refuſed ſo many of his graces and powers, take this as a ſhift, leaſt they ſhould obey his word. For I doe not only ſay that it was their ſlouth, but their malice, which kept their eyes ſhut at ſo many miracles. Therfore they were troubled in vaine: for their deuiſe was to no other purpoſe but that they might freely reiect Chriſt. Paule condemneth the ſame fault in their poſteritie, 1. Cor. 1. 22. When he ſayth, that the Iewes ſeeke for ſignes.

No ſignes ſhall be giuen vnto it. They were after conuict by ſundry myracles: and Chriſt ceaſed not to ſhewe his power amongſt them, that he might thereby take all excuſe from them. But he onely meaneth that one ſigne, which ſhould bee vnto them in ſteade of all: becauſe they were vnworthy to haue their wicked deſire ſatisfied. Let them be content, ſayth he, with this ſigne, that as Ionas brought out of the bottome of the ſea preached to the Niniuites, ſo they ſhould heare the voyce of a Prophet rayſed to life againe. I know that many haue interpreted this place more ſubtilly: but ſith the ſimilitude between Chriſt and Ionas hold not in all the particular pointes of the ſame, it is to bee ſeen how farre Chriſt compareth himſelfe to Ionah. But I omitting the ſpeculations of other men, doe thinke this one thing meete to be noted, which I touched euen now, that he ſhould become a prophet vnto them after his reſurrection: as if he ſhould haue ſayd, you contemne the ſonne of G O D, which deſcended to you from heauen: Therefore it remaineth that I being dead ſhoulde riſe from the graue, and being reſtored to life againe, I will ſpeake vnto you, as Ionas came out of the bottome of the ſea. Therefore the Lorde ſo cut away all occaſions from their wicked deſires, that he ſayth, that after his reſurrection hee woulde become a Prophet to them, ſeing they would not receiue him cloathed in mortall fleſh. In Luke he ſaith, that he would be a ſigne vnto thē, as Ionas was vnto the Niniuites. The word *ſigne* is vnproperly vſed, not that it ſhould foreſhewe any thing, but that it is remoued farre from the common order of nature: as the ſending of Ionah was wonderfull, when he was brought out of the belly of the fiſh, as out of a graue, that he might call the Niniuites to repentance. In this phraſe of *three nights* is a figuratiue ſpeach, as it is well knowne. For becauſe the night is adioyned to the day, or becauſe the day conſiſteth of two parts: light, and darkenes: of which two Chriſt noteth one day, & putteth one whole day for a halfe.

41. *The men of Niniuie ſhall riſe in iudgment.* Becauſe he had ſpoken of the Niniuits, chriſt tooke hereof occaſiō to ſhew that the ſcribes & others, which refuſe his doctrine to bee much worſe then they were. The prophane men, ſayth he, which neuer heard word of the true God, repēted at the voice of this new and ſtrang gueſt: this kingdom, which is the library of the heauēly doctrin, will not heare the ſon of God and the promiſed redeemer. For in this ſimilitude there is this Antitheſis. It is known what the Niniuits were: namely, that they were not accuſtomed to haue Prophets, but were without true doctrine. Ionas came not

amongſt them

thē with any glorious title, but a ſtranger might eaſily haue beene reiected. The Iewes boaſted that the word of God had a ſeate & dwelling place amongſt thē, if they had looked vpō Chriſt with cleare eies, they ſhuld not ouly haue known that he was a teacher ſent frō heauen, but alſo the Meſsias & authour of ſaluatiō promiſed them. But if the miſerable wickednes of the people was therfore condemned, becauſe they deſpiſed Chriſt ſpeaking vppon earth: we excel the vnbeleeuers of all times, if we obey not the holy and heauenly voyce of the ſonne of God, now ſitting in heauē. Furthermore, I wil not now entreat whether the Niniuits were truly & perfectly cōuerted to god: becauſe it ſufficeth that they were ſo moued at the doctrine of Ionah: that they gaue their mind to repentaunce.

42. *The Queene of the ſouth.* Becauſe that Aethiopia lieth ſouthward in reſpect of Iudea, I do eaſily aſſēt to Ioſephus & others, which ſay that this was the queene of Aethiopia: & that ſhe is called in the ſcriptures the queene of Saba, it may not be vnderſtood of the country of Sabea, which lieth more eaſtward, but of a citie in the Ile of Meroes ſituated vppon Nilus, which was the chiefe citty of the kingdome. Here alſo is it good to weigh the compariſons: a woman, which was neuer brought vp in Gods ſchoole, for a deſire ſhe had to learne, came out of a far countiy, to Salomon an earthly king. The Iewes ſtudents of the law of God, do refuſe their chiefe and onely teacher, & prince of the prophets. Alſo the phraſe of iudging is not here ſo much referred to the perſons, as to the example of the thing it ſelfe.

Matth. 13.

1. *The ſame day went Ieſus out of the houſe, and ſate by the ſea ſide.*

2. *And great multitudes reſorted vnto him, ſo that hee went into a ſhip, & ſat down & the whole multitude ſtood on the ſhore.*

3. *Then he ſpak many things vnto thē in parables, ſaying, Behold, a ſower went forth to ſowe.*

4. *And as he ſowed, ſome fell by the way ſide, & the fowles came & deuoured them vp.*

5. *And ſome fell vpon ſtony ground, where they had not much earth, and anone they ſprong vp, becauſe they had no depth of earth.* 6. *And when the ſunne roſe vp, they were parched, & for lacke of rooting, withered away.*

7 *And ſome fell amonge thornes, and the thorns ſpong vp*

Marke. 4.

1. *And he began againe to teach by the ſea ſide, & there gathered vnto him a greate multitude. ſo that he entred into a ſhip, & ſate in the ſea & all the people was by the ſea ſide on the land.*

2. *And he taught thē many things in parables, & ſayde vnto them in his doctrine.*

3. *Hearken behold, there went out a ſower to ſowe.*

4. *And it came to paſſe as hee ſowed that ſome fell by the way ſide, and the fowles of the heauen came, and deuoured it.*

5. *And ſome fell on ſtony grounde, where it had not much earth, and by and by ſprang vp, becauſe it hadde not depth of earth.*

6. *But as ſoone as the ſun was vp, it caught heat, and becauſe it had not root, it*

Luke. 8.

1. *And it came to paſſe afterward, that hee himſelfe went through euery citty & towne, preaching and publiſhing the kingdōe of God, & the twelue were with hī.* 2. *And certaine women, which were healed of euill ſpirits, & infirmities, as Mary which was called Magdalē, out of whō went 7 deuils*

3. *And Iohanna, the wife of Chuſa, Herodes ſteward, and Suſanna, and many other which miniſtred vnto him of their ſubſtance.*

4. *Now when much people were gathered to gether, and were come to him, out of all citties, hee ſpake by a parable.*

5. *A ſower went out to ſowe his ſeed: and as he ſowed, ſome fell by the way ſide, & it was troden vnder feete, and the fowles of the heauen deuoured it vp.*

vp, and choaked them.

8. Some againe fell in good ground, and brought forth fruit, one corne an hundred folde, some ſixty fold, & an other thirty fold.

9. Hee that hath eares to heare, let him heare.

10. Then the Diſciples came & ſayde vnto him? why ſpeakeſt thou to them in parables?

11. And he anſwered, & ſaide vnto them, becauſe it is giuen vnto you to know the ſecrets of the kingdome of heauen, but to them it is not giuen.

12. For whoſoeuer hath, to him ſhalbe giuen, and he ſhall haue abundance: but whoſoeuer hath not, from him ſhalbe taken away, euen that he hath.

13. Therefore ſpake I to them in parables, becauſe they ſeeing doe not ſee: and hearing, they heare not, neither vnderſtand.

14. So in them is fulfilled the propheſie of Iſaias, which propheſie ſayth, by hearing, yee ſhall heare, and ſhal not vnderſtand, and ſeeing, yee ſhall ſee, and not perceiue.

15. For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, leaſte they ſhoulde ſee with their eyes, and heare with their eares, and ſhould vnderſtand with their heartes, and ſhould returne, that I might heale them.

16. But bleſſed are your eies, for they ſee: and your eares, for they heare.

17. For verily I ſay vnto you, that many prophets and righteous men haue deſired to ſee thoſe thinges, which yee ſee, and haue not ſeene thē, & to heare thoſe things, which ye heare, & haue not heard them.

it withered away.

7. And ſome fell among the thornes, & the thornes grew vp, and choaked it: ſo that it gaue no fruit.

8 Some again fel in good grōūd, & did yeeld fruit, that ſprang vp, and grew, & it brought forth, ſome thirty fold, ſome ſixty fold & ſome an hundred fold.

9. Then he ſaid vnto thē, he that hath eares to heare let him heare.

10. And when hee was alone, they that were about him with the twelue, asked him of the parable.

11. And he ſaid vntothē, to you it is giuen to know the miſtery of the kingdōe of God: but vnto them that are without, all things, be done in parables

12. That they ſeeing, may ſee, & not diſcerne, and they hearing, may heare, and not vnderſtand, leaſt at any time they ſhoulde turne, & their ſins ſhould be forgiuen them.

Somwhat after.

24. And he ſayde vnto them, take heede what ye heare. With what meaſure ye meat, it ſhall be meaſured vnto you: and vnto you that heare ſhall more be giuen.

25. For vnto him that hath, ſhall it be giuen, & from him that hath not, ſhall be taken away, euen that he hath.

6. And ſome fell on the ſtones, and when it was ſprong vp, it withered away, becauſe it lacked moyſture. 7. And ſome fel among thornes, and the thornes ſprāg vp with it, & choked it. 8. And ſome fel on good ground, and ſprang vp, & bare fruite, an hūdred fold. And as he ſaid theſe things, he cried, he that hath eares to heare let hī hear. 9. Then his diſciples asked him, demaūding what parable ȳ was.

10. And he ſaid, vnto you it is giuen to knowe the ſecrets of the kingdōe of God, but to other in Parables, that when they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand.

Somwhat after.

18. Take heed therefore how ye heare: for whoſoeuer hath, to him ſhall bee giuen, & whoſoeuer hath not, frō him ſhall be taken euen that, which it ſeemeth that he hath.

Luke. 10.

23. And hee returned to his diſciples, and ſaide ſecretly, bleſſed are the eyes, which ſee that yee ſee.

24. For I tel you that many prophets & kings haue deſired to ſee thoſe thinges which yee ſee: & haue not ſeene them: & to heare thoſe thinges which yee heare, and haue not heard them.

Theſe things which I haue here written downe out of Luke, doe peraduenture belong to ſome other time: but no reaſon ſeemeth to compell mee to ſeparate thoſe things which he hath ioyned togethet in one text. Firſt he ſayth that the 12. Apoſtles preached the kingdome of God with Chriſt. Whereof we gather, that though the ordinarie office of teaching was not as yet laid vpon them, yet they were continuall helpers to make the people attentiue hearers of their maſter. So though their eſtate was farre inferiour, yet they are accoũted as helpers of Chriſt. Alſo he addeth that Chriſt had certaine women in his company, which were healed and deliuered from euill ſpirites and other infirmities, as Marie Magdalene was, who had bene tormented of ſeuen deuills. The hauing of this company might ſeeme to be ſmal for his honour: for what was more vndecent for the Sonne of God, then to leade women about with him, noted with infamie? But by this we do the better perceiue that the ſinnes wherewith we were loden before we beleeued, are ſo farre from hindering the glory of Chriſt, that they doe rather amplifie & ſet forth the ſame. And it is not ſayd that he found the Church which he choſe, without ſpotte or wrinckle, but that he waſhed & clenſed it with his bloud, that he might make it pure and beautifull. Wherefore the miſerable and ſhamefull eſtate of theſe women, after they were deliuered from the ſame, made greatly for the glory of Chriſte, for they were enſignes and tokens of his power and of his grace. Luke alſo commendeth their thankfulneſſe, in that they deſpiſing the ſhame of the world, followed their deliuerer. It is not to bee doubted but that they were poynted at with the finger euery where, and the company and preſence of Chriſt was vnto them as a Theatre to ſet them forth to the ſhew: but they refuſe not to ſet their ſhamefaſtneſſe openly a broach, rather then that the grace of Chriſt being ſuppreſſed, ſhould be hid: but that the beholding of Chriſt might bee the more notable, they do willingly ſuffer themſelues thus to be humbled. Alſo, ſingular and wonderfull was the ſhew of the great goodneſſe of Chriſt towardes Mary, in that ſhe being a woman poſſeſſed by ſeuen deuils, and as a moſt vile bondſlaue of Sathan, he did not only vouchſafe her the honour of a diſciple, but tooke her alſo to his company. Luke addeth the ſurname of Magdalene, that he may make a difference betweene her and Marthaes ſiſter & other Maries, of whom there is mention in other places.

LVKE. 3. *Ioanna the wife of Chuſa.* It it not knowne whether Luke would that that which he ſpake of Mary, ſhould be vnderſtood of theſe women alſo. In my opinion it ſeemeth probable, that ſhe was firſt placed in order, in whom Chriſt had ſhewed his great power. And that Chuſas wife & Suſanna, honeſt matrons and of good name & fame, were added after, only becauſe they were healed of ſome common diſeaſes. And their godly endeuour deſerueth ſo much the more praiſe, becauſe that they being rich & noble matrons, miniſtred vnto Chriſt of their owne ſubſtance. And not content with this labour, they leauing all the affaires of their owne houſes, had rather follow him with enuy and many diſcommodities, through ſtrange and vncertaine lodging places, then to enioy delicate quietneſſe in their owne houſes. And it may be that Chuſa, Herodes ſtewarde, was too like his maiſter, and much contrary to his wifes minde: but the godly woman through feruencie of her zeale and

ſtancie ouercame this let.

MAT. 2. *Great mulutitudes reſorted to him.* It is not in vaine that the Euangeliſts doe ſpeake of the great concourſe of the people, becauſe that Chriſt at the beholding of them, tooke occaſion to compare his doctrine to ſeed. The multitude was come together out of many places, they ſtood doubtfull what to doe, they had all like greedy deſire to heare, but they had not like affection to profit. This was the occaſiō of the parable, to teach that the ſeed of the doctrine is not fruitfull euery where, though it be ſowed far & wide. For it alwaies findeth not a fruitfull and well appointed earth. Chriſt therfore profeſſeth himſelfe in that, to be like to a Husband man, which goeth forth to ſowe: but that many of his hearers are like to hard and drie earth: others like thorny grounde, ſo that both labour and ſeed are loſt. But I will leaue of further entreating of the meaning of this Parable, vntill we come to the expoſition which the Lord himſelfe maketh a little after. Onely for this preſent the readers are to bee admoniſhed of this, if they be found like to vnprofitable and barren earth, which out of farre places come as men ſtarued to Chriſt: it is no maruell if the Goſpell do not at this day bring forth fruite in many, wherof ſome are ſlacke and ſlow, other heare negligently, and others are ſcarce drawne to heare.

9. *He that hath eares.* Chriſt doth by theſe wordes declare, partly that all are not endued with true vnderſtanding to conceiue that which he ſpeaketh: and partly he ſtirreth vp his diſciples, that they ſhould more diligently conſider that the doctrine is neither eaſie nor meete for euery man. And he ſo diſtinguiſheth betweene hearers, as if ſome could heare, and others were deafe. Now if it be demaunded whereof it cōmeth, that the former haue eares to heare: the ſcripture teſtifieth in Pſal. 40. 6. that no man can make and frame himſelfe eares of his owne induſtry, but that they are prepared of the Lord,

10. *Then the diſciples came, and and ſayd vnto him* It appeareth by Matthewes wordes, that the diſciples had not onely reſpecte of themſelues, but had alſo a care and regard of others. When they perceiued not the meaning of the parable, they knewe that it was much harder to the people: therfore they complaine that Chriſte had ſpoken ſuch wordes, as the hearers reaped no profit by. Alſo though ſimilitudes do commonly make that matter plaine which is in hand, yet they which containe a continuall Metaphore, are very obſcure & hard. Therefore Chriſt propounding this ſimilitude, couered that vnder an Allegory, which he coulde haue ſpoken more plainly and fully with out a figure. But now where he expoundeth it, the figuratiue ſpeach is more plaine and more pithy, then that which is ſimply ſpoken without a figure: that is, it is not onely more effectuall to mooue the mindes, but alſo plainer. It is good therefore to conſider, how and in what order euery thing is ſpoken.

11. *It is giuen to you, to knowe the myſteries.* By this anſwere of Chriſte wee doe gather that GOD propoſeth the doctrine of ſaluation to menne for diuers endes. For Chriſte declareth that he ſpake ſo darkely of purpoſe, that his worldes might ſeeme harde vnto many, and ſhoulde onely beate their eares with a confuſed and doubtfull ſounde. If any manne ſhall obiecte to the contrary, that ſaying of Iſaias, 45. 19. I haue not ſpoken in ſecrete, neyther

ther in a darke corner: I sayd not in vaine to the seede of Iacob: seeke you me: or those commendations which Dauid doeth giue of the law, Psalme 119.19. that it is a lanterne to the feete, and giueth wisedome to the simple: the answer is ready and easie, the word by the owne nature is alwayes light, but the light of it is dimmed with the darkenesse of men. For though the lawe was couered as with a vaile, yet the trueth of God was euident to be seene in the same, if the eyes of many had not beene blind. Paule witnesseth truely of the Gospell, 2. Cor 4.4. that it is not hid but from the reprobate, & them that are ordained to destruction, whose mindes Sathan hath blinded. Also this is to be knowne, that the force of lightning whereof Dauid maketh mention, & the familiar kind of teaching which Isai speaketh of is properly referred to the chosē people. Yet this alwayes remaineth certaine and sure that the word of God is not obscure, but as the world with her owne blindnesse darkeneth it: but yet the Lorde reserueth his mysteries, so that the reprobate cānot come to the vnderstanding of them. And he depriueth them of the light of his doctrine two wais, for some time he speaketh that in parables, which might haue beene spoken more plainly: sometime he opening his minde plainely without darke speaches and figures he dulleth their sences, and amaseth them, so that they cannot see in the midde day. To this purpose pertaine those horrible threats in Isai, 28.11, where he threateneth that he would be a stranger to the people, & that he would speake with a straunge and vnknowne language: that the visions of the prophetes, should be to the learned as a booke shutte and sealed, wherein they could not read, Isa. 29.11, and where the booke should be opened, they should be all as idyotes, and stay as menne amased that cannot reade. Now sith Christ so dispensed his doctrine of purpose, that it should profit onely a few, in whose minds it should bee throughly setled: and that it should hold other some in suspence and in doubt: it followeth that the doctrine of saluation was not deliuered by God to men for one end and purpose, but it is so ordered by his wonderfull counsell, that it should be to the reprobate a sauour of death to death, as to the elect a liuely sauour to life. And least any manne should be so bolde as to murmur against it, Paule answereth in these wordes whatsoeuer the effect of the Gospell be, yet the sauour of it, though it be deadly doeth alwayes smell swetely before God But that the meaning of this present place may be the better vnderstoode, it behoueth vs to sift more narrowly the purpose of Christ, for what cause and to what end he spake this. First, the comparison vndoubtedly tendeth to this ende, that Christ might amplyfie & set forth the grace and fauour which he sheweth to his disciples: because that was specially giuen to them, which was not generally allowed to all. If any mane shoulde demaunde from whence the apostles had this dignitie and priuiledge: certainly the cause shall not be found in them: and Christe by sayinge that it was giuen them excludeth all merite and desert. Christe affirmeth them to bee appoynted and chosen menne, whome God hath especially vouchsafed this honour, that he should reueale his secretes vnto them, and that other shoulde be voide and without this grace. There is no other cause of this difference to be found, but that God calleth vnto him, them that he hath freely chosen,

2. *For who ſoeuer hath.* Chriſt proſecuteth that which I ſpake euen now: for he admoniſheth his diſciples, how liberally God dealeth with them, that they might make ſo much the more account of this grace, and acknowledge themſelues the more bound, for that they had receiued a greater benefit then other. He rehearſeth theſe ſame wordes in an other place, but in an other ſenſe, for there hee ſpeaketh of the lawfull vſe of gifts: but now he ſimply teacheth, that there is more beſtowed vpon the Apoſtles, then vpon the common ſort of men, becauſe that the heauenly father woulde in this ſort aboundantly heape vp his bountiful kindnes towards them: for becauſe that he neuer forſaketh the works of his owne hands, as it is ſayd in the Pſalme, 138. 8. whom hee once beginneth to make, he beautifieth dayly more and more, vntill at length he bringeth them into great perfection. For this cauſe doth there flow ſo manifolde graces from him to vs: hereof come ſo ioyfull proceedings, becauſe the beholding the GOD of their deliuerance, prouoketh a continuall courſe of bountifulneſſe. And as his riches are innumerable, ſo he is neuer weary of enriching his children. Therefore as oft as hee lifteth vs vpp higher, wee ought to remember that what benefites ſoeuer we receiue dayly, they come out of that fountayne, that he would performe that worke of our ſaluation begon in vs. But on the contrary part, Chriſt affirmeth that the reprobate doe alwayes become worſe, vntill they being altogether come to naught, doe faint in their owne weaknes. This ſeemeth to be a hard ſpeach, that there ſhould bee taken from the wicked, that which they haue not: but Luke mittigateth the hardnes, and taketh away the ambiguitie, by altering the words ſomewhat: ſaying, that thoſe things ſhall be taken away, which they ſeeme to haue. And certainely, it falleth commonly out that the reprobate doe excell in many excellent giftes, and in ſhew are like to the children of God. But there is no ſoundneſſe in them, becauſe the minde is voide of godlineſſe, and there appeareth onely a vaine ſhewe. Wherefore Mathew doth rightly ſay that they haue nothing, becauſe it is accounted as nothing before God, and in their conſcience it is vaine and vnfruitfull. Luke doth aptly declare that the gifts wherewith they were indued, were prophaned by them, ſo that they onely made a ſhew in the eyes of men, elſe they had nothing but a pompe and vaine-glorious brag. Hereby wee alſo learne to ſeeke profite euery day of our life, becauſe that God hath of this condition giuen vs the taſte of his heauenly doctrine, that we might dayly bee more aboundantly fed with the ſame, vntill we come to a perfect fulnes. Marke ſetteth downe this ſentence ſomewhat more confuſedly: Take heed, ſayth the Lord, what is ſaid vnto you. Then if they haue profited well, hee putteth them in hope of greater grace, to you (ſayth he) that heare, ſhall more be giuen. Then followeth a clauſe which agreeth with Mathews wordes, but in the midſt is there a ſentence which I expounded before in the 7. chap. of Mathew, becauſe it is not likely to be placed here in his owne order. For the Euangeliſts (as it is ſayd other where) were not curious in ſetting downe Chriſts ſermons, but heaped oft diuers of his ſentences together. But Luke ſetteth downe the ſame ſentence in diuers places with other words which Chriſt ſpake, and alſo noteth the diuers cauſes why Chriſt ſo ſpake the ſame: namely, to make them attentiue to his doctrine, leaſt the word of life ſhould paſſe forth in vaine, which ought to be receiued, and to take

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rootes in our mindes, as if he should haue sayd: Take heede least that bee taken from you, which was giuen you, if it fructifie not.

13. *Therefore spake I to them in Parables.* He sayth that he spake obscurely to the multitude, because they could not bee partakers of the true light. Yet when he saith, that there is a vaile drawne ouer the blind, that they might remaine in their blindnesse, hee ascribeth the fault of this to them: but thereby hee the more commendeth the grace giuen to the Apostles, which was not in such sorte giuen commonly to all. And other cause he assigneth none, but the secret counsell of God, the reason whereof, though it be hid from vs, yet is was apparant to him, as wee shal hereafter more plainely appeare. And though parables haue an other ende, then to containe darke speaches, which God would not that they shoulde be plainly made knowne. yet wee sayd that this which we haue now in hand, was so proposed by Christ, that by the continuance of the Allegorie, it was as a doubtfull riddle.

14. *So in them is fulfilled the Prophesie.* He confirmeth & proueth out of the prophesie of Isai, that it is no new thing, if many profite nothing by the worde of God, because that in times past the old people were founde in such great blindnesse. But this place of the Prophet is diuersly cited in the new Testament. For Paule Actes 28.26. vpbraiding the Iewes for their obstinate malice, saith that they were therefore blinded, that they coulde not see the light of the Gospell, because they were bitter and rebellious against God. So he set downe the neareste cause which was to bee seene openly in the men. But in the Epistle to the Rom.11.7. he setteth downe the cause out of a higher & a more secret foũtaine: for he teacheth that the remnants should bee saued according to the grace of election: & that the rest were blinded, according as it is saide by Isaias, &c. the opposition there vsed is to be noted, for if the only free election of God saueth a remnant of the people: it followeth that all other do perish by the secret iudgement of God, but yet righteous. For who are those other which Paul opposeth to the remnants which were chosen, but they whom God would not should be saued? There is the like reason also in Iohn 12.38. For he saith that there were many which beleeued not, because that no man beleeueth, but they to whome the arme of the Lord is reuealed. And presently after, he addeth, that they could not beleeue, because it is written againe, Isa.6.9. he hath blinded their eyes, and hardned their hearts. Christ also had regard vnto this, when he referreth it to the secret counsel of God, that the truth of the gospel was not generally reuealed to all, but set forth a farre off vnder darke speaches, so that nothing was poured into the peoples mindes but grosser blindnes. I doe alwayes graunt that whom soeuer God doth blind, they are foũd worthy of this plague: but because the next cause doth not appeare in the persons of the men, let this principle remaine alwaies certaine & sure, that they are lightned of God to saluation, and that by a singular gift, whõ God hath freely chosen. but al the reprobate are depriued of the light of life, whether God withdraweth his word from them, or else holdeth their eyes and eares fast closed, that they should not heare nor see. Now we see how christ applyeth the prophesie of the prophet to the present cause *Hearinge, yee shall heare.* The woordes of the Prophet are not recited, neither was it needfull: for it was sufficent for Christe to shewe that it was

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no new nor ſtrange example, if many be aſtoniſhed at the word of God. The ſaying of the Prophet was this: Go blind their minds, and harden their hearts. *Matthew* referreth it to the hearers, that the fault of their blindneſſe & hardnes might be laid vpon themſelues: for the one of them cannot bee ſeparated from the other, becauſe that as many as are caſt off into a reprobate ſence, do willingly and of a conceiued malice blind & harden themſelues. Neither can it be otherwiſe, where as ꝑ ſpirit of God raigneth not, wherby the elect are only ruled. Wherefore let this which is added be noted, that all they are out of their mind, which God lighteneth not with the ſpirit of adoption: & therefore they are rather blinded by the word of God, & yet the fault remaineth in thē, becauſe they are willingly blinded. But the miniſters of the word may by this comfort themſelues, if they haue not alwayes ſuch ſucceſſe of their labours as they deſire: yea, if that may be ſo far from profiting by their doctrine, that they rather become thewoſe thereby. Namely, that the ſame thing befalleth vnto them, that the Prophet whom they do not excell had experience of. It were to be wiſhed that all were brought to obey God, & it becōmeth them to apply and to labour to bring this to paſſe: yet let them not wonder, that the iudgement which was exerciſed in times paſt by the miniſtry of the Prophet, be alſo fulfilled at this day. But we muſt diligēly take heed, leaſt ꝑ fruit of the goſpel periſh throgh our defalt.

MAR. 12. That they ſeeing, may not diſcerne. It ſufficeth to note here breifly, that which is more largely entreated of other where, that the doctrine is not properly, nor by it ſelfe, nor of the own nature the cauſe of the blindneſſe, but by an accidentall meanes. For, as when the purblind come forth into the Sun, their eyes are more blinded, and that fault is not to bee imputed to the Sunne, but to their eyes: ſo the word of God blindeth & hardneth the reprobate: becauſe it commeth through their owne wickedneſſe it is proper and naturall to themſelues, & accidentall to the word.

Leaſt at any time they ſhould turne. This clauſe ſheweth what profit we ſhould haue by hearing & vnderſtanding: namely, that men being turned to God, may by him be receiued againe into grace, & by ioyning his mercy, they may liue wel & happely. Therefore the Lord would that his word ſhould be preached eſpecially for this end, that by renewing the mindes & hearts of men, hee might reconcile them to himſelfe But on the contrary ſide, Iſai here ſayeth of the reprobate, that a ſtony hardnes remaineth in them, leaſt they ſhould obtaine mercy, & that the effecte of the worde was taken away from them, leaſt their heartes ſhould tourne to repentance. Vnder this word healing, Matthew comprehendeth the deliuerance from all euilles, as the Prophet alſo doth. for they do *Metaphorically* compare a people afflicted by the hand of God, to a ſicke manne. And when the Lord rehearſeth his puniſhments, they ſay that he healeth. But becauſe this health dependeth vpō forgiuenes of ſins, *Marke* doth aptly & well ſet down the cauſe & fountaine. For whence proceedeth the imagination of puniſhments, but becauſe the Lord being well pleaſed with vs, beſtoweth his bleſſing vppon vs? And though that ſometime after he hath forgiuen our ſinne, he yet ceaſeth not to puniſh vs, either that we may the more be humbled, or that we may be the more wary hereafter: yet becauſe he ſheweth ſome tokens of his fauour, he quickeneth and reſtoreth vs, then, becauſe that for the moſte

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part the punishments are taken away with the sin: the healing is rightly ioyned with forgiuenes. But it cannot be gathered of this, that repentance is the cause of forgiuenesse, as though God should receiue the repentant into fauour, because they deserued it: (for euen the conuersion it selfe, is a token of the free mercy and fauour of God) but it only noteth the order of things following the fauour of God: for God forgiueth sinnes onely in those men which are displeased with themselues.

MAT. 16. *But blessed are your eyes.* Luke seemeth to referre this saying to an other time, yet it is eatily answered, for he heapeth there many sentences together, not obseruing the course of the times. We will therefore follow the course which Mathewe holdeth who setteth downe more plainely the occasion why he spake it. For as of the singular grace bestowed vpon them, they were before admonished that the Lord exempting them from the common sort, did familiarly admit them to the mysteries of his kingdome: so now the same grace is extolled by an other comparison: to wit, that they are preferd before the old Prophets and the holy kings. And this is much more excellent then to be preferred before the vnbeleeuing multitude. Also Christ meaneth not euery hearing, nor simple seeing of the flesh: but he sayth that their eyes are blessed, because they see the glory due to the onely begotten sonne of God, so that they acknowledg him to be the redeemer, because the liuely image of God appeared to thē, wher by they should receiue saluation and perfect blessednesse. Then, because that which was said by the Prophets was fulfilled in them, that they should not learn euery man of his neighbour, but that they should be fully and perfectly taught of God. So is that obiection also answered, which might be gathered of an other saying of Christ, Iohn 20. 29. where he called them blessed which saw not, & yet beleeued: for there is noted an other maner of seeing: namely, such a seeing as Thomas desired, to serue his grosse affection. But the speach whereof Christ now speaketh, is common with the Apostles to the faithfull of all ages. For we not seeing, and not hearing, doe heare and doe see Christ: because that in the Gospell, as Paul sayth, 2. Cor. 3. 18. he appeareth vnto vs face to face, that we might be changed into his image: and the perfection of wisedome, righteousnesse, and of life, which was once giuen in him, shineth therein dayly.

LV. 24. *And kings haue desired to see.* The present estate of the Church may well be accounted better, then the estate of the holy fathers which liued vnder the law to whom that was shewed, but vnder shadowes and cloudes, which now appeareth plainely in the open face of Christ, For the vaile of the temple being rent, we doe enter by faith into the heauenly Sanctuarie, and therby we haue a free accesse to God. For though the fathers content with their lot, nourished a blessed peace in their minds, yet this hindered them not, but that they were caried further in their desirs. So Abraham saw, Iohn 8. 56 the day of Christ a farre off, and he reioyced. yet he desired to haue a nearer sight, but he obtained not his desire. For Simeon spake according to the desire of them all, when he sayd. Luke. 2. 29. Now let thy seruāt depart in peace. And it could not otherwise be, when vnder the burden of the curse, whereby mankind was oppressed, they were al enflamed with a desire of the promised deliuerāce. Therefore we know that as famished people they hungred after Christe, and yet they had a stayed faith,

faith, that they grudged not againſt God, but patiently ſuſpended their deſires vntill the full time of his reuealing.

Mathew. 13.

18. *Heare yee therefore the Parable of the ſower.*

19. *When ſoeuer a man heareth the word of the kingdom and vnderſtandeth it not, the euill one commeth, and catcheth away that which was ſowen in his heart, and this hee which hath receiued the ſeede by the way ſide*

20. *And hee that receiued ſeede in a ſtony ground, is hee which heareth the word, and incontinently with ioy receiueth it.*

21. *Yet hath hee no roote in himſelfe, and dureth but a ſeaſon: for aſſoone as tribulation or perſecution commeth, becauſe of the worde: by and by he is offended.*

22. *And he that receiueth the ſeed among thornes, is he that heareth the word, but the care of this worlde, and the deceitfulneſſe of richeſſe choake the word, & he is made vnfruitful*

23 *But he that receiueth the ſeede in the good ground, is he that heareth the worde, and vnderſtandeth it, which alſo beareth fruite, and bringeth forth, ſome an hundreth folde ſome ſixtie folde, and ſome thirtie folde.*

Marke 4.

13. *Againe hee ſayd vnto them, perceiue yee not this parable? how then ſhoulde ye vnderſtand all other parables?*

14. *The ſower ſoweth the word.*

15. *And theſe are they that receiue the ſeede by the way ſide, in whome the worde is ſowen: but when they haue heard it, Sathan commeth immediately and taketh away the worde, that was ſowen in their hearts.*

16. *And likewiſe they that receiue the ſeede in in ſtony ground, are they which when they haue heard the worde, ſtraightway receiue it with gladneſſe.*

17. *Yet they haue no roote in themſelues, & endure but a time: for when trouble and perſecution ariſeth for the word, immediately they be offended.* 18. *Alſo, they that receiue the ſeede among the thornes, are ſuch as heare the word.* 19. *But the cares of this world, and the deceitfulneſſe of richeſſe, and the luſtes of other things enter in, and choake the word, and it is vnfruitefull.*

20. *But they that haue receiued ſeede in good grounde, are they that heare the word, and receiue it, and bring forth fruit, one corne thirtie, another ſixtie, and ſome an hundreth.*

Luke 8.

11. *The parable is this the ſeede is the worde of God.*

12. *And they that are beſide the way, are they that heare: afterward commeth the deuil, & taketh away the word out of their heartes, leaſt they ſhoulde beleeue and be ſaued.*

13. *But they that are on the ſtones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes, which for a while beleeue, but in the time of temptation goe away.*

14. *And that which fell among thornes, are they which haue heard and after their departure are choaked with cares & with riches & voluptuous liuing, & bring forth no fruite*

15. *But that which fel in good grounde, are they which with an honeſt and good heart heare the worde and keep it, & bring forth fruite with patience.*

MATHEW and Luke doe ſet downe the expoſition of the Parable, as if that Chriſt had ſimply expounded it to his diſciples without reproouing them: but in Marke he doth ſharply reproue their ſlacknes, becauſe that they which ſhould become teachers of others, did not profit more then others. But the ſum is, that the doctrin of the goſpell being ſcattered abroad as ſeede, doth not bring forth fruite euery where, becauſe it doeth not alwayes fall vppon fruitfull and good ground

ground. Hee rehearſeth foure ſortes of hearers, of whiche the firſt receiue no ſeede. The ſecond ſort ſeeme to receiue ſeede, but ſo, that it taketh no roote to liue by: in the third ſort the corne is choaked: ſo there remaineth a fourth part which bringeth forth fruit. Not that of foure hearers one, or tenne of tie, do embrace the doctrine, and bring foorth fruite: fore it was not the purpoſe of Chriſte to appoynt a certaine definite number: nor to deuide them of whom he ſpake, into equall portions: but that there is not all waies one and the ſame encreaſe of faithe where the worde is ſowed, but ſometime in more aboundance, ſometime in leſſe: he onely teacheth them that through diuers faultes the ſeed of life periſheth in many, in whome it either preſently corrupteth or wythereth, or by little and little degenerateth. But that we may profite the better by this admonition, it is to be noted that he maketh no mention of the deſpiſers, which do openly withſtand the word: but they only are noted here, in whome there ſeemeth to be ſome aptneſſe to be taught. But if the greater part of theeſe doeth vaniſh away, what ſhall becom of the reſt of the world, from whom the doctrine of ſaluation is openly debared? Now I will cõeto the particular points.

19. *When ſoeuer a man heareth the word of the kingdom and vnderſtandeth it not.* Firſt he maketh mention of barren and hard groundes, which receiue not the ſeede inwardly, becauſe their heartes are not prepared. Such hee compareth to hard and dry earth, which is in the common hie way, which by continuall treading vppon, becommeth hard as pauement. I woulde wee had not ſo many of this ſort at this day as wee haue, which though they offer themſelues to heare, yet they ſtand as menne amazed, and feele no taſte of it at all, and to ſpeake in fewe woordes, they differ little from blockes or ſtones, wherefore it is no maruell if they vaniſhe altogether away. Chriſt ſayeth that the worde was ſowen in their heartes, which though it bee an improper ſpeache, yet it is not without reaſon, for the ſinne and wickedneſſe of menne taketh not away the nature from the woorde, but it retaineth ſtill the force of ſeede. And that is diligently to be noted, leaſt wee ſhoulde thinke that the graces of God loſt their forces, though they bee not effectuall in vs. For in reſpect of God, the woorde is ſowen in their heartes, but the heartes of all doe not receiue with meekeneſſe that which is graffed in them, as Iames exhorteth, 1.21. The Goſpell therefore is alwayes in power a fruitfull ſeede, but not in deede. In Luke it is added, that the deuill taketh away the ſeede out of their heartes, leaſt they beleeuing ſhould be ſaued. Whereby we gather, that as hungry birdes behaue themſelues in ſeedes time, ſo aſſoone as the doctrine is deliuered, this enemie of our ſaluation is preſent, & laboureth by violence to take the ſame away, before it can take moyſture and bring foorth fruit. This alſo is no ſmall prayſe of fayth, in that it is called the cauſe of our ſaluation.

20. *Hee that receiueith ſeede in the ſtony grounde.* This ſorte differeth from the former, for the temporall fayth, or faith for a ſeaſon, as a conceiuing of ſeede, promiſeth ſome fruite at the beginning: but their heartes are not ſo well and thoroughly brought in order, as may ſuffice to giue continuall nouriſhment to the ſame.

Of this ſorte of menne alſo wee ſee too many at this day, which doe greedily

greedely embrace the Goſpel which ſhortly after doe waxe faint, becauſe there is no liuely affection in them to ſtrengthen and continue them in conſtancie. Wherefore let euery man examine himſelfe throughly, leaſt his haſtineſſe, which giueth a great ſhewe, ſpeedily vaniſh (as men ſay) as a flame of ſtubble. For except the woorde doe throughly pearce the whole hearte, and take deepe rootes in the ſame the faith cannot haue continuall moyſture to maintaine the ſame to continue. This readineſſe is worthy to be praiſed, in that they receiue the word of God alloone as it is vttered, and that without delay and with ioy: yet we muſt know that it is to no purpoſe, vntil that faith ſhall gather a perfect ſtrength, leaſt it wither in the firſt ſpringing. As for example, Chriſt ſayeth that they which are ſuch, are offended with the trouble of perſecution. And certainly, as the barrenneſſe of the ground, is tried by the heat of the ſunne: ſo perſecution and affliction diſcouereth their vanitie, whiche are lightly touched, I know not with what affection, and are not well endued with an earneſt deſire of godlyneſſe. Such are called by *Mathewe* and Marke temporiſers, not onely becauſe they profeſsing themſelues to be Chriſtes diſciples for a time, and after fall away into temptation, but becauſe they ſeeme alſo to themſelues to haue a true faith, and therefore in Luke Chriſt ſayeth that they beleeue for a time. becauſe that honour which they giue to the goſpell, is like to faith. Yet notwithſtanding it is to be noted that they are not truely regenerate with incorruptible ſeede, which neuer fadeth as Peter teacheth, 1. Pet. 1. 4 for that ſaying of Iſaias. 40. 8. The word of our God ſhall ſtand for euer, is fulfilled in the hearts of the faithfull, in whome the trueth of God once ſetled, neuer fadeth away, but flouriſheth euen to the end. Yet they which do louingly and with ſome reuerence receiue the word of God, they doe beleue after a ſort: becauſe they differ from the vnbeleeuers, which either will not giue credite to God when he ſpeaketh, or deſpiſeth his worde. Onely let vs knowe that none are partakers of true faith, but they which being ſealed with the ſpirit of adoption, do cal God father from their heart. Alſo, as that ſpirit is neuer extinguiſhed: ſo it is impoſſible that the faith which it hath once engraued in the harts of the godly, ſhould vaniſh away and periſh.

22. *Hee that receiueth the ſeede among thornes.* In the third place he rehearſeth them which were inwardly apt to nouriſh the ſeede ſowen, if they ſuffered not the ſame otherwiſe to be corrupted and ſpoyled. Chriſt compareth the pleaſures of the world as euill deſires, couetouſneſſe and other affections of the fleſh to thornes. Though Mathew onely mentioneth the cares of the worlde with couetouſneſſe: but the meaning is all one, for vnder this word is comprehended the baites of pleaſures (whereof Luke maketh mention) and all kinde of euill deſire. For as thornes and other noyſome weedes doe choake vppe the corne, which woulde otherwiſe proſper and growe vpp: ſo the wicked affections of the fleſh preuayle in the heartes of menne, and ouergrow their faith, ſo that they ouerwhelme the force of the heauenly doctrine, which is not yet ripe. And though the euill deſires doe poſſeſſe the heart of manne, beefore the worde of the Lorde make any ſhewe there, yet they ſeeme not to beare any rule at the firſt. But after the corne groweth, and promiſeth to yeelde fruite, then growe they vp aloft. Therefore all men muſt diligently apply themſelues, to roote vppe the thornes out of their heartes, leaſt the worde

of

of God be choaked: for there is no man which is not filled with great abũdance of thornes, as with a thicke wood. And certainly we see very few come to ripenesse, because scarce the tenth man applyeth himselfe to roote them vp, no, nor to loppe and cut them. And the great aboundance which should moue menne to be more diligent, causeth many to be more careless. Christ vseth the phrase of deceitfulnesse of riches for couetousnesse. And he purposely calleth riches, beguilefull or deceitfull, that men might thereby learne the rather to take heed & to beware of their snares. But let vs remember that as many affections as there be of our flesh, the abundance and varietie whereof is innumerable, so many lettes and hindrances there are to corrupt the seed of life.

23. *He that receiueth the seede in the good grounde.* Christ compareth them only to good and fruitfull grounde in whom the woorde of God not onely taketh rootes, and those deepe and sound, but which doe also ouercome all lettes, least they should hinder the fruite of the same. If any man obiect that there cãnot any be found, voide and free from thornes, the answere is easie, Christ speaketh not here of perfection of fayth, but only sheweth in whome the word doth fructifie. Therefore though the fruite be but small, yet whosoeuer degenerateth not frõ the syncere worship of God is counted good and fruitfull grounde. It behooueth vs to be diligent in rooting vp of thornes, but because that wee shall neuer bring to passe, no not by our daily labour, but that some remnants will alwayes remaine, yet let euery one of vs endeuour to mortifie & to kill them, least they hinder the fruite of the woorde. That which followeth next, where Christe teacheth that all bring not forth fruit in like measure, confirmeth this sentence. For though the fruitfulnesse of that ground which bringeth forth fruite in thirty folde, is but small in comparison of a hundred folde, yet we see that Christ ioyneth all those groundes together, which doe not altogether deceiue the labour and hope of the husband man. And we are hereby taught not to despise them, which grow not to great excellencie, when the housholder himselfe, though he preferre some one aboue the rest in respecte of his high estate, yet he vouchsafeth the common shew of his fauourable goodnesse, also towardes the inferiours. But Hierome wresteth very fondly these three degrees to virgins, widowes and wiues, as though the fruite which the Lord requireth of vs, were only tyed to virginitie, and that the godlinesse of the maried were not oft more plentifull in bringing foorth all fruite of righteousnesse. This is also to be noted by the way, that Christe speaketh not hyperbolically of encrease of a hundred fold, for there were diuers regions at that time so fruitfull, as it appeareth by many Historyographers, which were eye witnesses of the same.

Matthew 13.	Mark.	Luke.
24. *An other parable put he forth vnto them, saying: The kingdom of heauen is like vnto a man, which sowed good seede in his fielde.*		
25. *But while men slept, there came his enemie, and sowed Tares among the wheat, and went his way.*		

26. *And when the blade was ſprong vp, and brought foorth fruite, then appeared the Tares alſo.*
27. *Then came the ſeruantes of the houſhoulder, and ſayde vnto him: maiſter, ſowedſt not thou good ſeede in thy field? from whence then hath it Tares?* 28. *And hee ſayd vnto them. The enuious man hath done this. Then the ſeruante ſayd vnto him: wilt thou that wee goe & gather them vp?* 29. *But he ſayd: nay, leaſt while yee goe about to gather the Tares, ye plucke vp alſo with thē the wheat.*
30. *Let both grow together vntil the harueſt, & in time of harueſt, I will ſay vnto the reapers: Gather ye firſt the Tares, and binde them in ſheaues to burne them: but gather the wheat into my barne.*

Somwhat after.

36. *Then ſent Ieſus the multitude away, & went into the houſe. And his diſciples came vnto him, ſaying: declare to vs the parable of the Tares of the field.* 37. *Thē anſwered he and ſayd vnto them: he that ſoweth the good ſeede, is the ſonne of manne.* 38. *And the field is the world, and the good ſeed they are the children of the kingdom, and the Tares are the children of the wicked.* 39. *And the enemy that ſoweth them, is the deuill, and the harueſt is the end of the world, and the reapers be the Angels.* 40. *As then the Tares are gathered and burned in the fire, ſo ſhal it be in the end of the world.* 41. *The ſonne of man ſhall ſend forth his Angels, & they ſhal gather out of his kingdom all things that offend, and them which do iniquity.*
42. *And ſhall caſt them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth.*
43. *Then ſhall the iuſt men ſhine as the ſunne in the kingdome of their father. Hee that hath eares to heare, let him heare.*

That we may profite by this parable, it is worth the labour to conſider to what purpoſe Chriſt applyeth it. Some thinke, leaſt the confuſed multitude ſhould flatter themſelues in the outward profeſſion of the Goſpel, that he ſayd, that in his fielde there is often mixed bad ſeede with the good, but that a day ſhoulde come wherein Tares ſhould be ſeperated from the wheat. And therefore they ioyne this parable with the laſt, as if they both had one cauſe and one end. But to mee it ſeemeth otherwiſe: for hee doth therefore make mention of the ſeparation, leaſt the mindes of the godly ſhould waxe faint with wearines, in beholding the confuſed mixture of the good with the euill: for though chriſt hath cleanſed his Church with his bloud, that it ſhould be without wrinkle and ſpot: yet he ſuffereth many faultes to remaine.

I ſpeake not of the remnantes of the infirmities of the fleſhe, to which all the faithfull are ſubiecte, after they are regenerate by the ſpirite of God.

But

But assoone as Christe hath gathered a little flocke vnto himselfe, many hypocrites insinuate themselues, peruerse men creepe in, and many wicked men thrust themselues in: and so it commeth to passe, that the holy company which Christ had separated vnto himselfe, is polluted with many filthy pollutions. Also this seemeth to be very absurde vnto many, that either vngodly or prophane, or wicked men should be nouriſhed in the bosome of the Church. Furthermore there are many which vnder pretence of zeale are more frowarde then neede, if all things be not ordered according to their desire: becausse there doeth not appeare an absolute puritie, they doe either tumultuously depart from the Church, or else they ouerthrow and destroy the same through their outragious rigour Wherefore in my iudgement this is the simple meaning of the parable. So long as the Church wandreth in this world, there shall hypocrites and wicked men be mixt with the good & syncere in the same, that the children of God might arme themselues with patience, and hold theyr faith strong and sure, amongest the offences with which they might be troubled. And it is a most apte comparison whē the Lord calleth the Church his fielde, becausse the faithful are the seede of the same, And though that Christ doeth say afterward that the field is the worlde, yet without doubt he properly applied this name to his Church, whereof he began his speach. But becausse he was to drawe his plough through all the coastes of the world, and till fields for himselfe in the whole world, and sowe the seede of life in the same, he applied that by a figure to the worlde, which rather agreed to a part of the same. Now it is to bee noted what is meant by wheat, and what by the Tares. This cannot be vnderstoode of the doctrine, as if he should haue sayde, where soeuer the Gospell is preached, it is presently corrupted and defiled with wicked inuētions: for Christ would neuer haue forbid them to labour strongly in purging such a corruption. Neither was it lawfull for them to deale in this, as in the manners of men, to tollerate those vices which they could not punishe: for so it should be lawfull to beare with wicked erroures, which ouerthrowe the purity of faith. Then Christe taketh away the doubt, when hee doeth by name call the tares, the children of the wicked. Yet againe it is to be noted, that this cannot be simplye vnderstoode of the persones of men as if God in the creation had sowed good men, and the deuill euill men Which thing I doe therefore giue warning of, becausse the Maniches haue abused this place, that they might cast a colour vppon their fained deuice of two beginnings. But we knowe that what soeuer corruption is in the deuill, or in menne, the same is nothinge else but a corruption of sounde and pure nature Therefore as God maketh not his electe (whiche are infected with originall sinne) good seede by creation, but regenerateth them by the grace of the spirit: so the deuill createth not euil menne, but depraueth them that were created of God, and thrusteth into the fielde of the Lorde, to defile the pure seede.

36. *Hee that soweth good seede.* Hee had sayde before, that the kingdome of heauen was like to a sower, but vnproperly, Yet the sense is euident, that the same doeth ofte befall in the preaching of the Gospell, as in the sowing of the fieldes, that the Tare ouer groweth the Wheate. But hee setteth downe one speciall thing: saying, that the fielde was sowed with Tares by the deceite of the enemie: that wee might knowe that this came not by

chaunce nor naturally, that many wicked men ſhould mixe themſelues amongeſt the faithfull, as if they were all one corne: but lette vs learne to impute the faulte to this miſcheife of the Deuill, not that the condemning of him ſhoulde deliuer menne from guiltineſſe, but firſte that wee lay no faulte vppon God for thys offence befalling to his Church: then that wee woonder not that Tares doe growe vppe in the Lordes fielde: ſith Sathan doeth allwayes watche to annoy it. Alſo, it is not without reaſon that Chriſte ſayeth not that the Miniſters of the woorde doe ſowe, but himſelfe onely. For though it be not conuenient that this be reſtrained to his perſon, yet becauſe he vſeth our helpe, and applyeth vs as inſtruments in tilling of his fielde, ſo that hee alone worketh by vs and in vs, hee doth rightly chalenge that to himſelfe, which after a ſorte is common vnto his Miniſters. Therefore let vs remember that the Goſpell is not onely preached by the commandement of Chriſt, but by his directions and guiding, that wee ſhould bee as his hands, and he as the onely authour of the worke.

39. *The harueſt is the ende of the worlde.* This is a very troubleſome eſtate, that the Church ſhould be loaden with the reprobate to the ende of the world: yet Chriſt doth therefore preſcribe vs this time to prepare vs to patience, leaſt we ſhould feede our ſelues with vaine hope. It behooueth the paſtours diligently to apply themſelues to the purging of the Church, and in this behalfe al good men are to helpe them ſo farre as their calling will ſuffer. But when all menne haue generally put to their helping handes, yet they ſhall not profite ſo much as vtterly to purge away all filth from the Church. Therefore we muſt note that the purpoſe of Chriſt was nothing leſſe, then by ſufferance to nouriſh ſinnes: His onely purpoſe is to exhorte the faithfull that they ſhould not fainte becauſe they are compelled to haue the wicked amongſt them: Then it doth alſo ſerue to bridle and to moderate their zeale, which thinke it not lawfull to keepe companie but with pure Angels. The Anabaptiſtes alſo and ſuch like, haue wickedly abuſed this Text, that they might driue away the vſe of the ſword from the Church. But the anſwere is eaſily made: for ſith they themſelues doe admitte excommunication, which rooteth out the wicked and reprobate for a time, why ſhould not the godly Magiſtrates exerciſe the ſword againſt the wicked, ſo oft as neede ſhall require? They take exception againſt this, ſaying: that in the one there is ſpace giuen for repentance, which is not where the puniſhment of death is. As though the theefe found not comfort of ſaluation vpon the croſſe. But let this anſwere ſuffice, Chriſt ſpeaketh heere, neither of the office of Paſtours nor of Magiſtrates: but hee applyeth himſelfe to take away the offence wherewith the weake are troubled, while they ſee the Church gathered, not onely of the elect, but of the filthy dregges of the wicked.

The reapers bee the Angelles. This worde may bee applyed to this preſent purpoſe. The reapers in the fourth Chapter of Iohn, and the eighte and thirtie verſe, are ſayde to bee the Apoſtles, in reſpecte of the Prophetes, becauſe they entered into their labours. And the commaundement is inioyned and giuen to all the Miniſters of the woorde, that they ſhoulde bring foorth fruite to the Lorde, which ſhoulde alwayes remaine, Iohn 15. 16. To the which that alſo appertayneth, that the corne waxeth white, Iohn

4. 35. and requireth the reapers : Also the harueſt is great, but the labourers are fewe, Matthew 9. 37. But here is an other cauſe of this compariſon: for they are ſayde to bee planted in the fielde of the Lorde , which occupie a roumth in the Churche . Neither is that any Obiection, that Chriſte in the thirde Chapter of Matthewe, and the twelfth verſe, is ſayde (aſſoone as hee commeth foorth with his Goſpell) to haue a Fanne in hande, wherewith hee woulde purge his floure. For there is deſcribed the beginning of the purging of the ſame, which hee ſayeth cannot be brought to paſſe before the laſt day: for then it ſhall bee throughly performed in all poyntes. But though hee will then at laſt put his hand to purge the Church by Angelles, yet hee beginneth nowe to doe the ſame by godly teachers. Further more, hee attributeth theſe thinges to the Angelles, becauſe they ſhall not ſtand idle at his tribunall ſeate, but they ſhall offer themſelues to execute his commaundementes. They therefore which doe haſten prepoſterouſly to ouertourne whatſoeuer doth diſpleaſe them, doe preuent the iudgement of Chriſte, as much as it lyeth in them, and by taking away the office from the Angelles they doe raſhly vſurpe it themſelues.

41. *They ſhall gather out of his kingdome* . That which followeth of all them which doe iniquitie, is not any thinge diuers, but as an expoſition of the former wordes, as if hee ſhould haue ſayde, that the time will then bee ripe and ready, wherein all thinges ſhall bee reſtored into their lawfull order, and ſo the wicked ſhall be taken away, which are nowe the offences. And they are ſo called becauſe they doe not onely liue wickedly to themſelues, but they weaken the faith of many, others they hinder from a right courſe, ſome they doe vtterly ouerthrowe, others they caſt downe headlong. By this we may take a profitable admonition, leaſt we being compaſſed about with ſo many offences, ſhould goe forward ſlouthfully and careleſly, but that we ſhoulde earneſtly and diligently bend our ſelues to take heed. Their niceneſſe is here alſo reproued, which are ſo dainty, that they turne backe from their courſe, for euery ſmall offence. It is hard for them I graunt, which are conuerſant amongſt many offences, not to ſtumble at the ſame, yea, and ſometime to fall, but their mindes muſt bee ſtrengthened and comforted with hope: becauſe it is not to be doubted but that the Sonne of God, who commandeth his to goe through the middeſt of offences, will alſo giue ſtrength to ouercome them all.

Hee alſo pronounceth a horrible iudgement againſt all hypocrites, & reprobate, which ſeeme nowe to be cheife Citizens in the Church, leaſt they ſhoulde lay them downe in reſt, in their vainglorious boaſting. That Phraſe of a fiery furnace, is a Metaphoricall ſpeach. For as the excellency of the glory which is layd vp for the children of God, doeth exceede further beyond all our ſences, then can bee expreſſed with any woordes: ſo the iudgement and puniſhment which remaineth for the reprobate, becauſe it is incomprehenſible, is ſet foorth by a ſhadowe, according to the meaſure of our capacitie: the ignorance whereof, made the Sophiſters turmoyle themſelues in vaine, in diſputations of noweight, as we haue already touched other where.

I knowe that ſome haue proſecuted more ſubtilly euery particular clauſe

of the same: but because it is to be feared least such subtleties which are not of any sounde foundation, shoulde leade vs to follies, I had rather deale more sparingly in such thinges, being contente with the simple and plaine meaning. If they that are so much delighted with such curiositie, shoulde be demaunded how the deuill should sowe Tares amongst the good seede, while Christ slepte & knew it not, they haue not any thing to answere to it: yet I haue endeuoured my selfe to bee sparing in these matters, so that I woulde not omitte any thing worthy and profitable to be knowne.

43. *Then shall the iust manne shine.* A notable comfort, that the children of God which nowe lie either ouerwhelmed with filth, or are hidde as people of no reputation, or are assaulted with reproofes and slaunders, shall then (as in a cleare skie, when all cloudes are scattered away) once shine cleare and freshly to bee beholden. And the Aduerbe of time, *Then* is very forcible, for it contayneth a secret opposition of the present state, and of the last day, in hope whereof Christe comforteth all his faithfull ones. The meaning there of is, though many wicked ones doe nowe flourish aloft in the Church, yet we must certainely hope for that happy day wherein the Sonne of GOD will extoll his children, and will wipe away all filthe, wherewith their beauty is nowe ouerwhelmed. It is true that the glory to come is promised to none, but them in whome the Image of GOD nowe shineth, and which through continuall degrees of glory are transformed into the same: but because the life of the godly is nowe hidde, and their saluation is inuisible, because it consisteth in hope: Christe doeth woorthily call them backe into heauen, that the faithfull may enioy the glory promised them. And it is not to bee doubted, but that hee had respecte vnto the place of Daniell, that hee might thereby the rather touch his hearers to the quicke. As if hee shoulde haue sayde, whereas the Prophet preacheth of the excellent brightnesse to come, hee noteth withall a temporall darkenesse: and therefore that this Prophesie may haue place, the mixture which wrappeth and encloseth the elect of God with the reprobate for a time must bee borne with patience. Hee maketh not an equalitie in comparing this glory of the Sunne to the light. For as Christ doeth nowe distribute his giftes diuersly amongst the faithfull, so will hee also crowne the same in the last day. But that must bee remembred, that I sayde, that the restoring or renewing which is deferde to the latter comming of Christe, is onely compared with the mistie and cloudie estate of the worlde. The kingdome of the father as the inheritance of the godly is opposed against the earth, that they might remember that they are pilgrimes in the same, and so that they might aspire to heauen. For though the kingdome of God is said otherwhere to bee in vs, yet wee shall not fully enioy the same, vntill God bee all in all.

Matth. 13.	Marke. 4.	Luke. 13.
31. *Another Parable hee put forth vnto them, saying: the kingdõe of heauen is like vnto*	26. *Also he sayde, so is the kingdõe of God, as if a man should cast seed in the ground* 27. *And*	18. *Then sayd he, what is the kingdõe of God like? or whereto shall I compare it?* 19. *It*

vnto a graine of mustard seede which a man taketh and soweth in his field.

32. Which indeede is the least of all seedes: but when it is growne, it is the greatest among herbes, & it is a tree, so that the birdes of heauen come and buylde in the braunches there of.

33. An other parable spake he to them, The kingdome of heauen is like to leauen, which a woman taketh, and hideth in three peckes of meale, till all bee leauened.

34. All these thinges spake Iesus vnto the multitude in parables, and without parables spake he not to them.

35. That it might be fulfilled, which was spoken by the Prophet, saying, I wil open my mouth in parables, and will vtter the thinges, which haue beene kepte secrete from the foundation of the worlde.

27. And should sleepe, & rise vp night and day, & the seed should spring and grow vp, hee knoweth not howe. 28. For the earth bringeth forth fruit of her selfe: first, the blade, then the eares after that full corne in the eares.

29. And as soone as the fruite sheweth it selfe, anon he putteth in the sickle: because the harwest is come. 30. He said moreouer, whereunto shal we liken the kingdōe of God? or with what comparison shall we compare it?

31. It is like a graine of musterd seede, which when it is sowne in the earth, is as the least of all seedes that be in the earth.

32. But after that it is sowne it groweth vp, and is the greatest of all herbes, and beareth great braunches: so that the fowles of the heauen may builde vnder the shadow of it.

33. And with many such parables he preached the woorde vnto thē, as they were able to heare it.

34. And without parables spake hee nothing vnto them, but hee expounded all thinges to his disciples apart.

19. It is like a graine of musterd seede, which a man tooke and sowed in his gardē, & it grew & waxed a great tree, and the fowles of the heaven made nestes in the braunches thereof.

20. And againe hee said, whereunto shall I liken the kingdom of God? 21. It is like leauen, which a woman tooke and hid in three peckes of floure, till all was leauened.

22. And hee wente through all cities and townes, teaching and iourneying towards Ierusalem.

By these parables Christe encourageth his Disciples, least they beeing offended with the small and base beginninges of the Gospell shoulde giue backe. We see how proudly prophane men doe despise and scorne the Gospel, because it is brought by meane and simple ministers: because it is not receiued with the lyking of the whole worlde, but hath a fewe disciples, and them for the most part men of no estimation nor reputation, euen of the common people. Whereby it commeth to passe, that the weake doe dispayre of successe, which they measure by the beginninges. But the Lorde beginneth his kingdome purposely of meane and contemptible beginnings: so that the proceedings being such, as were not to bee hoped for, doe the better set foorth his power. Therefore the kingdome of God is to be compared to a graine of musterd seede, which is the least amongst seedes: yet it encreaseth into such a height, that it becommeth a tree, wherein birdes do build their nestes. It is also compared to leauen, which though it be but small, doth yet so spread the force of the same, so that a great

great heape of meale be leauened therewith. If therefore the ſhew of the kingdom of Chriſt be contemptible to the eyes of fleſhe and bloud, let vs learne to lift vppe our mindes to the great and ineſtimable power of God, which as it once created all thinges of nothing, ſo it dooth daily rayſe vppe thoſe thinges, which are not aboue the meaſure of mans vnderſtanding: and let vs let alone the proude men, with their doggiſh ſcornings, vntill the Lord amaze them before they looke for it. In the meane ſeaſon let not vs bee faint harted, but let vs aryſe by fayth againſt the pride of the worlde, vntill the Lord ſhew foorth the wonderfull teſtimony of his power, whereof he ſpeaketh here. The word leauen is ſometime taken in the worſt parte, as when Chriſte warneth to take heede of the leauen of the Scribes: in like maner, when Paule teacheth, 1. Cor. 5. 6. that a little leauen ſowreth a whole lumpe. But here is ſimply to be noted the applying of it to the preſent cauſe. Of the kingdom of God, & of the kingdome of heauen wee haue ſpoken other where.

MAR. 26. *So is the kingdome of God.* Though this ſimilitude tendeth to the ſame purpoſe, that the two former doe, yet Chriſte ſeemeth earneſtly to apply his ſpeach to the miniſters of his word, leaſt they ſhoulde waxe colde in their office: becauſe the fruite of their labour doeth not preſently appeare. Therefore he ſetteth before them the husband-menne to follow, which in hope of a time to reape, doe caſt the ſeede into the earth, and are not vexed with greedineſſe, which neueris at quiet, but they goe to reſt, and ariſe againe: that is, they doe ordinarily apply their daily labour, & refreſh themſelues with their nightly reſt, vntill the corne waxe ripe at length in the due time. Therefore though the ſeede of the word lie hid for a time, as if it were choaked or drowned, yet chriſt commaundeth the Godly teachers to be of good comfort, leaſt diſtruſt ſhoulde abate their diligence.

MAT. 34. *All theſe thinges ſpake he vnto them.* Although Marke ſayeth expreſly that Chriſt ſpake vnto them, as they were able to heare: yet it ſeemeth probable to me, that he vſed not theſe continual parables ſo much for inſtruction ſake, as to make the hearers attentiue and more apt for an other time. For why did hee expound the ſame familiarly to his diſciples apart from the people? Was it becauſe they were more ignorant then the common people? Nay verily: for his will was familiarly to deliuer his meaning and his minde vnto them, but he left others in ſuſpence, vntill they ſhould become more apt & ripe for the ſame. For theſe were but onely certaine entraunces into the Goſpell, the fuller and plainer ſhew and declaration of the ſame hee deferred vnto a time more fit for the ſame. But the ſhewe of repugnancie, which ſeemeth to bee betweene this ſaying of Matth. and the propheſie of Iſaiah, which was alledged a little before, is eaſily anſwered. For though he kept backe the light of the doctrine from the reprobate, yet not withſtanding this, he ſo applyed himſelfe to their capacitie, that he thereby made them inexcuſable. Therefore hee followed that kinde of teaching, which hee knew to be apt and agreeable for his hearers, whom hee knew to be not yet ſufficiently prepared to learne.

35. *That it might bee fulfilled.* Matthewe meaneth not that the Pſalme which hee citeth, is a peculiar Propheſie of Chriſte: but as the maieſtie of the

the spirit shone in the wordes of the Prophet: euen so was the force of the same set forth in the words of Christ. The Prophet beginning to speake there of the couenant of God, whereby he adopted the seede of Abraham, of his dayly benefits towards that people, and of the whole gouernement of the Church, he beginneth with great maiestie the Psalme 78. 2. I will open my mouth in parables: that is, I will not speake of light trifles, but I will speake wisely of most earnest matters. Hee meaneth the same also by hard sentences: for this repetition is commonly vsed in the Psalme. The word heere first vsed by the Hebrewes, signifieth comparisons or resemblances: then they referre this word to graue sentences, because that similitudes for the most parte do adorne and set foorth the wordes: the seconde worde there vsed, they doe call sometimes riddles or hard speaches, sometimes apothegmes. And though Matthew seemeth to allude to that word parable, yet is it not to be doubted, but that he meaneth that Christ spake figuratiuely, that the phrase of his speach being more notable then the common speach of the common sorte, might giue some dignitie and weight to the same. And he sayth, that that was fulfilled, which was written in the Psalme: for hee sayth, that he entreated of the secret misteries of God in Allegories and figures, least the doctrine should waxe vile. Wee doe also gather hereby, that there is no absurditie, that Christ spake more darkely to the people for diuerse endes. For though his will was to conceale that, which hee spake from the reprobate, yet hee applyed so his speach, that his wordes were full of heauenly and diuine maiestie, that men astonished, might perceiue the same.

LV. 22. *Iourneying towards Hierusalem.* It is doubtfull whether Luke spake of one only iourney, or whether he meaneth, when Christ had walked through Iudea, and had gone through the coastes thereof teaching, that hee was wont at the feastes to goe vp to Hierusalem. And in the former part of the sentence hee seemeth to note what was the continuall trade of Christes life after that he entred into the office inioyned him by the father. Wherefore, that the latter part may agree therewith, the meaning must be, that as oft as the feast dayes came, hee frequented the holy assemblies with others.

Mathew. 13.	Marke	Luke
44. *Againe, the kingdome of heauen is like vnto a treasure hid in the fielde, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth al that he hath and buyeth that field.*		
45. *Againe the kingdome of heauen is like to a marchaunt man, that seeketh good pearles.*		
46. *Who hauing found a pearle of great price, went and sold all that he had, and bought it.*		
47. *Againe, the kingdome of heauen is like vnto a drawnette, cast into the sea, that gathereth of all kinds of thinges.*		
48. *Which, when it is ful, men draw to land, & sit and gather the good into vessels, and cast the bad away.*		

49. So

49. So shall it bee at the ende of the worlde, the Angelles shall goe forth, and seuer the bad from amongst the iust.
50 And shall cast them into a furnace of fire: there shalbe wailing and gnashing of teeth.
51. Iesus sayd vnto them, vnderstand yee all these thinges? They saide vnto him, yea, Lord.
52. Then said he vnto them, therefore euery Scribe, which is taught vnto the kingdome of heauen, is like vnto an housholder, which bringeth foorth out of his treasure things both new and olde.

The two former similitudes tend to this end, to teach the faithfull to preferre the kingdome of heauen before the whole world, and therefore to renounce themselues and all the desires of the flesh, least they should be any way hindered from the obtaining of so great good. Also this admonition is very necessary for vs: for we are so enchaunted with the deceitfull allurementes of the world, that the heauenly life is not remembred: and because that we are carnall, the spirituall graces of God are the lesse esteemed of vs. Therefore doth Christ rightly extoll so much the excellencie of the eternall life, that it should not grieue vs to leaue for that, whatsoeuer otherwise wee esteemed to bee most deare vnto vs. First hee sayeth, that the kingdome of heauen is like to a hidden treasure. For as for the most part wee sette much by these thinges, which are apparant: and so the new and spirituall life, which is proposed in the Gospel is not regarded: because it lyeth hidde shut vp vnder hope. This therefore is a most apt comparison of treasure, whose value decayeth not, though it lye vnder the earth hidde and whelmed from the eyes of menne. By which words wee are taught that the riches of the spirituall grace of God are not to be accounted of by the view of our flesh, or by the outward shew of the same: but as a treasure, though it be hidde, is yet to bee preferred aboue most gorgious riches. The other similitude doth likewise expresse the same. One pearle, though it bee but small, is yet so much esteemed, that a skilfull marchaunt doubteth not to sell his landes and houses, to buye the same. therefore though the wisedome of the flesh apprehendeth not the excellencie of the heauenly life: yet we doe not consider of it, as the dignitie thereof requireth, except wee bee ready for that to deny those thinges, which shew gloriously before our eyes. Now, wee vnderstand the summe of both the parables: namely, that they are then apt to receiue the grace of the Gospell, which not regarding any other delightes, doe wholy addicte themselues and their studies to the obtayning of the same.

It is to bee noted that Christe sayeth, not that the hidden treasure or pearle is so much esteemed of all menne, that they would sell all that they haue for it: but that the price is sette of the treasure, after it is founde and knowne: and that the skilfull marchaunte hath this estimation of the Pearle. For in these woordes is the knowledge of the fayth noted: as if Christe shoulde haue sayde, the common sorte make no account of the kingdome of heauen: because they are men without vnderstanding, and cannot see suffici-

sufficiently how incomparable a treasure the Lord offereth in the gospel. Yet it is demaunded whether it be necessary to renounce all other good things for the enioying of eternall life. I answere briefly, this is the simple meaning of the wordes, the Gospel hath not the honour due to it, except we preferre it aboue all the riches, delights, honours and commodities of the world: & that we being so far satisfied with the spirituall graces, which it promiseth, that we should neglect what things so euer do withdraw vs from the same. For it behoooueth them to be loosed from all hindrances, which aspire into heauen. Therefore Christ doth not exhort his faithfull ones, but to the deniall of those thinges, which are lets to pietie: yet he graunteth them so to vse and to enioy the temporall benefits of God, as if we vsed them not.

46. *And he bought it.* Christ meaneth not by the word buying, that men should bring any recompence, whereby they might purchase to thēselues the heauenly life: for we know vpō what condition the Lord calleth his faithful people in Isa. 55 1. Come and buy without siluer, &c. But though the heauenly life, & whatsoeuer pertaine to the same be the free gift of god yet we are said to buy the same, when we do willingly bridle the desires of the flesh, that wee be not thereby hindered frō the obtaining of the same, as Paul saith Philip. 3. 8. that all things were to him as losse and dongue, that he might winne Christ.

47. *It is like vnto a draw net.* Christ teacheth here no new thing, but confirmeth by an other similitude that which we had before, that the Church of God is mixed with good and euill, so long as it is conuersant vpon the earth. Yet it may be, that the ende of this parable is to an other purpose: to witte, that Christ not onely remedieth the offence, which troubleth many weakelinges, because that puritie is not founde in the worlde, which were to be wished: but also that hee might keepe his disciples in feare and modestie, least they shoulde content themselues with a vaine title of fayth, or with a naked profession. I do willingly allowe both these endes, that Christ teacheth that the mixture of good and euil must bee patiently borne, vntill the ende of the worlde: because the true and perfecte restitution of the Church shall not bee before that time. Then that hee admonisheth that it sufficeth not, nay, it is to no purpose for vs to be gathered into the sheepfolde, except wee bee peculiar and chosen sheepe: to which purpose belongeth that saying of Paule. 2. Tim. 2. 19. The Lorde knoweth who are his: therefore let euery one that calleth on the name of the Lorde depart from iniquitie. Also he compareth the preaching of the Gospell very aptly to a nette drawne vnder the water, that we might know that the present state of the Church is a thing confused. For though our God, as he is the God of order, and not of confusion, commendeth discipline vnto vs: yet for a time hee graunteth the hypocrites a place amongst the faithfull, vntill hee at the last day doe bring his kingdome into perfecte order. Therefore as much as in vs lyeth, lette vs endeuour to correcte vices, and let filthinesse bee seuerely purged: yet shall not the Churche bee free from wrinckles and spots, before that Christ shall seperate the lambes from the goates.

51. *Vnderstand yee all these thinges?* That must bee remembred, which wee sawe before, that all the Parables were expounded priuately to the disciples. But nowe after the Lorde hath familiarly and so louingly instru-

cted

cted them, he alſo admoniſheth them, that he hath not onely employed his labour in teaching thē, that they might only be wiſe for themſelues, but that they ſhould impart vnto others that, which was committed to them. And by this meanes hee ſharpeneth them and prouoketh them the more to endeuour to learne. Therefore he ſaieth, that teachers are like to houſhoulders, which are not onely carefull, for that they ſhall liue by themſelues, but they haue alſo prouiſion layd vp in ſtore for the nouriſhment of others. Then they liue not carelesly for a day: but they prouide for a much longer time to come. And the meaning is, that the teachers of the Church ought to bee inſtructed by long ſtudie, that as neede ſhal require they may miniſter to the Church aboundance of doctrine out of the worde of God, as out of a ſtorehouſe. That many of the old writers, by new and old doe vnderſtand the law and the Goſpell, ſeemeth in my iudgement to be wreſted. I therefore doe take it more ſimply for the diuerſe and manifold wayes of diſpenſing the myſteries, which they doe aptly & wiſely apply to euery mans capacitie.

Matth.	Marke.	Luke. 7.
		36. *And one of the Phariſies deſired him that he would eate with him: and he wente into the Phariſies houſe, and ſate downe at table.*
		37. *And beholde, a woman in the citie, which was a ſinner, when she knew that Ieſus ſate at table in the phariſies houſe, ſhe brought a boxe of oyntment.*
		38. *And ſhee ſtoode at his feete behind him, weeping, & beganne to waſh his feete with teares, and did wipe them with the haires of her head, and kiſſed his feete, and annoynted them with the oyntment.*
		39. *Nowe, when the Phariſie, which bade him, ſaw it, hee ſpake within himſelfe, ſaying, If this man were a Prophet, hee woulde ſurely haue knowne, who, and what manner of woman this is, which toucheth him: for ſhe is a ſinner.*
		40. *And Ieſus anſwered, and ſayde vnto him, Simon, I haue ſomwhat to ſay vnto thee, and he ſaid maiſter, ſay on.*
		41. *There was a certaine lender, which had two debters: the one ought fiue hundred pence, and the other fiftie.*
		42. *When they had nothing to pay, he forgaue them both. Which of them therefore, tell me, will loue him moſt?*
		43. *Simon anſwered, and ſayde, I ſuppoſe that hee, to whome he forgaue moſt. And he ſayd vnto him, thou haſt truly iudged.*
		44. *Then hee turned to the woman, and ſayde vnto Simon, Seeſt thou this woman? I entred into thine houſe, and thou gaueſt mee no water to my feete: but ſhee hath waſhed my feete with teares, and wiped them with the hayres of her head.*
		45. *Thou*

45. *Thou gauest mee no kisse, but shee since the time I came in, hath not ceased to kisse my feete.*

46. *Myne head with oyle thou didest not annoint: but shee hath annointed my feete with oyntement.*

47. *Wherefore I say vnto thee, many sinnes are forgiuen her: for shee loued much. To whom a litle is forgiuen the same doth loue a litle.*

48. *And he sayd vnto her, Thy sinnes are forgiuen thee.*

49. *And they that sate at table with him, began to say within thēselues, who is this that euen forgiueth sinne?*

50. *And he sayd to the woman, thy faith hath saued thee, goe thy way.*

36. *And one of the pharises desired him.* This history declareth how ouerthwart all they are, which know not the office of Christ, in conceiuing, yea, & in seeking and taking offences. A Pharisee inuiteth Christ: whereby we gather that he was one, neither of the enuious and violent enemyes of his doctrine, neither of the proud contemners. but though he was meeke, he was presently offended, when he sawe a woman gentlye admitted by Christ, who in his opinion should haue beene driuen from his company and speach: and therefore he denieth him to be a Prophet, because he knewe not the Mediatour, whose peculiar office it shoulde bee, to reduce miserable sinners into fauoure with God. This truely was somewhat to vouchsafe Christ the honour of a prophet. but he ought also to haue enquired to what end he should be sent, what he shuld bring and to be short, what was enioned him of the father, because he neglected the grace of reconciliation, whiche is speciallye to bee taken holde of in Christe hee thought him not to bee a Prophet. And certainely this womanne oughte to haue beene reiected, if shee had not by the grace of Christe her sinnes beinge abolyshed, obteined a new righteousnesse. Simone is deceiued onely in this, because not consideringe that Christe came to saue that was lost, he coniectureth rashlye that hee coulde not discerne the worthye from the vnworthy Further, least any such disdainefullnes should ouerwhelme vs, let vs know first that Christ was giuen as a delyuerer of miserable and lost men, to restore them from death to life. Then let euery man examine himselfe and his life: so it shall come to passe that wee shall not wonder that others are receiued with vs: because no man shall be so bolde as to preferre himselfe aboue others. For hypocrisie onely puffeth men vp into securitie, so that they despise all others.

37. *A woman in the cittie, which was a sinner.* It is so worde for worde, as I haue translated it: Erasmus thought best to vse the preterpluperfect tense of the verbe, least any should thinke her then as yet to haue beene a sinner. But he leaueth the verye meaninge of the wordes. Luke woulde note what the behauiour of the womanne was, and what all men thought of her. For though her sodeine chaunge hadde made her an other womanne before GOD, then shee was before, yet the infamy of her former life was not as yet extinguished amongst men.

Therefore

Therefore by common iudgemente ſhee was a ſinner, that is of a wicked and ſhamefull life. Whereuppon Simon doothe euill inferre that Chriſte had not the ſpirite of diſcretione, whoe knewe not that infamye ſo commonly knowne.

40. *Ieſus anſwered.* Chriſte declareth by this aunſwere how muche Simon was deceaued. For he reuealing and ſetting foorth his ſilente and ſecrete thoughte, prooueth that hee hath ſome greater excellencie then the prophets, For, he anſwereth not his wordes, but he refuteth that, which he kept ſecrete within. And that not for Simons ſake onely, but that wee all maye thereby learne that it is not to be feared, that hee ſhoulde reiecte any ſinners from him who is readye no leſſe lyberallye, as with outſtretched armes to receiue all, then gentlye and louinglye to call them to him.

41. *Two debters.* The ſumme of this parable is, that Simon erred in condemning the woman, whiche the heauenly Iudge hath cleared. And hee prooueth that ſhee is righteous, not becauſe ſhe hath ſatiſfied God: but becauſe ſinnes are forgiuen her: for otherewiſe the ſimilitude ſhould not agree, where Chriſt ſaieth, the debtes were freely forgiuen the debters becauſe theye were not able to pay. Therefore it is maruaile that ſo manye interpreters were ſo groſly deceaued, as though this woman ſhould obtaine forgiueneſſe by teares, annoynting and kiſsing of his feete. For the argument, whiche Chriſte vſeth is not taken of the cauſe, but of the effecte: for this in order is firſt to receiue the benefit, then to giue thanks: and free forgiueneſſe is here noted to be the cauſe of this mutuall loue. In ſumme, the argument, whereby Chriſt prooueth that this woman is reconciled to God, is gathered of the fruites or the latter effectes

44. *Hee turned to the Woman.* The Lorde ſeemeth ſo to compare Simon with the woman that he maketh him bound onelye for ſmall offences, But the manner of his graunting is, as if he ſhould haue ſayde, Simon imagine that thy guiltineſſe were but ſmall, from the which the Lorde hath deliuered thee: and that this woman was ouerwhelmed with many and moſt grieuous ſinnes: yet thou ſeeſt that ſhee is forgiuen, and ſhe now doth teſtifie the ſame in deed For what meane theſe teares thus aboundantly ſhedd? what the continual waſhing of my feete: what the precious oyntment, but that ſhee confeſseth her ſelfe to haue beene ouerwhelmed with a wonderfull weighte of damnation? And now ſhe embraceth the mercie of God ſo muche more earneſtly, by how much ſhee acknowledgeth her ſelfe to haue greater neede of the ſame. Therefore by Chriſts words it can not be gathered, whether Simons debt was ſmal, and whether he was deliuered from the guiltines of the ſame. It is rather to be beleeued, that he was a blinde hypocrit, and then was yet drowned in the filthines of his ſinnes. But Chriſt reſted vpon this one thing, though ſhee had beene a wicked woman, yet there are manifeſt ſignes of her righteouſneſſe, that to teſtifie her thankefullnes, ſhe omitted no kind of dutie, and ſhe declared by al meanes ſhee could how much ſhe was bound to God: yet Chriſt admoniſheth Simon that there is no cauſe why hee ſhoulde flatter himſelfe, as though he were free from al fault. for he alſo had need of mercie. Then if he himſelfe do not pleaſe God without forgiuenes, he ought by theſe ſigns of repentãce and thankfulnes to cõſider, þ whatſoeuer this womã had ſinned, was forgiuẽ her. The words are to be noted

noted wherein this woman is preferred aboue Simon: namely, that ſhe waſhed Chriſtes feete with her teares, and wiped them with her hayres, when hee had not commanded to giue him ſo much as common water: that ſhee ceaſed not to kiſſe his feete, when he had not vouchſafed to receiue Chriſt with a kiſſe of ſalutation for a gueſt: that ſhee had powred precious ointment vpon his feete, and hee had not annoynted his head with oyle. Alſo this was the cauſe why the Lord, who was a ſingular example of a ſparing and moderate life, ſuffered the coſt of this ointment to be beſtowed vponhim: becauſe the miſerable ſinner ſhoulde by this meanes teſtifie that ſhee oughte all to him. For hee deſired not delightes, nor was allured with pleaſant ſauour, nor allowed glorious decking, but looked only for an earneſt teſtimonie of repentance: which is alſo ſet forth by Luke, as an example to vs: for the teares are witneſſes of her ſorrow, which is the beginning of repentance. Shee came behind Chriſt, and there threwe her ſelfe downe at his feete, in which appeared her ſhamefaſtnes and humility: ſhee brought her oyntement, and offered her ſelfe and all ſhee had in ſacrifice to Chriſt. All theſe things are for vs to follow: but the ſhedding of the oyntement was a particular action, which ſhould be yll drawne into a generall rule.

47. *Her ſinnes are forgiuen her.* Some thinking the verbe to haue beene of the moode of exhorting, doe gather this ſenſe, ſith this woman ſheweth by theſe notable deeds, that ſhee wholy burneth with the loue of Chriſt, it is not meete that the Church ſhould be more ſharpe or hard againſt her, but that ſhe ſhould rather be gently entreated, though ſhee had grieuouſly offended. But the maner of placing of the Greeke word being well conſidered, that ſubtill expoſition may bee reiected, which the text refuſeth. For a litle after Chriſt ſpeaking to the woman rehearſeth the ſame, where the maner of exhorting coulde not agree. And the contrary clauſe followeth this ſentence, leſſe is forgiuen to him that loueth leſſe. Though the verbe of the preſent tenſe may bee reſolued into the preter tenſe. For ſith ſhee endeuoured to performe carefully all the duties of pietie, Chriſt hereof inferreth, that though ſhee was couered with many ſins yet the mercy of God was greater then that ſhee ſhould bee accounted a ſinner any more. But this loue is not ſayd to be the cauſe of forgiueneſſe, but a ſigne following after, as I ſayd before. For this is the meaning of the words. They which ſee ſo great deſire of pietie in a woman are peruerſe Iudges, except they iugde thereby that God hath alreadie beene mercifull vnto her, ſo that free forgiuenes hath in order gone before. For chriſt doth not diſpute by what price mē ſhould obtaine the grace of God, but hee proueth that God hath now forgiuen this miſerable ſinner, and that mortall man ſhould not be ſo hard againſt her.

48. *Thy ſinnes are forgiuen thee.* It may bee demanded to what ende Chriſt promiſeth her againe that forgiuenes, which ſhee had obtayned, and whereof ſhee was aſſured. Some ſay that this was ſpoken not ſo much for her ſake, as for others. But in my iudgement he had eſpeciall regarde of her: as ſhall more euidently appeare by thoſe things, which follow.

It is no maruaile that ſhee ſhoulde againe bee abſolued by Chriſtes woordes, which hadde taſted his grace before: and who was perſwaded that hee was the onely ſanctuary of her ſaluation. So it is neceſſary that

faith ſhould alwayes goe before, when we aske of the Lord, that he would forgiue our ſinnes. Neyther do we make this prayer in vaine, as a thing needleſſe but that the heauenly Iudge would more and more ſeale his mercy in our harts and by this meanes quiet our conſciences. Therefore though this woman had conceaued faith by faith which ſhee had obtained, yet this promiſe was not ſuperfluous: for it much auayled to the confirmation of that faith.

49. *They which ſate at the table with him began to ſay.* Here we perceiue againe that men not knowing the office of Chriſt, doe thereof gather to themſelues new offences. And this is the roote of euill, that no man ſearcheth his owne miſeries, which without doubt would prouoke all men to ſeeke remedy. But it is no maruaile, if the hypocrites, which ſleepe in their owne ſinnes ſhoulde murmur at this, as at a ſtrange and wonderfull matter, that Chriſt ſhoulde forgiue ſinnes.

50. *Thy fayth hath ſaued thee.* Chriſt, to appeaſe the murmurers, and withall to comfort the woman, prayſeth her faith: as if he ſhould haue ſayd, how ſo euer theſe doe grudg, eſtabliſh thou thy ſelfe conſtantly in that faith, which hath brought thee aſſured ſaluation. Yet Chriſt reſerueth vnto himſelfe that right giuen him of the father: for as the power of healing was in him, the faith is rightly directed to him. And it declareth that the woman was not lead by raſhnes, or by ignorance to come vnto him, but by the direction of the ſpirit ſhee helde the right way of faith. Whereof it followeth, that wee cannot beleeue in any other, then in the ſonne of God: but that we ſhould make him the Iudge of life and death. For, if we ought to beleeue in Chriſt, becauſe the heauenly father hath giuen him power to forgiue ſinnes, aſſoone as faith is applied to any other this his honour is of neceſsitie taken from him. By this ſaying alſo is their errour confuted, which thinke that ſinnes are redeemed by charitie: for Chriſte ſetteth here downe a farre other meanes, in that we embrace the mercy offered by fayth. In the laſt clauſe is noted the incomparable fruite of faith, which the ſcripture ſo oft commendeth, to witte, that it bringeth peace and ioy to the conſciences, leaſt through diſquietneſſe and trouble they ſhould bee toſſed hether and thither.

Mathew Marke Luke. 10.

38. *Now it came to paſſe as they went, that he entred into a certaine towne, and a certaine woman named Martha, receiued him into her houſe.*

39. *And ſhee had a ſiſter called Mary, which alſo ſate at Ieſus feete, and heard his preaching.*

40. *But Martha was cumbred about much ſeruing, and came to him, and ſayde, maiſter doeſt thou not care that my ſiſter hath left me to ſerue alone? bid her therefore that ſhee helpe me.*

41. *And Ieſus anſwered, and ſayd vnto her, Martha, Martha, thou careſt, & art troubled about many things.*

42. *But*

42. *But one thing is needefull, Mary hath chosen the better part, which shall not bee taken away from her.*

38. *That he entred.* This history declareth that whether soeuer Christ went, hee was not giuen priuately to himselfe, nor to seeke his owne commodities or delightes: but this was his onely desire, to profitte others, and that hee might performe the office enioyned him of his father. For Luke declareth, that when he was friendly entertained of *Martha*, assoone as he was entred into the house, hee applyed himselfe to teaching and to exhorting. But because that this place is vilely wrested to the praise of the life contemplatiue, as they call it, we must seeke out the naturall meaning, where by it shall appeare that the purpose of Christ was nothing lesse then to appoynt his disciples to liue in idlenesse and in colde speculations.

It is an olde errour, that they which withdraw themselues from businesse, and apply themselues wholly to contemplations, do liue an Angelles life. And the Sorboniستes doe seeme to haue drawne their trifling about this matter out of Aristotle, who placeth his chiefest good thing, and the last end of mans life in contemplation, which, according to his iudgement, is the enioying of vertue. And when ambition hadde caried some to withdraw themselues frō the common trade of life, or that froward men had giuen themselues to solytarines & idlenesse, this pride also followed, that by doing nothing they imagined themselues to be like to Angels: for the trauelling life was so much disdained of thē, as if it should withdraw vs from heauen. But wee know that men were created to this end, that they should labour, and no sacrifices do please God better, then that euery man should labour in his calling, and to apply himselfe to liue profitably for the common wealth. But how ignorantly they haue abused the words of Christ to proue their deuice, shall easily appeare out of the plaine sence.

Luke saieth that Mary was at Iesus feete: doth he meane that she did nothing else all her life time? But the Lord rather commandeth that the times should so be deuided, that he which studieth to profit in God his schoole should not be an idle & a negligent hearer: but that he should put in practice that which he learned: for there is a time of hearing, & a time of labouring. Therfore the *Monkes* do very fondly wrest this place, as though Christ should compare the contemplatiue life with the labouring life: whē as Christ doth simply shew to what end and how he would be receiued. For though the hospitality of Martha is worthy of cōmendation, as it is praised: yet Christ noteth two faults in the same. The first is, that Martha exceeded measure in busiyng her selfe. For christ had rather to be entertained sparingly, & with small charg, thē that the holy matron shuld take so much paine. The second fault was that Martha withdrawing her selfe, & being occupied in superfluous labors, made the cōming of christ vnprofitable for her. For Luke noteth her excesse, in ꝑ he mētioneth her much seruing, whē christ was content with a little. For this was as much as if a man receiuing a Prophet, shuld haue no regard to hear him, but shuld rather bury all ꝑ doctrine with great & superfluous preparatiō. But the lawful receiuing of the prophets is, when the

ceiued, which God appoynteth and offereth to vs by them. Now we ſee that the diligence of *Martha* worthy of commendation, yet was not without fault. Alſo it had this fault more, that *Martha* pleaſing herſelfe in theſe troubleſome labours, deſpiſed the godly deſire that her ſiſter had to learne. By which example wee are warned to take heede alwayes, leaſt any in well doing preferre themſelues aboue others.

42. *One is needefull.* Some expound it too coldly, that one kinde of meat is ſufficient. Others diſpute more ſubtilly, but beſides the purpoſe of an vnitie. But Chriſt bent himſelfe an other way: namely, that whatſoeuer the faithfull ſhould take in hand to doe, and whereto ſoeuer they apply themſelues, yet there is one ende, to the which it is meete that al things ſhould be referred. The ſum therefore is that wee wander about in vaine, if wee direct not all our actions to a certaine end. Therefore the hoſpitalitie of Martha was faultie, becauſe that the principall matter was neglected, and ſhe was wholy caried away in taking care about her buſines. Yet the meaning of Chriſte is not that all other things are nothing this onely excepted, but order muſt be wiſely holden, leaſt the acceſſary, as they call it be more eſteemed then the principall. *Mary hath choſen the good parte.* Here is no compariſon, as fooliſh and abſurd interpreters do dreame: but Chriſt onely ſayeth, that Mary is occupied in a holy & profitable exerciſe, from which ſhe ought not to be drawne: as if he ſhould haue ſayd, thou mighteſt well here haue reproued thy ſiſter, if ſhe following idleneſſe, or being occupied in vaine cares, or deſiring any other thing not meete for her calling, ſhoulde haue laide the whole burden of prouiding for the houſe vppon thee. But now when ſhee applyeth her ſelfe well, and profitably to hearing, it were not well to draw her from it: for ſuch oportunitie is not had alwayes. Though others doe take the latter part other wiſe, as if Chriſt had ſayd that Mary had therefore choſen the better part, becauſe the fruite of the heauenly doctrine neuer falleth away, the which iudgement, though I do not reiect, yet I haue followed that, which I thinke doeth moſt aptly agree to the meaning of Chriſte.

Matth.	Marke.	Luke. 12.
		13. *And one of the company ſayd vnto him, maiſter, bid my brother deuide the inheritance with me.*
		14. *And he ſaid vnto him, man, who made mee a iudge, or a deuider ouer you?*
		15. *Wherefore he ſaid vnto them, take heede, and beware of couetouſnes: for though a man haue abundance, yet his life ſtandeth not in his riches.*
		16. *And he put forth a parable vnto thē, ſaying, The groūd of a certaine rich man brought forth fruites plenteouſly.*
		17. *Therefore hee thought with himſelfe, ſayinge, what ſhall I doe, becauſe I haue no roume, where I may lay vp my fruites?*
		18. *And hee ſayde, this will I doe, I will pull downe my barnes, and builde greater, and therein will I gather all my fruites and my goodes.*
		19. *And*

19. *And I will say to my soule, soule, thou hast much goods laid vp for many yeeres: liue at ease, eate, drinke, and take thy pastime.*
20. *But God sayd vnto him, O foole, this night will they fetch thy soule from thee: then whose shall those things be, which thou hast prouided?*
21. *So is hee, that gathereth riches to himselfe, and is not rich in God.*

13. *Bid my brother deuide.* The Lord being required to giue iudgment for the deuision of inheritance, refused to doe it. Sith this made for the nourishment of brotherly concord, and the office of Christe was not onely to reconcile men to God, but to bring them to mutuall consent: it is demaunded what the cause should be, why he would not end the strife betweene two brethren. And it appeareth that there were two causes especially why hee abstained from the office of a Iudge. First, sith the Iewes imagined the kingdome of the Messiah to be earthly, his will was to take heede, least hee shoulde by any example nourish that errour. for if they had seene him deuide the inheritances, the rumour of that deede should presently haue beene spread abroad. So many hoped for a carnall redemption, and gaped too greedily after the same: the wicked gloried that he should bring new matters to passe, & that hee should ouerthrow the state of the Romane empyre. Wherefore there could not a better answere haue beene giuen then this, whereby all men might vnderstand that the kingdome of Christ was spirituall Therefore let vs learne to gouerne our selues soberly, nor to attempt any thing, which may be drawne into the worst parte. Secondly, it was also the Lordes will to make a difference betweene the politike Empyre of this world, and the gouernment of his Church: for he was created Doctor by the father, who shoulde by the sword of the worde cut downe thoughts and affections, and should pearce into the soules of men: but he was not a magistrate to deuide inheritances. So the theft of the Pope & his priestes is here condemned, which pretending themselues to be Pastors of the Church yet are so bolde as to inuade the earthly and prophane iurisdiction, which nothing pertaineth to their office. For there is somewhat, which is of it selfe lawfull, which yet belongeth not to euery man. Also in my iudgement there is a third particular reasō: that is, because Christ saw this man leauing the doctrin and prouiding for his own houshold commodities. And this disease is too common, so that many professing the gospel, doubt not to abuse the pretence of the same for the increasing of their wealth, and to pretend the authoritie of Christ for their owne gaines.

This may be readily gathered by the circumstance of the exhortation: for except that man had abused the title of the gospel to his own gaine, there had not bin occasion giuen to Christ to condemne his couetousnes. Therefore the text doth sufficiently declare that this man was but a faigned disciple, whose minde was drowned in fields or money bagges. Furthermore, the Anabaptistes do too foolishly inferre of this answere, that it is not lawfull for a Christian man to deuide inheritances, to thrust himselfe in, to deale with worldly affayres, or to exeute any ciuill office. For Christe argueth not of the matter it selfe,

but of his owne calling: becauſe he was ordayned of his father to an other end, he ſayth, that he is no iudge, becauſe he hath no ſuch commandement. Therefore let this rule be of force amongſt vs, that euery man keepe himſelfe within the bands of the calling, wherein the Lord hath ſet him.

15. *Take heede and beware.* Firſt, he calleth his diſciples backe from couetouſnes, then, that he might purge the mindes throughly from this diſeaſe, he affirmeth that our life conſiſteth, not in aboundance: By which wordes is noted the fountaine and inward beginning, whence this mad deſire of hauing ariſeth. For the people doe commonly iudge, that the more a man poſſeſſeth, the happier his life is, and they imagine riches to bee the cauſe of a bleſſed life. Hence commeth that intemperate deſire of hauing, which as a burning furnace ſendeth out his heate, and yet ceaſeth not to burne within. If that wee were perſwaded that riches and all aboundance of goods, be helpes of this preſent life, which the Lord giueth vnto vs with his owne hand, and bleſſeth the vſe thereof, this one thought would eaſily appeaſe all wicked deſires: and that do the faithfull finde true by their owne experience. For whereof commeth it to paſſe, that with ſtayed mindes they ſhould depend of God alone: but becauſe they binde not their life, nor make it ſubiect to aboundance of riches, but they reſt in the prouidence of God, who onely both ſuſtayneth vs by his power, & giueth vs as much as is meete?

16. *He put forth a ſimilitude.* This ſimilitude propoſeth vnto vs, as in a glaſſe a liuely ſhew of that ſentence, that men liue not by the abundance of their riches. For ſith the richeſt doe alſo loſe their life in a moment, what helpeth it to gather vp great heape of riches? All men grant this to be true, ſo that Chriſt ſpeaketh nothing, but that which is vſuall and common, & which is in all mens tongues: but in the meane ſeaſon how doth euery man apply and giue his mind Doe not all men rather ſo frame their liues, and ſo mixe their counſels & their reaſons, that they may depart furtheſt of from God, placing their life in the preſent aboundance of their riches? Therefore all menne haue neede to waken themſelues, leaſt they imagining themſelues to bee bleſſed by reaſon of their riches, ſhould entangle themſelues in the ſnares of couetouſneſſe. Alſo in this parable is ſet forth vnto vs the vncertaine ſhortnes of this life. Further, how riches doe profit nothing for the lengthening of this life There is a third thing to bee added, which is not expreſſed, but may eaſily bee gatherd out of the former, that this is a notable helpe to the faithfull, that ſeeking their dayly bread from the Lord whether they bee rich or poore, their onely reſt is in his prouidence.

17. *What ſhall I doe?* The wicked are therefore doubtfull in their counſels, becauſe they know not the lawfull vſe of their riches: then beecauſe they beeing drunken in their peruerſe hope, doe forget themſelues. So this rich man ſetting the hope of his life in his great aboundance, ſhaketh the remembrance of death farre away. And yet is diſtruſt annexed to this pride: for couetouſnes, which neuer is filled, doeth yet neuertheleſſe vexe theſe rich men, as this rich man inlargeth his barnes, as though his belly being ſtuffed with his former barnes, had not yet inough. Yet Chriſt doth not expreſly condemne this, that he doth the parte of a diligent and carefull houſholder in laying vpp prouiſion:

but

but becauſe as a bottomleſſe deepe hee woulde ſwallowe vp and deuour many barnes in his greedy couetouſneſſe whereof it followeth that hee knewe not the true vſe of plentifull prouiſion. Now, when hee exhorteth himſelfe to eating and to drinking, he remembreth himſelfe no longer to be a manne, but becommeth proud in his aboundance. And wee doe daily ſee euident examples of this inſolencie in prophane menne, which ſette the heape of their riches, as braſen fortreſſes againſt death. When he ſayth, my ſoule, eate and be merry: in this ſpeach there is great force after the phraſe of the Hebrewes: for he ſo ſpeaketh vnto himſelfe, that yet hee would declare that he hath aboundance to fill the deſire of his minde and all his ſences.

20. *O foole, this night will they fetch away thy ſoule from thee.* There is an alluſion in this worde *ſoule*. The rich man ſpake firſt to his ſoule, as the ſeat of all his affections: but now it is ſpoken of the life it ſelfe, or of the vitall ſpirite. The verbe *they will fetch*, though it bee the plurall number, yet, becauſe it is indefinite, it ſignifieth nothing elſe, then that the life is in the power of an other, which the rich man accounted to be in his owne hande: which I doe therefore giue warning of, becauſe that ſome do without cauſe imagine this to be ſpoken of the Angelles. And in this is the rich man reprooued of folly, that he knew not that his life depended of an other.

21. *So is he that gathereth riches to himſelfe.* Sith it appeareth that there is here a compariſon, the expoſition of one parte of the ſentence muſt be gathered out of the other. Let vs therefore define what the meaning of this is, to bee rich in God, or toward God, or in reſpect of God. They which are but meanely exerciſed in the Scripture doe know that the Greekes do vſe oft one of theſe prepoſitions for an another. But it is no matter, which of the two wayes ſoeuer betaken: for this is the ſumme, they are rich toward God, which truſt not in earthly thinges, but depend of his only prouidence. Neyther is it of any waight, whether they haue aboundance, or bee in wante: ſo that both ſorts doe ſincerely aske their daily bread from the Lord. For that which is oppoſed againſt it, to gather riches to himſelfe, ſignifieth as much, as to neglecte the bleſſing of God, and carefully to heape vp great aboundance, as if their hope were ſhutte vppe in their barnes. Of this may the end of the parable be gathered, that vaine are their counſelles, and ridiculous are their labours, which truſting to the abundance of their riches, doe not repoſe themſelues in God alone, nor are not content with his meaſure ready to beare both eſtates, and at length they ſhall beare the iudgement of their owne vanitie.

Matth.	Marke.	Luke. 13.
		1. *There were certaine menne preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood Pilate had mingled with their owne ſacrifices.*
		2. *And Ieſus anſwered and ſayde vnto them, ſuppoſe yee, that theſe Galileans were greater ſinners then all the other Galileans, becauſe they haue ſuffered ſuch things?*

3. *I tell you nay: but except yee amend your liues, yee ſhall all likewiſe periſh.*

4. *Or thinke you that thoſe eighteene, vppon whom the tower in Siloam fell, and ſlew them, were ſinners aboue all men that dwelt in Hieruſalem?*

5. *I tell you nay: but except you amend your liues, yee all ſhall likewiſe periſh.*

6. *He ſpake alſo this parable, A certaine manne had a figtree planted in his vineyarde, and hee came and ſought fruite thereon, and found none.*

7. *Then ſayde he to the dreſſer of his vineyard, behold, this three yeares I haue come and ſought fruit of this figtree, and finde none, cutte it downe: why keepeth it alſo the ground barren?*

8. *And he anſwered, & ſaid vnto him, Lord, let it alone this yeare alſo, till I digge round about it, & doung it,*

9. *And if it beare fruite, well: if not, then after ſhalt thou cutte it downe.*

2. *Suppoſe yee that theſe.* This place is very profitable euen for this cauſe, for that this diſeaſe is engraffed almoſt in vs all, that being too ſharpe & ſeuere iudges againſt others wee flatter our ſelues in our own ſinnes. So it falleth out, that we do not onely exaggerate the ſinnes of our brethren more ſharply then is meete, but alſo if any aduerſitie come vnto them, wee condemne them as wicked men and reprobates. In the meane while, whoſoeuer is not touched with the hand of God, ſleepeth careleſly in his owne ſinnes, as if hee had God fauourable and mercifull: wherein there is a double fault. For as oft as God chaſtiſeth any man in our ſight he admoniſheth vs of his iudgements, that euery one ſhould learne to examine themſelues, and to conſider what they haue deſerued. And that he ſpareth vs for a time, it is of his benignity and mercy, wherby he calleth vs to repentance, & it ought to be far from vs from taking occaſion thereby of ſluggiſhnes. That Chriſt therfore might correct that wicked iudgemēt, wherein we become enemies to them that are in miſeries & in afflictions, and that hee might withall ſhake away thoſe pleaſures, wherin euery man flattereth himſelfe: firſt, he teacheth that they are not the worſt, which are hardeſt handled of all others: becauſe God ſo executeth his iudgements in that order and maner as hee ſhall thinke good, ſo that ſome are preſently puniſhed, others doe reſt long in idlenes & pleaſures. Then he ſaith, that as many calamities as befall in the world, are ſo many teſtimonies of the wrath of God. Whereby we gather what deſtruction there remaineth for vs, except we amend. Thē there ariſeth occaſion of exhortation of this, that ſome brought woorde that Pilate mingled mans bloud with ſacrifices: to witte, that ſacrifices by ſuch an haynous deed might come into deteſtation. And becauſe it is likely that this reproach was done to the Samaritanes, which were fallen from the pure worſhip of the lawe, it was an eaſie and a ready matter for the Iewes by condemning the Samaritans to iuſtifie themſelues. but the Lord turneth them an other way.

And

And becauſe the wickedneſſe of the whole nation was odious & infamous vnto them, hee demaundeth of them whether they thinke that thoſe wretches which were ſlaine by Pilate, were worſe then all others: as if he ſhoulde haue ſayde, it is not knowne vnto you, that that land is full of wicked menne, and that there remaineth many yet aliue, which were worthy of the ſame puniſhment. A blinde therefore and a wicked iudge is hee, which meaſureth the ſinnes of menne by the preſent puniſhments. For the worſte manne is not firſt puniſhed: but out of many the Lorde chuſeth a fewe to bee puniſhed, in whoſe perſon hee teacheth the reſt that hee is an auenger, that all might feare him. But after hee hadde ſpoken of the Samaritanes, hee came neare to the Iewes themſelues: For in thoſe dayes when eightene menn were ſlaine with fall of a tower of Hieruſalem, hee affirmeth that they were not the wickedeſt, but in the deſtruction of them, hee ſayeth that there was an example of terrour ſette foorth vnto all menne: for if God hath ſhewed a token of his iudgement vppon them, others ſhall nothing the rather eſcape his hand, though they bee borne with for a time. And Chriſt forbiddeth not, but that the faithfull ſhould be diligent in conſidering the iudgements of God: but he appointeth this order to be holden, that they ſhould begin at their own ſinnes. For hereof ſhall great profit come, ſo that they ſhal with voluntary repentance preuent the iudgement of God. To the which purpoſe that exhortation of Paule doeth alſo pertaine, Epheſ. 5.6. Let no man deceiue you with vaine wordes, for from theſe thinges commeth the wrath of God vpon the children of diſobedience.

6. *Hee ſpake alſo this Parable.* The ſumme tendeth to this purpoſe, that many which are worthy of deſtruction, are tollerated for a time: yet they ſhall gaine nothing by the delay, if they goe forward in their obſtinancy. For hence commeth a wicked flattery, wherein the hypocrites doe harden themſelues, & become more obſtinate, becauſe they conſider not their owne miſeries, except they bee forced: and therefore ſo long as the Lorde winketh, and ſuſpendeth his corrections, they imagine with themſelues that they are well agreed with him. So they nouriſh vppe themſelues in ſecuritie, as if they had made a couenant with death, and with the graue, as Iſaias ſayeth, 28.15. Therefore doeth Paule inuey againſt them ſo vehemently to the Romanes, 2.5. becauſe they heape vppe for themſelues, the wrath of God againſt the latter day. And wee knowe that the trees are ſomtimes preſerued, not becauſe they are alwayes profitable and fruitfull to their owners: but becauſe the carefull and wiſe huſbandmen attempteth and tryeth euery way before he will ſtocke vppe his fielde or his vineyarde. But we are hereby taught, that the Lorde hath great reaſon of his forbearing, when he doeth not preſently reuenge himſelfe vpon the wicked, but deferreth their puniſhments. Whereby mans raſhnes is put to ſilence: leaſt any ſhoulde be ſo bolde as to murmure againſt the cheife iudge of all men, if he doe not alwayes execute his iudgementes in like ſorte. But the compariſon is here made betweene the Lord and the ſteward, not becauſe the miniſters of God do exceede him in mercy and meekeneſſe, but becauſe the Lorde doth not only prolong the life of ſinners, but he alſo husbandeth them diuers waies, that he might gather better fruite.

Matthewe.	Marke.	Luke 13.
		10. *And hee taught in one of the Synagogues on the Sabboth day.*
		11. *And behold, there wat a woman which had a ſpirit of infirmity 18. yeares, and was bowed together, & could not lift vp her ſelfe in any wiſe.*
		12. *When Ieſus ſaw her, he called her to him, and ſaide to her, woman, thou art loſed from thy diſeaſe.*
		13. *And hee layd his handes on her, and imediatly ſhe was made ſtraight againe, and glorified God.*
		14. *And the ruler of the Synagogue anſwered with indignation, becauſe that Ieſus healed on the Sabboth day, and ſayd vnto the people: There are ſixe dayes in which men ought to worke: in them therfore come and be healed, and not on the Sabboth day.*
		15. *Thē anſwered him the Lord, and ſaid: Hypocrite, doth not each one of you on the Sabboth day, loſe his oxe or his aſſe from the ſtall, & leade him away to the waters?*
		16. *And ought not this daughter of Abrahā, whō Sathan had bound, loe 18. yeares, be loſed from this bond on the Sabboth day?*
		17. *And when hee had ſayd theſe thinges, all his aduerſaries were aſhamed: but all the people reioyced at al the excellent things that were done by him.*

I haue determined to gather together into this one place, thoſe things which are red in diuers places, ſet down by Luke alone, without expreſſe noting of the time, as we haue ſayd otherwhere, that the Euangeliſtes were nothing curious in this behalfe. Our returne ſhall after be the better to the common Harmony. Here is report made of a myracle in healing of a woman, & the Iewes maliciouſly conceiued an offence, becauſe the Lord healed her on the Sabboth day. Luke ſayth that the woman was holdē with a ſpirit of infirmitie, ſo that the bodie was ſhrunke vp with the ſhrinking of the ſynewes. But becauſe he doth not otherwiſe deſcribe what kind of diſeaſe it was, it ſeemeth not to be any cōmon diſeaſe, nor any ſuch as the phiſitions knew: therfore he calleth it a ſpirit of infirmitie. For we know that the deuil applyeth himſelfe to plague men with ſtrange & vnwonted diſeaſes. Wherin the diuine power of Chriſt ſhewed it ſelfe more euidētly in triumphing ouer ſathan: not that ſathā ruleth ouer men at his owne pleaſure, but as he hath power giuē him of the Lord to hurt. But as the Lord being the only authour of all good things, yet he doth chiefly ſhew his glory in eſpeciall & extraordinary benefits: ſo alſo he would haue the power & tyrannie of ſathan eſpecially knowne in extraordinary ſcourges, though hee alſo vſe his hand in light chaſtiſements, with which he doth daily chaſtiſe vs.

12. *Woman thou art loſed.* Chriſte in this myracle as in others, giueth a teſtimony both of his power and of his grace. For hee ſayeth that he came for that cauſe that hee might helpe them in miſery. The power is expreſſed in theſe words: woman thou art loſed: for of his authoritie he ſaith that he had the

deliue-

deliuerance in his hand. Yet he addeth an outward signe, of the vse, whereof wee haue entreated other where. That the people glorifieth God, it testifieth to vs that this heauenly benefit was euident. For it was no obscure worke which might by disputation be applyed eyther way, but it was such as gaue great and certaine occasion of praysing God. Whereby the wickednesse of the maister of the synagogue is reuealed.

14. *There are sixe dayes.* This controller dareth not condemne Christ openly, but he turneth the poyson of his frowardnes an other way, condemning Christ ouerthwartly in the person of the common people. And he was growen in malice to a madnes without reason. he warneth thē that there are 6. daies appointed for labour: but how wickedly and foolishly defineth he that labor which is not permitted but for those 6. daies? Why doth he not also forbid them entring into the synagogue, least they should breake the Sabboth? Why doeth hee not commaund them to abstaine frō the exercises of godlines? If that men are only restrained frō their own works on the sabboth day, how wicked is it then to tie or restraine the spirit of God? He commādeth thē to come to be healed on other daies: as though the power of God should lie & sleep on the sabboth, and should not rather that day more exercise the same for the saluatiō of his people. For to what purpose are the holy assemblies, but that the faithfull should seeke & craue the ayd and helpe of God? Therefore this wicked hypocrite speaketh, as if the lawfull obseruation of the sabboth, should hinder the course of Gods benefites should exclude men frō calling vpon him, & should depriue them of his grace.

15. *Each one of you on the sabboth day.* When it was an easie matter to refell so grosse malice with diuers arguments, Christ was content with this one: if it be lawfull to shew kindnes on the sabboth day to beastes, they faine a very prepostrous worship, if on that day the children of God should not be holpē. But there is a double cōparison in the wordes of Christ: of the beast with the daughter of Abraham, and of the halter wherewith the asse or oxe is tied to the manger, with the bandes of sathan wherin he holdeth men bound to their destruction. You (sayth he) which are so scrupulous obseruers of the sabboth, dare lose your oxen and asses, that they may be led to the water, why shall it not then be lawfull for me to performe the like dutie to the elect people of God, especially where greater necessitie requireth it? namely, when any man is to be deliuered from the snares of Sathan? And though this wicked reprehender held his peace for shame, yet we see that Christ wrought not any miracle so notable which the wicked did not cauill at. Neither is it any maruaile if Sathan applyed all his studie and endeuour to this purpose, that he might peruert the glory of Christ, who ceaseth not dayly to scatter his cloudes, that he might by them obscure the holy workes of the faithfull. It is to be noted that Christ calleth her the daughter of Abraham, whose body had beene 18. yeres inthralled to sathan: and hee called her so, not onely in respect of the stocke, as all the Iewes generally were proud of this title, but because she was one of the true and naturall members of the church. Wherein we do also behold that which Paule teacheth, 1. Cor. 5. 5 that some are deliuered to sathan for the destruction of the flesh, that the spirite might be saued in the day of the Lorde. And the continuance of that time teacheth vs not to despaire though the Lord doth not presētly heale our miseries.

Mathew.

Matthew. Marke Luke 13.

31. *The ſame day there came certaine Phariſies, and ſayd vnto him: Depart and goe hence: for Herod ſeeketh to kill thee.*

32. *Then ſayde he vnto them: Goe yee and tell that Foxe: Behold I caſt out deuils, & I will heale ſtill to day and to morow, and the third day I ſhall be perfited.*

33. *Neuertheleſſe, I muſt walke to day, and to morowe, and the day followinge: for it cannot be, that a Prophet ſhould periſh out of Ieruſalem.*

Alſo it cannot be certainely coniectured when this befell, but that it is euident that Chriſt was then in Galile, as in all the courſe of his trauaile, hee was more then other where. For they which would ſeeme to bee his freindes, perſwade him to be out of Herodes iuriſdiction, if that he would be ſafe. Now, it is vnknowne howe they were affected which gaue this counſell: but I rather coniecture, when they ſaw the moſt part of the people there giuen to Chriſt, ſo that the doctrine of the Goſpell was euery where receiued, they aſſayed to driue him to ſome other place. It is to be noted who theſe warners were. Luke ſayth that they were ſome of the Phariſies, but we know that ſecte was not ſo mercifull to Chriſt, that it ſhould be probable that they were carefull of his life What then? certainly their purpoſe was by caſting a feare before him, to driue him away into ſome corners: for ſo they hoped that it ſhoulde come to paſſe, that in ſhort time his authoritie ſhoulde decay, and his whole doctrine ſhoulde vaniſh away. But yet wee muſt conſider the purpoſe of Sathan, the cheife maſter and framer of this deuiſe: for as by fearing the ſonne of GOD, he ſought then to hinder the courſe of the Goſpell, ſo he now inuenteth and frameth new terrours, wherewith he might diſcourage the miniſters of Chriſt, and enforce them to leaue their courſe.

32. *Tell that Foxe: behold I caſt out deuils.* It is certaine that hee ſpeaketh of Herod Antipas. And though he had the maners of a Foxe, and a diſpoſition no leſſe ſeruile then crafty, yet I doe not thinke that hee comprehendeth the ſubtletie of his whole life vnder this name Foxe: but his ſecrete deceites where hee attempted to vndermine the doctrine of the Goſpell, when with open warre hee durſt not ſet vppon it. For Chriſt declareth, though hee was crafty, that yet hee ſhoulde preuayle nothing by his deuices. I ſayth he, what guiles ſoeuer hee deuiſeth, will to day and to morrowe, doe the office layde vpon me of God: and when I come to the ende of the race, then ſhall I bee offered vppe in ſacrifice. Yet, that the meaning of the wordes may bee more plainely ſet downe vnto vs, in the firſt parte of the ſentence Chriſte graunteth, that the third day after, that is, ſhortly after, he ſhould die: and thus hee declareth that he can by no feare of death be driuen frō doing his duty, to the which with a ſetled purpoſe of the minde hee goeth without feare. Then hee addeth that it is a vaine ſhewe of feare which is obiected by thoſe falſe fained warners, becauſe there is no danger of death other where, then at Ieruſalem. But in the ſecond part hee reproueth the Phariſies ſharply, doe you, who I ſee ſhall be my butchers

butchers, warne me to take heede of Herode? Though the vpbraidinge goeth further: for he not only sayeth, that he is ready to die at Ierusalem, but it is also a denne of theeues, where almost all the Prophets were slaine. It is true that many were slaine other where, and especially at that time, when the cruell rage of Iesabell was hotte against them: but because that continually the prophets were not in any other place more cruelly delt with: Christ layeth worthily this reproofe vpon the wicked inhabitants of the holy Citie. And for the most part it befell the Prophets to bee slayne there: for sith the wickednesse came from thence, wherewith Iudea was filled, that also was the fielde wherein God exercised his prophets. For we know that the more the doctrine of the Gospell shineth, and the neerer it commeth to the wicked, the madder they become. Yet this is a horrible example, that the place which was chosen to be the sanctuary of the worship of God, and to bee the house of the lavv, & of the heauenly wisedome, should be defiled not with one or two murders, but with the ordinary slaughter of the Prophets. And hereby it appeareth how obstinate the vnthankfulnes of the world was in refusing sound doctrine. Though the exclamation which followeth presently after in Luke, seemeth so to bee ioyned to this, as if Christe hereof taking occasion, did then enuy against Ierusalem: yet I rather thinke, when Luke hadde sayd before that Ierusalem was embrewed with the Prophets bloud, yea, and that it was by continual course of many ages the cruel and sacrilegious slaughter house, occupied in murthering the Prophets, presently according to his manner hee addeth a sentence which agreed with that speach. For wee see in diuers places before, that it was no vnwonted thing in him, to gather into one place, sayings of Christ vttered at sundry times.

Matth.	Marke.	Luke 11.
		37. And as he spake, a certaine Pharisie besought him to dine with him: & he went in and sate downe at the table.
		38. And when the Pharisie saw it, he marueiled that he had not first washed before dinner.
		39. And the Lord sayd vnto him, in deede ye Pharisies make cleane the out side of the cuppe, & of the platter: but the inward part is full of rauening and wickednesse.
		40. Yee fooles, did not he which made that which is without, make that which is within also?
		41. Therefore giue almes of those things which are within, and behold al things shall be cleane vnto you.

This heere sette downe, agreeth in parte, but not wholly with that doctrine in the fifteene Chapter of *Matthewe*, that Christe of purpose neglected those outwarde rites inuented by menne, (in obseruing whereof, the Iewes were to too carefull) that hee might correcte the superstition of the people, and especially of the Scribes. GOD hadde commaunded some certaine washings in his lawe, in the which hee profitably exercised his people in the meditation of true puritie. The Iewes not beeing content with this

mediocritie,

mediocritie, added many other washinges, specially that no man should eate, except he had washed, as Marke declareth more plainely in the 7. chapter, and also appeareth in the 2. of Iohn. Also to this faulte was added a wicked confidence, because they hauing no regard of the spirituall worship of God, thought they had well discharged themselues, if they had set vp a figure in the place of God. And Christ not being ignorãt that the contempt of this ceremony would be offensiuely taken, yet omitted the same, that he might shew that God made small account of the outwarde cleanenesse of the flesh, but required the spirituall righteousnesse of the heart.

39. *In deede yee Pharisies.* Christ doth not reprooue the pharisies in this place, as he doth in Matth. & Mar. because they preposterously worshipped God with mens inuentions, & brake the lawe of God through their owne traditions: but he only toucheth their grosse hypocrisie, because they desired puritie but in the eyes of men, as if they had nothing to do with God. And this reproofe lighteth vpõ all hypocrites, which establish a righteousnes in the ceremonies cõmanded by God. And therefore Christ concludeth more then if he should haue saide that God is worshipped in vaine with the cõmandements of men: for he generally condemneth that errour, that God should bee worshipped with ceremonies & not with faith and pure affection of the heart. And though the Prophets alwayes had a great controuersie about this matter with the Iewes: yet the dispositiõs of men are so prone to hypocrisie, that proud error preuailed, that God shuld be pleased with outward worshippings void of faith. But chiefly they were so astonied in Christes time, that religiõ then only stood in meere trifles. Therfore hee inueigheth against the Pharisies, which are busily occupied in washing the cuppes, & nourish inwardly in their hearts most filthy spots of rauening and wickednes. And he cõdemneth their folly by this reason, that God which created the inward soule of man, as well as the body, could not be pleased only with an outward shew. For this chiefly deceiueth men, that either they do not consider that they haue to doe with God: or else they transforme him according to the vanity of their imaginatiõ, as though he differed nothing frõ a mortall man.

41. *But of those thinges which are within.* Christe after his manner calleth the Pharisies backe from crremonies to charitie, affirming that men, as well as meats, are not clẽsed with water but with loue. Yet he would not in those words lessen the grace of God, nor reiect the rites of the law as vaine and vnprofitable: for hee directeth his speach against them, which carelesly mocke at God with naked signes: as if he should haue said, it is only the lawfull vse which sanctifieth the meates. And they only do vse the meates rightly and iustly, which helpe the want of the poore with their aboũdance. Therfore it were better to giue almes of that aboundance which we haue, then by scrupulous washing of hands and cuppes, to neglect the poore. That which the Papistes doe gather hereof, that almes are satisfactions by the which we are purged from sinnes, is so fonde, that it needeth no long confutation. For Christ disputeth not here, with what price it behoooueth vs to obtaine forgiuenesse of sinnes: but that they doe eate their bread rightly, which bestow part vppon the poore. For I doe take the Greeke woorde here vsed, signifieth that which is presently had, and not as the olde interpreter and Erasmus doe translate it, for that which remaineth,

neth. It is beſt to reſerue thoſe reproofes which do preſently follow for an other place. For I doe not thinke that Chriſt then preſently at the table did ſo inuey againſt the Scribes and the Phariſies: but Luke ſet that downe here which was ſpoken at an other time: as wee haue often ſayd that the Euangeliſtes regarded not the order of the time.

Mathew.	Marke,	Luke 14.
		1. *And it came to paſſe, that when he was entred into the houſe of one of the cheife Phariſies, on the ſabboth day, to eate bread, they watched him.*
		2. *And behold, there was a certaine man before him, which had the dropſie.*
		3. *Then Ieſus anſwering, ſpake vnto the expounders of the lawe, and Phariſies, ſaying: Is it lawfull to heale on the Sabboth day?*
		4. *And they held their peace. Then he tooke him, and healed him, and let him goe.*
		5. *And anſwered them, ſaying: which of you ſhall haue an Aſſe, or an Oxe falne into a pit, and will not ſtraight way pull him out on the Sabboth day?*
		6. *And they could not anſwere him to thoſe thinges.*

This hiſtorie containeth nothing elſe but a miracle wrought by Chriſt, wher by he reproueth the ſuperſtitious obſeruation of the Sabboth. Neyther was his purpoſe as ſome imagine, ſimply to abrogate the Sabboth: but onely to ſhewe that neither the worke of God, nor the dueties of charitie doe violate the holy reſt which is commanded in the law. Alſo it is vncertaine whether the manne which had the dropſie was purpoſely brought thither by their appointment: for certainely he could not come to the table by aduenture, nor enter into a priuate houſe without the leaue and will of the Lord of the ſame. Wherefore it is likely that he was brought thither craftely to tempt Chriſt, which yet was no leſſe fooliſhly then wickedly done of them: becauſe they had experience before what Chriſt was accuſtomed to doe, as oft as like occaſion was offered.

5. *Is it lawfull to heale on the Sabboth day?* The meaning of the queſtion is this, whether the healing of a manne ought to bee accounted amongſt thoſe workes which doe breake the Sabboth. If they ſhould haue ſayd that the obſeruation of the Sabboth ſhould be broken by this meanes, there was an exception ready, that it is the worke of God. And the law of the Sabboth containeth nothing elſe, but that men ſhould reſt from their owne labours. And Chriſte firſt asketh the queſtion of them, that hee might thereby preuent the offence. Therefor the cauſe was not in him that they were not pleaſed, but in their obſtinate malice. Not that he alwayes bound himſelfe to this condition (for oft times not regarding the offence, he performed that which was inioyned him of his father): but his will was to teach by this example, that he wrought not his miracles on the Sabboth dayes raſhly, but that he was ready to giue an account of ꝙ he did. But they do declare by their filēce, that they had rather tak occaſion to reprehēd him, then to be moued by the ſtudy of the law. Therfore chriſt hath

not

not to regarde, what they iudge of his doing, becauſe it is euident that they would willingly take occaſion of offence.

5. *Which of you ſhall haue an Aſſe.* Though they were vnworthy that Chriſt ſhould endeuour to mittigate their diſpleaſures: yet he declareth that hee hath done nothing againſt the obſeruation of the Sabboth. All be it he doth this not ſo much of purpoſe to teach them, as that he might thereby deliuer himſelfe frō their ſlaunders, for he knew that they ſhewed themſelues rather to bee blinded with poyſonfull hatred, then to yeelde themſelues to be taught by reaſon: but his will was not to triumph ouer their malice, while he enforced thē for ſhame to hold their peace. For if it bee lawfull to helpe brute beaſtes on the Sabboth day, it were too vile a thing, not to doe the ſame dutie to man framed and made after the image of God.

Mathew. Marke Luke 14.

7 *He ſpake alſo a Parable to the gueſtes, when he marked how they choſe out the cheife roumes, and ſayd vnto them.*

8. *When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honorable man then thou, bee bidden of him.*

9. *And hee that bidde both him and thee: come, and ſay to thee: Giue this man roume, and thou then begin with ſhame to take the loweſt roume.*

10. *But when thou art bidden, goe and ſit down in the loweſt roume, that when he that bad thee commeth, hee may ſay vnto thee: Freind, ſit vp hihger, then ſhalt thou haue worſhip in the preſence of them that ſit at table with thee.*

11. *For whoſoeuer exalteth himſelfe, ſhall bee brought low, and he that humbleth himſelfe, ſhalbe exalted.*

12. *Then ſaid he alſo to him that had bidden him, when thou makeſt a dinner or a ſupper, call not thy friends nor thy brethren, neither thy kinſmen, nor the rich neighbours, leaſt they alſo bid thee againe, and a recompence be made thee.*

13. *But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blinde.*

14. *And thou ſhalt be bleſſed, becauſe they can not recompence thee: for thou ſhalt bee recompenced at the reſurrection of the iuſt.*

7. *Hee ſpake to the gueſtes.* Wee knowe howe greatly ambition raigned in all the Phariſies and the Scribes. That as they proudly deſired to raigne ouer all men, there was alſo a contention mutually amongſt themſelues, which ſhould be the cheifeſt. For men deſirous of vaine glory haue this affection, that euery one of them doeth enuie eache other, while euery one of them deſireth to drawe that to himſelfe, which others thinke to bee due to them. So the Phariſies and Scribes, when they challenge that the people

people should giue vnto thē the title of the holy order, now they striue amongst themselues for the degree of honour, because euery of them chaleng to himselfe the cheife place. Christ aptly derideth this their ambition with a fit similitude. For if any man occupy the cheife roume at an other mans table, and then bee inforced to giue place to a better, he shall be set lower by the maister of the feast, not without shame and ignominie. And it is necessary that the same should befall to all them that proudly lift vp themselues to rule ouer others, for God shall cast them downe with shame. For it is to be noted, that Christ preacheth not heere of the outward and ciuill modestie: for we see the proudest men, oft times excell in this behalfe, and for ciuilitie, as they say, they pretende the greateste modestie. But by a similitude taken from the vse of men, hee teacheth vs what wee should bee inwardly before God: as if hee shoulde say: If it befall vnto a gueste, which foolishly chose the highest roume, to bee thrust downe into the lowest, and with shame he desire that hee had neuer climed thither: therefore, least God put the same thing in practise amongst you, so that your arrogancy be stained with extreame ignominie, willingly submit your selues to humilitie and modestie.

11. *Whosoeuer exalteth himselfe.* This clause declareth that Christ spake of ambition: for he sheweth not what vseth to befall in the common life of men: but heere he maketh God our iudge, who resisteth the proud, and pulleth down their proude lookes, but giueth grace to the humble. The scripture is full of such places, that God will be enemie to all them, which desire to lift vp themselues, so that of necessitie they must haue battell with God, which doe arrogate any thing to themselues. For this is the pride, so to glory in the giftes of God, as if there were any worthinesse in vs, which of our owne deseruing should extoll vs: as againe, onely a fained casting downe, ought not to bee accounted humility, but the true humbling, that is, when we rightly acknowledge in our owne selues our owne infirmitie, not lifting vp our selues, knowing that wee excell by the onely grace of God.

12. *When thou makest a dinner.* They which thinke that those feasts are here simply condēned, which kinsfolkes & freinds do make amongst themselues, doe take away that part of humanity from amongst men. For this were rather barbarous then austere, to shut thy kinsfolkes from thy table, & onely to giue place to strangers. Neither was it the purpose of Christ to driue vs from all neighbourhoode, but onely to shew that charitie was little vsed in the ordinary dealinges of the world: for as it is no liberality to bestow any thing vpon the rich men in hope of gaine, from whom we hope to receiue the like, but a kinde of vsurie: so those works for reward are not accounted of before God, nor are woorthy of the name of charitie. If I bid my kinsfolkes or rich friendes to supper, it is humanitie not of it selfe to be condemned, but it smally auayleth to prooue charitie: for oft times wee see them which are wholy addicted to themselues, to bestow great charges in receiuing their friends most delicately, What then? thou mayest furnish thy table with rich men, so that in the meane season thou neglectest not the poore: so it is lawfull to feast with thy freindes and kinsfolkes, so that thou reiectest not strangers, if that they be poore, and thou hast habilitie to helpe their neede. The summe is, they which are liberall to their kinsfolkes

folkes and freindes, but are hard to the poore, are worthy of no prayſe: becauſe they exerciſe no charitie, but prouide onely for their owne gaine and ambition But Chriſt ſpeaketh to his hoaſt by name, whom hee ſaw was giuen too much to ſumptuouſneſſe and to dainties, and ſo to get prayſe and fauour of rich men, ſo that he ſmally regarded the poore. So vnder the perſon of this one man, are all they reproued, which ambitiouſly ſpend thoſe things they haue, either for their owne glory, or to get like recompence: and yet they will beſtow nothing vpon the poore, as if they were afraid, that what ſoeuer they beſtowed freely, were loſt. Therefore Chriſt ſayth that they are bleſſed, which are liberall with out hope of earthly rewarde: for it is euident that they haue regard to God. But there is no cauſe why they ſet theregard of profit before their eyes, or which deſire the prayſe of the people, ſhould looke for any reward from God.

Matthew 22.

1, *Then Ieſus anſwered, and ſpake vnto them againe in Parables, ſaying*
2. *The kingdom of heauen is like vnto a certaine king, which maried his ſon.*
3. *And ſent forth his ſeruants, to call them that were bidden to the wedding but they would not come.*
4. *Again, he ſent forth other ſeruants, ſaying, tel thē which are bidden: behold I haue prepared my dinner, mine oxen and my fatlings are killed, & al things are ready: come vnto the mariage.*
5. *But they made light of it, and went their wayes, one to his Farme, and another about his marchandiſe.*
6. *And the remnant tooke his ſeruants and intreated them ſharpely, and ſlew them.*
7. *But when the king heard it, he was wroth, and ſent forth his warriours, & deſtroied thoſe murtherers, and burnt vp their citie.*
8. *Then ſaid he tō his ſeruants. Truely the weddings is prepared: but they which were bidden, were not worthy.*
9. *Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the mariage.*
10. *So thoſe ſeruants went out into the high wayes and gathered together all that euer they foūd, both good & bad ſo the wedding was furniſhed with gueſts*
11. *Then*

Marke

Luke 14.

15. *Now, when one of them that ſate at table, heard thoſe things, he ſaid vnto him: Bleſſed is hee that eateth bread in the kingdom of god*
16. *Then ſayd he to him: a certaine man made a greate ſupper, and bade many.*
17. *And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all thinges are now readie.*
18. *But they all with one conſent began to make excuſe: The firſt ſayd vnto him, I haue bought a Farme, and I muſt goe out and ſee it: I pray thee haue me excuſed.*
19. *And an other ſayd, I haue bought fiue yoake of oxen, and I goe to proue them, I pray thee haue me excuſed.*
20. *And another ſayde, I haue maried a wife, and therefore I can not come.*
21. *So that ſeruant returned, & ſhewed his maſter theſe things Then was the good manne of the houſe angrie, and ſayde to his ſeruant: Goe out quickly into the places and ſtreetes of the citie, and bring in hither the poore and the maimed, and the halte, and the blinde.*
22. *And*

11. *Then the king came in, to see the guests, and saw there a man, which had not on a wedding garment.*
12. *And he said vnto him: friend, how camest thou in hither, & hast not on a wedding garment? And he was speachlesse.*
13. *Then said the king to the seruants: Binde him hand and foote: take him away, and cast him into vtter darkenes: there shall bee weeping and gnashing of teeth.*
14. *For many are called, but few are chosē*
22. *And the seruant said: Lord, it is done as thou hast commanded, and yet there is roume.*
23. *Then the maister sayd to the seruaunt: Goe out into the high wayes and hedges, and compell them to come in, that my house may bee filled.*
24. *For I say vnto you, that none of those men which were bidden, shall tast of my supper.*

1. *Then Iesus answered.* Though Matthew rehearseth this parable amongst other Sermons made by Christe about the last Passeouer: yet because hee appointeth no time, and that Luke expresly affirmeth that he spake this when he sate at the Pharisies table, it seemeth best to follow this order. Also, because the purpose of *Matthew* was to shewe for what cause the Scribes were kindled with extreme madnesse amongst other his odious Sermons he set downe this also, and brought it into that course, neglecting the order of the time. This history set downe by Luke, is to bee noted, that when one of the guestes hadde sayde, that they are blessed which eate bread in the kingdome of God, Christ tooke occasion therby to reproue the vnthankfulnes of the Iewes. And though it bee scarce credible that the Pharisies guest and friend should breake out into these wordes, of an earnest affection of godlinesse: yet it seemeth not to me to be spoken in scorne or iest: but as men touched with a small faith, & not openly wicked, doe without regarde speake amongst their cuppes, of eternall life: so I thinke that this man cast out this speach of the blessednesse to come, that he againe might gather somwhat from Christ. And his words do declare that he as yet sauoured nothing, but that which was grosse and earthly. For he vseth not the phrase, to eate bread Metaphorically, for the enioying of the eternall glory: but he seemeth to dream I know not of what state repleniſhed with prosperous aboundance of all things. Yet the meaning is, that they are happy which eate the bread of God, after he hath gathered his children into his kingdome.

2. *The kingdome of heauen is like.* As that Spartane sayd in times past, that the Athenians knew what thinges were right, but would not doe them: so Christe here reproueth the Iewes, that they coulde speake many notable wordes of the kingdome of God: but when God calleth them louingly and gently vnto him, they contemptuously refuse his grace. And it is not to bee doubted but that hee pincheth the Iewes by name, as shall better appeare somwhat after. But Mathew differeth from Luke in this, that he setteth downe many circumstances, when the other doth summarily only propose the matter it selfe. So Mat. sayth that a king prepared a mariage supper for his sonne. Luke doth simply make mention of a feast. He maketh mention of many seruants, this speaketh not but of one. He noteth many sendings, this but onely one. He sayth that some of the seruauntes were beaten or slaine, this speaketh onely of the contempt.

Lastly,

Laſtly, hee reporteth that hee was caſt out, which came into the feaſt without his mariage garment, of whome there is no mention in Luke. But wee haue other where noted alſo the like difference, when as *Matthew* hath beene more plentifull and large in entreating the ſame matter. But in the ſumme they agree very well, that when God had vouchſafed a peculiar honour to the Iewes, preparing as it were a banketting boarde for them, they deſpiſed the honour offered them. That many interpreters doe apply the mariage of the kings ſonne to this, that Chriſte was the end of the lawe, and that God had not regard to any other purpoſe, in his couenant, then that hee might ſet him ouer his people, and might ioyne his Church to him in a holy band of ſpirituall mariage, I doe willingly embrace and allow. And that hee ſayeth that his ſeruants were ſent out to call them that were bidden, in theſe words he noteth a double grace of God: to witte that hee preferred the Iewes before other nations, then that hee reuealed vnto them their adoption by the Prophets. For hee alludeth to the vſuall manner of menne, which making mariage feaſtes, doe write downe a catalogue of them, whom they woulde haue for their gueſtes: then they bid them by their ſeruants. So God choſe the Iewes before all others, as though they ſhould be his familiar friendes: then he calleth them by his Prophets, that they might be partakers of the promiſed redemption, which was to bee feaſted at the mariage. And though they which were firſt called, liued not vnto the comming of Chriſte: yet we know that the ſaluation was propoſed in cõmon to all, whereof they were depriued by their vnthankfulneſſe and malice: for that people wickedly deſpiſed the calling of God from the beginning.

4. *Againe hee ſent foorth others.* Hee ſpeaketh ſo, as if they were the ſame menne, beauſe it was one body of the people. But the meaning is, when that happy and ioyfull day of redemption drewe neare, they were warned that they might be ready in time: for the time was appointed them long before. And now Chriſt ſayeth that they were called at the very poynt of the time, that they might haſt to come. For the firſt calling whereof he maketh mention, comprehendeth all the former Propheſies to the preaching of the Goſpell. And though that people hadde raged againſt the Prophets, yet hee accuſeth the olde people onely of pride and contempt, becauſe their fury increaſeth with the time, which at length was powred with all violence vpon Chriſt and the Apoſtles. But hee ſayth that the ſeruants which were ſent laſt, euen at ſupper time, were ſharply entreated and ſlaine: ſo when as outragious crueltie was ioyned to the proude reiecting of the grace, that people brake out into the extreameſt ſinnes. Yet he layeth not this offence vpõ them all together: for in the laſt calling which was by the Goſpel, the grace of God was partly reiected by careleſſe contemners, & partly reiected furiouſly by hypocrits. And ſo commeth commonly to paſſe, that the more God calleth the wicked to ſaluation, the more they breake out againſt him. Now that part of doctrine is to be entreated which is both in Matthew and Luke: to wit, that one went to his farme, another to his husbandrie: or as Luke reporteth, one excuſed himſelfe that he had maried a wife, an other hadde bought a Farme, an other had bought fiue yoake of oxen. By theſe words Chriſt declareth that the Iewes were ſo giuen to the worlde and earthly things, that none of them had leaſure to come to God. As while the cares of the world doe

doe hold vs bound, they are ſo many allurements to withdraw vs from the kingdome of heauen. But it is a vile and a ſhamefull matter, that men created for the heauenly life, ſhould as beaſtes be caried to tranſitory things. but this diſeaſe is ſpread euery where, ſo that one ſcarce of a hundred, preferreth the kingdome of God before vaine riches, or other commodities, And though all haue not the ſame diſeaſe, yet euery one is caried by his owne couetouſnes into a contrary courſe: ſo it commeth to paſſe that men run out of order hither and thither. Furthermore, it is to be noted that prophane men make shew of honeſt pretences, for the refuſing of the grace of God, as though their ſlouth were to be excuſed, which applying themſelues to the affaires of this preſent life, doe little eſteeme the heauenly inheritance. But we ſee that Chriſt, that hee might draw vs from ſuch delights, teacheth that no man ſhould thinke with himſelfe that hee hath profited any thing, while they entangle themſelues with theſe earthly hinderances: Nay, the fault of men is doubled, while they hinder thẽſelues with things which are otherwiſe lawfull, by the which they ought rather to be holpen. For to what ende doth God grant vs the commodities of this preſent life, but that he might allure vs vnto him? but euery man is ſo farre from being holpe ſo by the benefits of God, that he ſhould aſpire to heauen, that the holy mariages, the fields, and the other riches, are ſo many ſnares which do hold men bound to the earth.

7. *But when the king heard it* Mathew only maketh mẽtion of this puniſhment. For in Luke there is no word ſpoken of iniurie done to the ſeruants. They both ſay this, that they were excluded & depriued from the honor of the feaſt, which came not at the time appointed. And this doctrine is alſo common to vs, for the ſame deſtruction which Chriſt pronounceth againſt the Iewes, remaineth for all thoſe wicked ones, which doe violently riſe againſt the miniſters of the Goſpell. And they which are withdrawn with earthly cares, ſo that they regard not the calling of God, al theſe as famiſhed mẽ, ſhal at length miſerably waſt away for want. Therefore ſo oft as he calleth vs, let vs be ready and glad to follow.

9 *Goe yee therefore out into the high wayes.* After he hath ſhewed them to bee vnworthy of the grace of God, which doe proudly refuſe the ſame offered vnto them, now he ſayth others ſhall bee placed in their roome, and euen the moſt baſe and contemptible of the common people. And heere is the calling of the Gentiles deſcribed, which ſhould prouoke the Iewes to iealouſie, as it is ſayd in the ſong of Moſes, Deut. 32. 21. They haue moued mee to iealouſie with thoſe which are no Gods: and I againe will moue them to iealouſie, with thoſe which are no people, I will prouoke them to anger with a foolish nation. Becauſe they were firſt choſen, they imagined that his grace was ſo tied to them as if God coulde not be without them, and it is knowne how proudly they deſpiſed all others. Therefore vppon a graunt hee compareth the Gentiles to beggers, blinde and lame. And hee ſayth they are called out of the hedges and high wayes as ſorenners and ſtrangers: and yet hee affirmeth that they ſhoulde bee placed in the roume deſpiſed by the friendes and neighbours. So that which was more darkely foreſpoken of by the Prophets, of erecting a new Church, he ſetteth downe more plainely. And certainely this reproofe was the heape of the vengeance of God, Romanes 11. 17. that God cutting them off,

hath grafted the wilde branches into the roote of the Oliue, & by casting thē out, he receiueth the polluted and filthy Gentiles into his owne house. If that hee spared not the naturall branches then, the same vengeance shall fall on vs now, if wee answere not our calling. And the supper shall not bee lost, which was prepared for vs, but God will procure himselfe other guestes.

LVK. 23. *Compell them to come in.* This is as much as if the housholder should command to bring in the beggers with hard words, & to leaue out none of the worst of thē. In which words Christ declareth, that God will rather gather togethher all the offscourings of the world, then that he would admit those vnthankfull men to his table. Yet he seemeth to allude to the maner of the calling of the gospell, because the grace of God is not simply proposed vnto vs, but to the doctrine, there are also added spurres of exhortations, in which the wonderfull goodnes of God is seene, who when hee seeth vs that are called to him, to bee slouthfull, he solliciteth vs importunately from slouthfulnesse: and he doth not onely stirre vs with exhortations, but also he compelleth vs by threates to come to him. Yet I doe not disallow that Augustine vsed this testimonie very often against the Donatists, that hee might proue that the disobedient and rebellious might be lawfully compelled by the Edictes of godly princes, to the worship of the true God, and to the vnitie of faith: for though faith is voluntary, yet we see their stubbernesse may well be tamed by these meanes, which obey not except they be compelled.

MAT. 11. *Then the king came to see the guests.* Nowe Christ doth not heere reproue the Iewes, for despising wickedly the grace and calling of God: but hee forewarneth them betime, which were to bee placed in their roume, least when God should vouchsafe to make them partakers of his owne table, they should defile the holy mariages with their filthines. Therfore he hath taught hitherto that the Iewes for their wicked contempt, should bee depriued of that speciall priuiledge of honor: and that he would call of the prophane & reiected Gentiles, which should succeede in their place. And now he declareth that of this number also they shall bee cast out, which doe defile the church: for when God calleth al men generally by the gospell, many vncleane & filthy men thrust in, which though they occupy a place for a time amongst others, when God ouerseeth his guests, they are cast out of doores, and throwne to punishment. The summe is. Not all they which shall once enter into the church, shall bee partakers of the heauenly life, but they which shalbe found attired fit for the heauenly palace. Also there is a contention in vain about the mariage garmēt, whether it should be faith, or a holy and godly life for neither faith can be seperated from good works, & good works do not proceede but from faith. But this only was the meaning of Christ, that we are called of the Lord, of this condition, that we might be renued in spirit according to his image, & that we should therfore alwaies remaine at his house, that the old man with his pollutions should be put off, & that we should medirate a new life, that the apparell might answere to so holy a calling. But it is demanded how it should agree that the begger should be punished with so seuere a punishmēt, because he brought not a mariage garmēt: as though it were a new thing for those wretches which seeke their liuing in the high waies to be torne and deformed? I answere, heere is not declared whence that garment should haue bin had; for whomsoeuer the Lord calleth, he also ap-

parelleth,

leth,& fulfilleth all things in vs,as is saide by Ezechiel,16.7. when God founde nothing in vs but miserable nakednesse, & filthy spots,he hath cloathed vs with excellent ornaments. We know also that the image of God is not otherwise repayred in vs,but whē we put on Christ. Therfore christ doth not say,that those poore men shall be cast out, which bring not a precious garment fetched out of their owne chest,but they which are found in their sins, when God shall come to examine his guests. And the conclusion doth shew the ende of the parable, there are few chosen,though many are called. Whereby we gather that all the particular clauses of the same are not to be searched subtilly: for Christ said not before,that the greater part should be cast out,but only maketh mentiō of one: but here we heare,that of a great nūber few are retained. And certainly,though at this day more are gathered into the church by the voyce of the Gospell, then were in times past by the law,yet very few approue their faith by newnes of life. Wherfore let vs not flatter our selues with a vaine title of faith,but let euery mā diligētly examine himselfe,that in the last choise, he may be accoūted amongst the lawful guests. For as Paul admonisheth, 2. Tim. 2, 19. 20. the vessels in the house of the Lord,are not all of one sort, therefore let euery one that calleth on the name of the Lord depart frō iniquity. I do not here dispute further of the eternall election of God, because the words of Christ tend not to any other purpose,then that the outward profession of faith sufficeth not,that God should acknowledge for his,whosoeuer seeme to haue giuen their name to his calling.

Matth.	Marke.	Luke. 16.
		1. *And he said also vnto his disciples: There was a certaine rich manne, which had a steward, and hee was accused vnto him,that he wasted his goods.*
		2. *And he called him,and said thus vnto him: How is it that I heare this of thee? Giue an account of thy stewardship,for thou maiest be no longer steward.*
		3. *Then the steward sayde within himselfe: what shall I do:for my maister will take from me the stewardship? I cannot dig,& to beg I am ashamed.* 4. *I know what I will do,that whē I am put out of the stewardship,they may receiue me into their houses.* 5. *Then cald he euery one of his masters debters, and said vnto the first. How much owest thou vnto my master?* 6. *And he said,an 100. measures of oyle: & he said to him:take thy wrytīg,& sit down quickly, & write 50.* 7. *Then saide hee to another. How much owest thou? And he said an 100. measures of wheat. Then he said to him. Take thy wryting,& write foure score.*
		8. *And the Lord commended the vniust steward, because hee had done wisely: wherfore the children of this world,are in their generatiō,wiser thē the childrē of light*
		9. *And I say vnto you, make you friendes of the riches of iniquity,that when yee shall want, they may receiue you into euerlasting habitations.*
		10. *Hee that is faithfull in the least, hee is also faith-*

full in much: and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11. If then ye haue not beene faithfull in wicked riches, who will truſt you in the true treaſure?

12. And if yee haue not beene faythfull in an other mans goods, who will giue you that which is yours?

Somwhat after.

14. All theſe things heard the Phariſies alſo which were couetous, and they mocked him.

15. Then he ſayd vnto them, yee are they which iuſtifie your ſelues before men: but God knoweth your hearts: for that which is highly eſteemed among men, is abhomination in the ſight of God.

The ſumme of this Parable is, that wee ſhould deale louingly & kindly with our neighbours, that when we ſhall come to the tribunall ſeat of God, the fruite of our liberalitie may returne vpon vs. And though the ſimilitude ſeeme to bee hard and far fetched: Yet the end ſheweth that chriſt had no other purpoſe in it. And hereby we perceiue that they apply themſelues too fondly, which in parables do ſcrupulouſly ſift out all perticular poyntes. For Chriſte cõmandeth not here by liberall gifts to redeeme, deceits, thefts, prodigall ſpending & other offences of an euill ſtewardſhip: but when as God hath made vs ſtewards to beſtow all thoſe goodes which he giueth vnto vs: here is a meane preſcribed vnto vs, which in time when the count day ſhall come, ſhall eaſe ſome from extreme rigor. For they which imagin that almes ſhall make a recõpence for a luxurious & diſſolute life, do not ſufficiẽtly cõſider, that this is firſt enioyned to vs, that we ſhould liue ſoberly & temperately: then that waters ſhould flow vnto vs out of a pure fountaine. It is certaine that no man is ſo thrifty, which ſhall not ſometime loſe the goods laid vp with him: & therefore euen they which apply themſelues to the greateſt ſparing, are not altogether free from euill beſtowing. Adde alſo, that there are manifolde abuſes of the gifts of God, ſo that ſome cõmit offence an other way, & I deny not, but as we finde our ſelues guiltie of euil boſtowing: ſo this ſhould the rather ſtirre vs vp to the dueties of charity. But we ought to ſet an other end before vs, then that wee ſhould by paying the price of redemption eſcape the iudgemẽt of God: to wit, that liberality being wel & holily beſtowed, ſhould only bridle and correct ſuperfluous expences: then, that our kindnes towards the brethren, might prouoke the mercy of God towardes vs. Wherefore the Lord doth not here ſhew his diſciples a way to eſcape, whereby they might deliuer thẽſelues from guiltines, when the heauenly iudge ſhall aske an account of thẽ, but he warneth them to take heed betime, leaſt they beare the puniſhmẽt of their cruelty, if they be taken waſtfully ſpoyling the bleſſings of God, no way applying them to good vſe. For this is alwayes to be holden: What meaſure any man meateth to others, it ſhall be meaſured to him againe, *Matth.* 7. 2.

8. *The Lord commended.* It is here alſo eaſie to ſee that he ſhall do very fondly, that ſhall ſtand vpon each particular poynts. For ſith, that to giue of an other mans goods, is nothing prayſe worthy, who would beare it with a patient mind to be ſpoyled by a wicked varlet, that at his pleaſure ſhould releaſe his debtes?

This

This certainely were a token of too grosse blockishnesse, that any manne should see part of his substance spoyled, and to allow that the rest shoulde bee stolne from him, and giuen to others. But this was the only purpose of Christ, which he addeth presently after, that men prophane and giuen to the worlde are wiser and warier in looking to the accountes of this transitory life, then the children of God are carefull of the heauenly and eternall life, or bent to the studie and meditation of the same. For, by this comparison he vpbraydeth vs of our slouthfulnesse beyond all reason, that at least we haue not like care to prouide for that to come, which prophane men haue in prouiding for themselues in this world For how vile a thing is it, that the children of light, in whom God shineth by his spirit and his word, should slow and neglect the hope of eternall blessednes offered them, when as worldly men are so greedily carried to their commodities, and are so prouident and wise about the same? Hereby we gather that the wisedome of the spirite and of the flesh are not compared together (which could not be without the reproofe of God himselfe) but that the faithfull are onely stirred vppe more willingly to consider those things, which appertaine to the life to come, and that they should not shut their eyes at the light of the Gospell, when they see blinde menne to see better in the darke then they. And truly it behooueth them to bee the more affected, when they see the children of the world to foresee longe before for this life, which is transitory, and which passeth away in a moment.

9. *Make you friendes*. As Christe commaunded not heretofore to offer sacrifices to God of thinges stolne: so now hee meaneth not, that eyther excusers or patrons shoulde bee sought for, which should hide and defend vs vnder their defence: but he teacheth that by bestowing louingly, that the fauour of God is obtained, who promiseth that he likewise will be mercifull to them that are mercifull and kinde. But very fondly and absurdly doe they reason, which doe gather of this, that we are holpen by the prayers and suites of them that are dead: for, so whatsoeuer is bestowed vpon the vnworthy, should be lost. But the wickednesse of the men hinder not, but that the Lord writeth vppe in his tables whatsoeuer we bestow vppon the poore. Therefore the Lord hath not regard to the persons, but to the worke it selfe, so that our louing kindnesse shall answere vs before God, yea, though it fall vppon vnthankfull men. But so it seemeth to signifie, that eternall life is giuen as a recompence to our deserts. I answere, it appeareth plainely enough by the text, that hee speaketh after the manner of men, to wit, as hee which is exalted by fauour and riches, if hee get himselfe friendes in his prosperous estate, he hath when he falleth into aduersitie, by whom he shall bee sustained: so our kindnes shall bee to vs a conuenient refuge: because whatsoeuer any man shall bestow liberally vpō his neighbours, the Lord acknowledgeth the same, as bestowed vppon himselfe.

When yee shall want. By this woorde hee noteth the time of death, and hee warneth vs that the time of our stewardshippe shall bee but shorte. For whereof commeth it to passe, that the greater parte sleepe in their riches, many waste that they haue in prodigall expences, others by hoardinge it doe maliciously defraude themselues and others, but because they beeing deceiued with a false imagination of a long life, doe flatter themselues in

in ſecuritie ? Hee calleth them the riches of iniquitie, that hee might make vs to ſuſpecte riches, becauſe that for the moſt part they entangle their owners in iniquitie . For though they are not euill of themſelues : yet becauſe they are ſeldome gotten without deceite or violence, or other vnlawfull meanes, & are alſo rarely poſſeſſed and kept without pride or luxurioufneſſe, or ſome other wicked affection, Chriſte cauſeth vs worthily to ſuſpecte them, as in an other place he alſo calleth them thornes. *Matth.13. 22.* Yet heere ſeemeth to bee vnderſtood an oppoſition, as if he ſhould haue ſayd, riches which otherwiſe defile the owners through the wicked abuſe, and are almoſt the ſnares of ſinnes, muſt be turned to a contrary end, that they might get vs fauour. Furthermore, that muſt be remembred, which I ſayd before , that God deſireth not a ſacrifice of a pray vniuſtly gotten, as if he ſhould be a companion of theeues: and therefore it is rather an admonition to the faithfull, that they ſhould preſerue themſelues free from iniquitie.

10. *Hee that is faithfull in the leaſt.* They are prouerbiall ſentences gathered of the common vſe and experience : and therfore it ſufficeth that they bee true for the moſt part. For it ſhall befall ſometimes, that the deceiuer not accounting of a ſmall gaine, ſhall ſhew forth his wickednes in a great matter: yea, & many in ſmall matters vnder pretence of ſimplicitie do hunt after great gaine : as Leui ſaith, fraud getteth credit in ſmall matters, that when it is worthy the labour, it may deceiue for a greater reward. Yet notwithſtanding the ſaying of Chriſt is not falſe: becauſe in prouerbes, as I ſayd, we follow that which is moſt commonly vſed. Chriſt therefore exhorteth his diſciples, that by dealing faithfully in ſmall matters, they might accuſtome themſelues to bee faithfull in the greateſt matters. Then he applyeth this doctrine to the right diſpenſing of ſpirituall graces, which though the world eſteeme not according to the value: yet it is certaine that they farre excell the tranſitory riches of the world. And hee teacheth that they are vnmeete, that God ſhoulde commit the incomparable treaſure of his Goſpell, and of like gifts to them, which deale naughtily and vnfaithfully in matters of leſſe value, as are the fleeting riches of the world. Therfore there is included in theſe wordes a ſecret threatning, that it is to be feared, leaſt for the abuſe of the earthly ſtewardſhippe, wee ſhould bee depriued of the heauenly gifts . In which ſence the heauenly bleſſedneſſe is oppoſed againſt riches, but as a perfecte and perpetuall good thing againſt a ſhadow and tranſitory matter.

12. *If yee be not faithfull in an other mans goods.* Hee calleth that an other mans, which is without man : for God doth not giue vs riches of this condition, that we ſhould be tyed vnto them : but ſo hee made vs ſtewardes of them, leaſt they ſhould hold vs bound in their bandes. And it cannot be, that mindes free and at liberty ſhould dwell in heauen, except they account what ſoeuer is in the world to belong to others. And hee maketh the ſpirituall riches, which belong to the life to come to be ours: becauſe the enioying of them is eternall. But nowe hee vſeth an other ſimilitude , it is not to bee hoped that wee ſhould vſe our owne goodes well and moderately, if we deale yll and vnfaithfully with other mens. For menne vſe more careleſly to abuſe their owne , and they graunt themſelues more liberty in looſing them : becauſe they are not afrayde that any

any man should reproue them. But they are more wary and more fearefull of that, which is layd vp with them, or committed to thē or lent to them, of which things there must an account be giuen againe. Therefore we vnderstand the meaning of Christ, that they will be but euill keepers of spirituall giftes, which doe dispose the earthly goods euill. After there is a sentence set downe, that no man can serue God and riches, which I haue expounded in the sixt chapter of Mat. And let the readers see there what this word *Mammon* signifieth.

14. *All these things heard the Pharisies,* They which thinke that the Pharisies scorned Christ, because he taught in common and rude speach, and gloried not in swelling words, do not sufficiently consider Lukes wordes. I grant that the doctrine of the Gospell seemeth very contemptible to proude and disdainefull men. But Luke expressly declareth that Christ was therefore scorned of them, because they were couetous. For they being throughly perswaded and setled in this, that they were blessed, which were rich, and therefore that there was not a better thing, then to increase their substance by any meanes, and couetously to hold those gotten goods. whatsoeuer Christ should say to the contrary, they reiected as absurd paradoxes. And certainely, whosoeuer speaketh of despising riches or giuing to the poore, seemeth to the couetous to meane deceit. That saying of Horace is well known, the people hisseth me, but I reioyce to my selfe If that they which are condemned in the iudgement of all men, doe yet please themselues, how much more shall they scorn as at a fable, this wisdom of Christ which is so farre from the minde of the common sort? Yet this I doubt not but that the Pharisies pretended some other colour, that they might merily iest at his doctrine against their sinne. Yet it is to be noted what moued them to it: for this disease raigned almost alwayes in the world, that the greater part of mē apply themselues to scorne that which agreeth not to their manners. Heereof commeth it, that the word of God is in danger of so many reproofes, taunts, & furious scornes: because euery man striueth for the defence of their owne sins, and they thinke with their owne iesting speaches, as with a cloud to couer and hide their owne offence.

15. *Yee are they which iustifie your selues.* Wee see that Christ giueth no place to their pride, but constantly defendeth the authoritie of his doctrine against their scornes: which all ministers of the Gospell must also do, by setting the terrible iudgement of God against wicked contemners. And hee affirmeth that the coloured deceit, wherwith they deceiue the eyes of men, shal not profit them any thing in the iudgement of God: they would not bee thought in their scornings, that they defended their couetousnes: but Christ teacheth that this venome brake out of their hidden byle. As if any man should say to the horned Byshops at this day, that they are not such enemies to the Gospel, because their odious dealings are too sharply pricked. And he sayth, that they think it inough if they appeare honest to men, and that they may set themselues out with a feigned holines: but from God, who is the searcher of the hearts, they cannot hide those sinnes, which they hide from the world. Where is also to bee noted the difference betweene the iudgments of God and of men: for where men are pleased with outward shewes, nothing is approoued at the iudgement seate of God, but a sincere heart.

There

There followeth a notable ſentence, what ſoeuer is rightly eſteemed among men, is abhomination in the ſight of God: not that God refuſeth the vertues, whoſe praiſe he hath imprinted in the hearts of men: but becauſe God abhorreth whatſoeuer man extolleth of his owne iudgement, whereby it appeareth how much all faigned worthippings are to be accounted of, which the worlde hath framed of her owne deuice. For though they pleaſe the inuenters, Chriſt ſayth, they are not onely vaine, and not to bee accounted of before God, but alſo abhominable.

Mathew. Marke Luke. 16.

19. *There was a certaine rich man, which was clothed in purple and fine linen, and fared well and delicately euery day.*

20. *Alſo there was a certaine begger, named Lazarus, which was layd at his gate full of ſores.*

21. *And deſired to bee refreſhed with the crumms that fell from the rich mans table: yea, and the dogs came & licked his ſores.*

22. *And it was ſo, that the begger died, and was caried by the Angels into Abrahams boſome. The rich man alſo dyed, and was buryed:*

23. *And being in hell in torments, he lift vp his eyes, and ſaw Abraham a far off, and Lazarus in his boſome.*

24. *Then hee cryed, and ſayd, Father Abraham, haue mercy on me, and ſend Lazarus, that hee may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.*

25. *But Abraham ſayde, Sonne, remember that thou in thy life time receiueđſt thy pleaſures, and likewiſe Lazarus paines: now therefore is hee comforted, and thou art tormented.*

26. *Beſides all this, betweene you and vs there is a great gulfe ſet, ſo that they which would goe from hence to you cannot, neither can they come from thence to vs.*

27. *Then hee ſayd, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe.*

28. *(For I haue fiue brethren) that he may teſtifie vnto them, leaſt they alſo come vnto this place of torment.*

29. *Abraham ſayd vnto him, they haue Moſes and the Prophets: let them heare them.*

30. *And he ſayd, nay, father Abraham: but if one come from the dead, they would amend their liues.*

31. *Then he ſayd vnto him, if they heare not Moſes & the Prophets, neither will they be perſwaded, though one ſhould riſe from the dead againe.*

Though

Though Luke hath set downe some other thinges betweene, yet it is not to be doubted, but that he confirmeth the former sermon by this example. For he sheweth what portion remaineth for thē, which hauing no regard of the poore, do wholly waste themselues in dainty delicates: which being giuen to surfeitings and pleasures, doe suffer their neighbours to be in miserable hunger: yea, they famish them cruelly, whom they hauing abilitie ought to helpe. And though it seeme to some to be but a simple parable: yet, because the name of Lazarus is set downe, I rather thinke it to be the report of a matter done. But in that matter there is small importance, so that the readers do hold the summe of the doctrine. First, the rich man is brought in, cladde with purple and fine linnen, and filling himselfe with pleasant deinties euery day. In which wordes is noted the delicate life, filled with pleasure and with pompes. Not that all fineues & gorgeousnes of apparell of it selfe displeaseth God, or that all delicacie of meates were damnable: but because it seldome falleth out, that temperance is kept in these things. For he wich desireth gorgeousnes in newe garments, shall as with prouocations encrease lust: & it can scarsly be otherwise, but that he shuld throw himselfe into intemperancy, which delighteth in deinties, & in tables delicately filled. Yet his cruelty is especially condemned, in that hee suffered Lazarus poore, and full of sores to lie without at the gate. For Christ set together these contraries, amongst themselues. that the rich manne giuen to belly cheare and pompes, as a gulfe not to be filled, shoulde deuour within great heapes: but hee was not touched with the want and miseries of Lazarus, but wittingly and willingly suffered him to starue with hunger, colde, and stinch of sores. And in this maner doth Ezech. 16, 49. accuse Sodom, that in fulnes of bread & wine, she stretched not forth her hand to the poore. It is well knowne that the inhabitants of the East were woont to vse most fine linen for gorgeousnes & pompe: which maner the sacrificing Papistes counterfeted in their garmentes, which they call surpluses.

21. *And the dogges came.* The hard and yron cruelty of the rich man was sufficiently condemned before, in that so miserable a spectacle could not moue him to compassion. For, if there hadde beene any droppe of humanitie in him, he should haue commaunded at the leaste, that some of the fragments of his kitchen should haue beene giuen to the manne in that misery. But here was a heape of wicked and more then beastly cruelty, now not to learne mercy of the dogges. Neither is there any doubt, but that these dogges were directed by the secrete counsell of God, to condemne him by their example. And Christ heere alleadgeth them as a testimonie to reproue the cursed hardnesse of the manne. For, what is more woonderfull, then that dogges shoulde haue care of a manne, which is neglected by his neighbour? nay, hee woulde not giue the crummes of his bread to this hungry manne, to whome the dogs lent their tongues to helpe to heale him. Therfore as oft as either strangers or bruit beasts doe take our roumes, and doe that which wee shoulde rather haue done, lette vs know that there are so many witnesses and iudges appoynted by God against vs, which shall the more discouer our faulte.

22. *And it was so that the begger died.* Christe declareth heere how much the estate of them both was chaunged by death. Death was common to them

them both: but for the dead to be caried by the angels into Abrahams bosome, is a felicitie more to be desired then all kingdomes. And to bee condemned to eternall torments, is a horrible thing, & to be redeemed with a hundred liues, if it were possible. And in the person of Lazarus there is a notable instruction giuen vs, that wee should not thinke them to be cursed before God, which doe painefully leade a life filled with troubles through continuall sorrowes. For the grace of God was so hid in him, and oppressed with the deformity of the crosse, and reproues, that the wisedome of the flesh coulde apprehend nothing but the curse: but we see howe precious a soule lay hidde in a filthy and rotten body, which is caryed by the Angelles into a blessed life. Wherefore it hurt him nothing: as one forsaken and despysed to be without all helpe & comfort of man, vppon whome departing out of the prison of the flesh, the heauenly spirites vouchsafed to bee ready present to helpe. Againe, in the rich manne is seene, as in a notable glasse, howe that temporall felicitie, which endeth with eternall destruction is not to be desired. Yet it is to be noted that Christ maketh expresse mention of the buriall of the rich manne, what became of Lazarus he concealeth: not that his body lay in the open fieldes, as cast out to wilde beasts: but because it was without regarde and honour cast into a pitte (for this may easily bee gathered by the rest, that they woulde bestow no more labour about him being dead, then they did cost of him being aliue) on the other part the rich manne was sumptuously buried according to his riches, hee hath yet a remnant of his former pride. For in this behalfe wee see prophane menne striuing after a sorte against nature, in that in the glory of their buryall and funerall solemnities, they desire to haue shewes remaining of their estate: but howe foolish and ridiculous this their ambition is, their soules in hell can witnesse. That hee sayeth Lazarus was caryed, it is a figuratiue speech: for because the soule is the better part of manne, it doeth well challenge to it selfe the name of the whole. And Christe assigneth this office to the Angels not in vaine, which we know are giuen as ministers to the faithfull, to employ their studies and labours for their saluation.

Into Abrahams bosome. To reporte howe diuersly many interpreters of the Scripture haue defined of the bosome of Abraham, it is not needfull, nor in my iudgement profitable. It shall suffice to hold that which the readers well exercised in the scriptures doe acknowledge to bee the naturall meaning. For, as Abraham is therefore called the father of the faithfull: because the couenant of eternall life was first laide vppe with him, that being kept in faithfull custody, hee shoulde deliuer it first to his sonnes, then by hande to all the Gentiles, and whosoeuer are heires of the same promise, are called the sonnes of Abraham: so after death they are saide to be gathered into his bosome: because they receiue the fruit of the same faith with him.

It is a Metaphor taken of a Father, into whose bosome, as it were, the children doe come together, when they come home at the euening from their daily labours. Therefore, sith the children of GOD doe trauayle as Pylgrimes scattered in the woorlde, as in this present race they followe the fayth of Abraham their Father, so departing they goe into

into that bleſſed reſt, wherein he looketh for them. Neither is it neceſſary to imagine any certaine place: but that gathering of the Saints togeather is only noted, that the faithfull might knowve indeede that they warre not in vaine vnder the conduct of the faith of Abraham: for they inioy the ſame place in heauen.

If it be demaunded whether the godly at this day doe after death inioy the ſame eſtate, or whether Chriſt by his reſurrection ſhoulde open his owne boſome, wherein aſwell Abraham himſelfe, as all the other godly ſhould reſt: I anſwere breifly, as the grace of GOD ſhone more clearely vnto vs by the Goſpell, and Chriſt the very Sonne of righteouſneſſe by his comming brought vs ſaluation, which was granted to the fathers in times paſt, to behold a farre off vnder darke ſhadowes: ſo it is not to bee doubted, but that the dead came neerer to the full fruition of the heauenly life. Yet it is to bee noted, that the glory of immortalitie is deferred vnto the laſt day of the reſurrection. In reſpect of the name, that quiet hauen, which receiueth the faithfull out of the nauigation of this preſent life, may bee called aſwell the boſome of Abraham, as of Chriſt. But becauſe wee are growne higher then the father vnder the lawe, this diſtinction is the aptlier noted: if wee the members of Chriſte ſhould bee ſayd to bee gathered to their head: and as the light of the ſunne at his riſing darkeneth all the ſtarres, ſo the metaphor of Abrahams boſome ſhould then ceaſe. Yet by this phraſe of ſpeach, which Chriſt vſeth, it may bee gathered, that the fathers vnder the lawe embraced by faith (while they liued) the inheritance of the heauenly life whereinto they were receiued at their death.

23. *And being in hell in tormentes, he lift vpp his eyes.* Although Chriſt telleth a hyſtorie, yet he deſcribeth ſpirituall things by figures, which hee knew to bee fit for our capacitie. For ſoules neither haue fingers nor eyes, neither are thirſty neyther haue they mutuall ſpeach amongſt themſelues, as is here deſcribed betweene Abraham and the glutton. But the Lorde heere paynteth out a table, which repeſenteth the eſtate of the life to come, according to the meaſure of our vnderſtanding. But the ſumme is, that the ſoules of the faithfull, when they doe goe out of the body, doe lead a ioyfull and a bleſſed life out of the worlde: and that there are horrible torments prepared for the reprobate, which can no more be conceaued in our mindes, then can the great glory of the heauens. For as we onely in very ſmall meaſure, to wit, as wee are lightened by the ſpirite of God, do taſte by hope the glory promiſed to vs, which farre exceedeth all our ſenſes: ſo let it ſuffice that the incomprehenſible vengeance of God, which remaineth for the wicked, be knowne darkely of vs: euen ſo as it is meete to ſtrik a terrour into vs. So the words of Chriſt doe giue a taſte and a ſmall knowledg of theſe things, and yet ſuch as may ſuffice to bridle curioſitie: to wit, that the wicked are cruely tormented with the feeling of their owne miſery, that they ſhould deſire ſome refreſhing, yet all hope being taken away, they feele double torment: yea, and they are the more tormented, while they are inforced to remember their owne ſinnes, and to compare the preſent bleſſednes of the faithfull with their owne miſerable and damnable eſtate.

This was the purpoſe and ende of the deſcription of this talke, as if this ſhoulde haue paſſed betweene them, which haue no fellowſhip betweene them.

themſelues. In that alſo that the rich man calleth Abraham father, there is expreſſed an other torment of his, that now too late hee feeleth himſelfe reiected out of the number of the children of Abraham.

25 *Sonne, remember.* The name of ſonne ſeemeth to be ſet downe in deriſion that it might bee a ſharpe reproofe for to pinch the rich man, who gloried falſly in his life, that hee was one of the children of Abraham. For his mind is wounded as with the blow of a burning hot yron, while his hypocriſie and deceitfull truſt is obiected to him, and ſet before his eyes. And that he is ſayd to be tormented in hell, becauſe he receiued his pleaſure in this world, may not ſo be taken, as if eternall deſtruction remayned for all them, which liue well and proſperouſly in the world: nay, as Auguſtine noted very wiſely, the poore Lazarus is therefore caried into the boſome of rich Abraham, that we might know that riches ſhut the gate of the kingdome of heauen againſt no man: but that it is generally open to all men, which doe either vſe their riches ſoberly, or doe beare their wants patiently. The onely meaning is, becauſe hee being drunke with the inticements of this life, drowned himſelfe in earthly delightes, and deſpiſed God and his kingdome, he now ſuffereth the puniſhmentes of his careles dealing. Therefore the pronoune *thy*, is very forcible: as if Abraham ſhould haue ſayd, when thou wert created to immortall life, and the law of God ſhould haue lift thee vp to meditate the heauenly life, thou being forgetfull of ſo excellent a lot, hadſt rather be like a ſwine or a dogge: therefore thou receiueſt iuſt reward for thy brutiſh pleaſures. Againe, when it is ſayd of Lazarus, that he receiued comfort, becauſe he bore many miſeries in the world, he ſhould do very fondly, that ſhould draw this to all men in miſery, which haue receiued ſo litle profit by afflictions, that they ſhall rather end in extreame puniſhment: but the bearing of the croſſe is prayſed in Lazarus, which alwayes commeth of fayth, and of a ſincere feare of God. For he which obſtinately reſiſteth euils, and continueth as one vntamed in his wildneſſe, deſerueth not any prayſe of patience, ſo that God ſhoulde recompence any comfort to him for his affliction. The ſumme therefore tendeth to this purpoſe, they which patiently beare the burden of affliction layd vppon them, and doe not ſtubbornely ſtriue againſt the yoke and ſcourges of God, but through continuall troubles ſhall aſpire to the hope of a better life, for them there is a quiet ioy layd vpin heauen after the time of their warfare is expired: but on the other ſide, for prophane deſpiſers of God which gorge themſelues in the pleaſures of the fleſh, and doe choake vp all ſtudie of godlines with a certaine ſurfeiting of the minde, tormentes are prepared preſently after death for them, which may ſhake away their vaine delightes. Further, it is to be remembred, that this comfort, which the children of God inioy, ſtandeth in that, that beholding the crowne of glory prepared for them, they reſt in a ioyfull waiting for the ſame. As againe the feeling of the iudgement to come, which they ſee readie for them, tormenteth the wicked.

26. *Beſides all this.* In theſe wordes is noted a perpetuitie in the ſtate of the life to come: as if it ſhould haue beene ſayd, the bondes, which diſtinguiſh the reprobate from the electe, can neuer bee broken. And ſo wee are warned to returne ſpeedily into the way, while it is time, leaſt we runne headlong into that deepe gulfe, whence wee cannot riſe. But this

is

is spoken vnproperly, that the passage is shut, if any man woulde descend from heauen to hell: for it is certain that such desire neuer cómeth in any of the godly

27. *I pray thee therefore father.* That hee might the better apply the history to our vse, hee proposeth the desire of the rich man, that Lazarus might goe warne his brethren yet aliue. The Papists doe reason heere very fondly, while they would proue hence that the dead haue care of the liuing: then the which cauill nothing is more absurde. For by the same colour I will gather that the soules of the faithfull not content with their estate, haue a desire to goe to hell, if the great space hindered them not. If no man receiueth this mad fancie, there is no cause why the Papists should please themselues very much in that other deuise. Neither is it yet my purpose cótentiously to dispute this matter either this way or that way: but I thought to note by the way with what vaine arguments they are lead, to imagine the dead to be intercessors to God for vs. Nowe I returne to the simple and plaine meaning of this place: Christe vnder the persons of the rich man and Abraham, admonisheth vs, that where there is a certaine rule deliuered vs to liue by, not to waite and looke when the dead shoulde arise to teach and to warne vs. For Moses and the Prophetes, when they yet liued, were so perfect teachers to the men of their age, that out of their writinges, the same fruite may come to the posterities. When it was Gods will to teach vs by this meanes to liue well, there is no cause why the dead shoulde bee sent to bee witnesses of the rewardes or of the punishmentes of the life to come. Neyther shall their negligence bee excused, which flatter themselues vnder this pretence: because they knowe not what is done out of this worlde. Wee knowe that this wicked speach, or rather hoggish grunting doeth passe amongst prophane men, that they are fooles, which vexe themselues with a double care: because no messenger returned at any time from hell. Christe minding to take away such bewitchinges of Sathan, calleth vs backe to the lawe and the Prophetes: according to that testimonie of *Moses*, Deut. 30. 12 Thou shalt not say after this, who shall ascende into heauen? or who shall descend into the deepe? or, who shall passe ouer the sea? The word is neere vnto thee, in thy mouth, and in thine hearte. They therefore which doe deride as fables those thinges, which the scripture testifieth of the iudgment to come, shall in time to come feele howe intollerable their wickednesse is, to discredite the holy Oracles of God. But Christe wakeneth his from this slouthfull disease, least they beeing deceiued with hope to escape punishment, shoulde let escape the time of repentance. And to this tendeth Abrahams answere: because God had sufficiently and throughly deliuered to his people the doctrine of saluation by Moses and the Prophetes, there wanteth not any thing else, but that all men should rest in the same. The wisedome of man is altogether infected with the wicked disease of curiositie: so the greater parte alwayes gapeth after reuelations. Nowe, because that nothing more displeaseth God, then that men should so desirously wander beyond their boundes to seeke the trueth of *Magitians* and Southsayers, and to seeke after feigned Oracles after the manner of the Gentiles, which is forbidden, for the staying of which ytching, hee also promiseth to giue vnto them Prophets, of whome the people shoulde learne whatsoeuer shoulde bee profitable for

their ſaluation, Deut. 18. 10. 18. If that the Prophets are ſent to this ende, that God might keepe the people vnder the bridle of the worde. Hee which is not ſatisfied with this reaſon of doctrine, hath no deſire to learne, but is mooued with a wicked wantonnes: and therefore God complaineth that he is iniuried when he alone is not heard from the liuing to the dead, Iſa. 8. 19. This diuiſion which Abraham maketh of the word into the law and the Prophets, is referred to the time of the olde Teſtament. Now, when there is added a more full interpretation of the Goſpell, if wee bee caried hither and thither with loathing of that doctrine, and briefly, if we ſuffer not our ſelues to be ruled by the word, our impietie is not to be borne with. Hereof it may be alſo gathered what aſſurance there is of Purgatory, and of ſuch trifles of the Papiſtes, which hath no other ground but vpon dreames and viſions.

30. *Nay, father Abraham.* This is Proſopopœia, as we haue ſaid, which is rather ſet downe for the vnderſtanding of them that liue, then for the care of the dead. For the doctrine of the law waxeth cold in the worlde, the propheſies lye not regarded, and no man abideth to heare God ſpeake after his owne order. Some deſire that Angels ſhould deſcend from heauen, others that the dead ſhould come out of their graues: others would haue whatſoeuer they heare ſanctified with newe miracles, others would haue voyces ſpeake out of the ayre. But if God ſhould yeelde to all their prepoſterous deſires, they would profit nothing thereby: for God ſetteth down in his word whatſoeuer is profitable for vs to knowe, and the authoritie of this worde is teſtified and confirmed vnto vs by lawfull ſignes. Then faith dependeth not vppon miracles, nor vpon all ſorts of miracles: but it is the peculiar gift of the ſpirit, and is grounded of the word of God. To conclude, it is the proper gift of God to draw vs vnto him, whoſe will it is to worke effectually by his word. Wherefore there is no hope that thoſe meanes ſhould profit vs, which do draw vs from the obedience of the word. I grant that fleſh is not apter nor readier to any thing, then to hearken to vaine reuelations: and we ſee how they, which doe loath the ſcripture, do earneſtly throw themſelues into the ſnares of Sathan. Hereof ſprang Necromãcy and ſuch like deceits, which the world doth not onely receiue with greedineſſe: but alſo with a mad violence ſhee draweth the ſame vnto her. But Chriſt onely declareth heere, that they which are deafe & obſtinate at the doctrine of the law, cannot be amended or brought to a better mind by the dead.

Matthew. Marke Luke. 16.

7. *Who is it alſo of you that hauing a ſeruaunt, plowing or feeding cattell, would ſay vnto him by & by, when he were come from the field, Goe, and ſitte downe at table?*

8. *And would not rather ſay to him, dreſſe wherwith I may ſuppe, and girde thy ſelfe, and ſerue me till I haue eaten and dronke, & afterward eat thou and drinke thou.*

9. Doth

9. *Doth hee thanke that ſeruaunt, becauſe hee did that which was commaunded vnto him? I trow not.*
10. *So likewiſe yee, when yee haue done all thoſe thinges, which are commanded you, ſay, we are vnprofitable ſeruants: we haue done that which was our ducty to doe.*

The end of this parable is this, when as God challengeth all that wee haue to himſelfe, as his owne proper right, and holdeth vs in bondage and ſeruice, whatſoeuer labour wee endeuour to employ in his ſeruice, yet he is not bound to vs by any deſert: for ſith wee are his, hee cannot owe vs any thing againe. Therefore hee propoſeth the ſimilitude of a ſeruaunte, who, after hee hath paſſed ouer the whole day in diligent and painefull labour, returning home in the euening, continueth his labours vntill hee hath done his duetie according to the pleaſure of his maiſter. But Chriſt doeth not ſpeake of hyred ſeruaunts, which ſerue vs at this day, but of thoſe olde bound menne, whoſe eſtate and condition of life was ſuch, that they ſhould get nothing for themſelues, but ſhould be giuen to their maiſters with all their labour, ſtudy, and endeuour euen vnto bloud. Chriſt teacheth that wee are bound and tyed to God with noe leſſe bond of ſeruice: wherby he gathereth that he is no way boũd vnto vs. And the argument is from the leſſe to the greater. For if that mortall man hath ſuch power graunted him ouer manne, ſo that he may driue them night and day to continuall obedience, and yet can craue no meanes of mutuall recompence, as if he ſhould be his debter: how much more ſhall it be lawful for God to require all the duties of our life, ſo farre as our power can reach, ſo that yet hee ſhall owe vs nothing at all? Therefore we ſee all them condemned of wicked arrogancy, which feigne themſelues to deſerue any thing at Gods handes, ſo that they ſhould binde him to them: for there is no man, which would not willingly call God to accounte. Whereof the imagination of merites preuailed almoſt in all ages. But the ſaying of Chriſte is to bee noted, that we yeeld nothing to God of free will: for we are ſubiect to his power of this condition, that whatſoeuer is in vs, ſhould be due to him. And there are two thinges to bee noted in this ſentence, that our life, to the end of the race of the ſame, is wholy bounde to God: ſo that if any man ſhoulde employ a parte of the ſame in the ſeruice of God, it is not lawfull for him to couenant to liue idlely the reſt of his time: as many after the ſeruice of tenne yeare woulde gladly bee ſet free. Then followeth that other, which we touched euen now, that God is bound by no works of ours to pay vs any rewarde. Therefore lette euery manne remember that hee is therefore created that hee ſhoulde labour, and ſhoulde exerciſe himſelfe diligently in his office and calling: and that not for a certaine time, but to death it ſelfe, ſo that hee ſhoulde no leſſe die then liue to God. But in reſpect of the merite, that knot, which ſtayeth and hindreth many muſt bee looſed. For the ſcripture oft promiſing reward for workes, ſeemeth to attribute ſome merite to them. The anſwere is eaſie, that the reward not due as a debt, is not otherwiſe promiſed thẽ of the meere good wil of god. For they are far deceiued, which do cople a reward with deſert in mutuall relatiõ together: for God is moued to

giue them rewardes not by the dignitie of their workes, but of his free mercy. I graunt that in the couenant of the law God is bound vnto men, if they perfectly perfourmed all that is required of them: but becauſe this band is voluntary, this remaineth ſure, that man can demaund nothing of God, as if hee had deſerued any thing. So therefore the arrogancy of the fleſhe falleth downe: for, if any manne ſhould fulfill the law, yet hee can beſtow nothing of God: becauſe hee onely rendreth that which hee was indebted. And in this ſence hee calleth vs vnprofitable ſeruants, becauſe that God receiueth of vs nothing more then due: but onely gathereth the due and lawfull fruits of his ſoueraine Lordſhip. Therfore theſe two things are to bee noted, that God naturally oweth vs nothing, neither doe any of our workes deſerue or merite the worth of a hayre: Then by the couenant of the lawe, workes haue a rewarde promiſed not for the dignitie of the ſame, but that God might be a free debter. And this vnthankfulnes is not to be borne, if any manne ſhall vnder this pretence proudly lift vp himſelfe. For the more liberally that God doeth deale with vs, ſo much the more he maketh vs bound vnto him: ſo that he is farre from giuing vs liberty to lift vp our ſelues in a vaine confidence. As oft therefore as wee ſee or remember this word merite, let vs know that this is the abundance of the goodnes of God towardes vs, that when he hath vs wholy in his debt, doth yet deſcend to make a couenant with vs. Wherefore the deuice of the Sophiſters is ſo much the more deteſtable, which dare bee ſo bolde as to frame a merrit worthily deſeruing. Nowe, the worde merrit is of it ſelfe prophane, and ſtraunge from the rule of pietie: but this is farre worſe to make men drunke with a diueliſh pride, as if they ſhould deſerue any thing of their worthines.

10. *We haue done that, which was our duty to doe.* That is, we haue brought nothing of our own, but we haue only done the works due to the law. Chriſt ſpeaketh here of the perfect obſeruatiō of the lawe, which is not found any where: for he which is the perfecteſt of all, is yet farre from the righteouſneſſe, which the law requireth. That queſtion then is not entreated here, whether wee bee iuſtified by works, but whether the obſeruation of the law deſerueth any reward with God. This latter is denyed: becauſe God hath vs bound to himſelfe, ſo that whatſoeuer can proceed from vs, he accounteth as his own by right. But though that were true, that the reward were due inreſpect of deſert to the obſeruation of the law: yet it ſhall not follow thereof, that any man ſhall be iuſtified by deſerts of workes: for we fall all, and our obedience is not onely maymed, but no part of it doth exactly anſwere to the iudgement of God.

Matth.	Mark.	Luke. 18.
		1. *And he ſpake alſo a parable vnto them, to this end, that they ought alwayes to pray, and not to wax faint.*
		2. *Saying, There was a iudge in a certaine citty, which feared not God, neither reuerenced man.*
		3. *And there was a widow in the citty, which came vnto him, ſaying, doe me iuſtice againſt mine aduerſary.*

4. *And*

4. *And he would not for a time: but afterward he said with himselfe, though I feare not God, nor reuerēce man:*
5. *Yet because this widow troubleth me, I will doe her right, least at the last she make me weary.*
6. *And the Lord sayde, heare what the vnrighteous iudge sayth.*
7. *Now shall not God auenge his elect, which cry day and night vnto him, yea, though he suffer long for them?*
8. *I tell you hee will auenge them quickely: but when the Sonne of man commeth, shall hee find faith on the earth?*

Wee know how rare and hard a vertue, diligence in prayer is: and in this our infidelitie bewrayeth it selfe, that except he grant our first requestes, presently together with our exercise wee cast away also our hope. But this is a notable tryall of our fayth, if any man receiue not his desire, hee doe not yet distrust, nor yet cast away his hope. Wherefore Christ doeth not newe without cause commende perseuerance in prayer to his disciples. Also, though hee vseth a hard similitude in shew, yet most apt, while hee teacheth his disciples earnestly to attend vpon God the father, vntill they obtayne at length as it were by force, that which otherwise hee seemeth not to giue willingly. Not that God being ouercome with our prayers, doeth hardly yeelde to mercy: but because hee doeth not presently testifie indeede that hee giueth eare to our prayers. And that Christ propoſeth vnto vs a parable of a widow, which obtayned that which shee would of the vnrighteous and cruell Iudge, because shee ceased not to sollicite the cause dayly: the summe is this, God doeth not helpe his presently, because hee would bee called vpon with prayers. But though they, which pray vnto him are miserable and despised: yet if they faint not frō the continuall course of praying, hee will at length looke vpon them, so that hee will helpe their necessities Hee compareth not equals together, for ther is great difference betweene a wicked and a cruell man, and God, who bendeth himselfe to mercy. But Christ would teach the faithfull not to feare, least they should not by dayly prayer intreate the father of mercy, when as through their importunitie they compell men giuen to crueltie. The wicked and cruel iudge could not beare the suites of the widow: therefore how shoulde the prayer of the faithfull be without fruite, so that they be continuall. Therefore if we waxe weary, if wee stay when wee haue prayed a while, or that our zeale to prayer waxeth colde, beecause God seemeth to bee deafe: yet let vs account that wee shall certainely receiue profit by it, though it doth not yet appeare. And with this perswasion let vs striue with our impatience, so that a longer delay may not hinder the course of prayer.

7. *Shall not God auenge his elect.* That Iudge, which Christ describeth to vs to bee altogether without mercy, as one which hadde not onely hardned himselfe in the sight of GOD: but hauing cast of all shame, hadde no care of his fame, opened his eyes at length to the miseries of the widow: it is not to bee doubted but that the faithfull shall feele at the least the

same commodity, so that they cease not to be instant with God. But it is to bee noted, while Christ applyeth the similitude to his purpose, he maketh not God like to the wicked and vnkinde iudge, but he noteth a farre diuerse cause, why he deferreth his faithfull ones, and delaieth them for a long season, and doeth not indeede reach his hand presently vnto them: to wit, because he is long suffering. Wherefore if God winketh at our iniuries longer then hee would, let vs know that he doth it of his fatherly wisedome, that he might exercise vs to patience: and a delaying of punishment for a time, is not a setting of sinnes free for euer. And that he promiseth that God will auenge quickly, ought to bee referred to his prouidence: for, as we are too rash hastie, so he commeth not time inough to helpe, as our flesh imagineth. But if it were lawfull to enter into his counsell, wee should know that his helpe is ready at hand as neede requireth, & that it slacketh not the space of a moment, but is ready at all seasons. Yet it is demanded, how Christ should instruct his Disciples to pray for vengeance, who otherwhere teacheth his Disciples to blesse and to pray for their persecutours? I answere, Christ speaketh heere of vengeance, as he derogateth nothing from his doctrine. God sayth, that he will be the auenger of the faithfull, not that he would giue the raines at liberty to the affections of the flesh, but that hee might perswade them, that their saluation is deare and pretious vnto him: also by this meanes he biddeth them to trust in his defence. If without hatred, and free and cleare from wicked desire of reuenge, they with a right ordred motion of the spirit craue the helpe of God, their prayer shall be holy and lawfull, and shall be heard of God himselfe. But, because nothing is more hard then to cast off wicked affections, the Lord is to be required, that he would direct and gouerne our hearts by his spirit, that we may so conceiue pure and right praiers, so it shal come to passe, that we may rightly call vpon God the auenger, and hee beeing prayd vnto, will answere vs.

8. *When the sonne of manne commeth.* Christe in this sentence declareth that it is no maruaile if menne doe consume away in their euils: to wit, because they neglect the true remedie. But his will was to meete with an offence, which wee doe dayly conceaue of the vile confounding of all thinges. Vnfaithfulnesse, crueltie, deceites, fraudes, violence, no regarde of equitie, shamelesnesse doe abounde euery where, the oppressed poore doe sigh, the innocents are proudly and despitefully vexed: yet GOD seemeth to sleepe in the meane season in heauen: heereof it commeth to passe, that flesh imagineth a blinde gouernement of fortune. But Christe heere declareth that men of iniuitice are left destitute of the heauenly helpe, in confidence whereof they neither knowe nor will repose themselues. For it is not meete they should be holpe of GOD, which grudging inwardly, haue no regarde of his prouidence. But Christe doeth expressly foretell, that there shoulde bee vnbeleeuers euery where from his ascention into heauen vnto his returne againe: by these wordes declaring that if the Redeemer shoulde not appeare so speedily, menne shoulde feele the wante: becaus no manne almost woulde looke or haue regarde to him. And I woulde to God the effecte of this prophesie were not too euident: but experience teacheth, though the world should be

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ouerwhelmed and oppressed with a great heape of euiles: yet there canne scarce bee founde a little sparke of fayth in a fewe. Others doe take the woorde fayth for integritie, but the former sence dooth better agree with the text.

Matth.	Mark.	Luke. 18.
		9. *Hee spake this Parable vnto certaine, which trusted in themselues, that they were iust and despised others.*
		10. *Two men went vp into the Temple to pray: the one a Pharisie, the other a Publican.*
		11. *The Pharisie stood and prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or as this Publican.*
		12. *I fast twise a weeke: I giue tyeth of all that euer I possesse.*
		13. *But the Publican standing a farre off, would not lift vp so much as his eyes to heauen, but smote his breast, saying, O God, be mercifull vnto mee a sinner.*
		14. *I tel you, this man departed to his house iustified, rather then the other: for euery manne that exalteth himselfe, shall bee brought low, and he that humbleth himselfe, shall be exalted.*

Christe nowe giueth commaundement of an other vertue, which is necessary in true prayer: that the faythfull come not into the presence of God, except they doe humbly and simply submitte themselues. There is not a more deadly disease then arrogancy, which yet is so throughly fastened and setled into the bones and marow of vs all, that it canne scarce bee driuen away and rooted out by any remedies. And it is wonder that menne are so deceiued, that they dare set vppe themselues agaynst God, and boast of their merits with him. For though ambition bewitcheth vs amongst menne, yet when wee come before God, it becommeth vs to forget all our vaine confidence: but euery manne thinketh that hee hath humbled himselfe sufficiently, if onely in hypocrisie hee hath prayed for forgiuenesse. Heereby wee learne how necessary this admonition of the Lord is. Furthermore, Christ reproueth two vices, which hee purposed to condemne, wicked trust in our selues, and pride in condemning our brethren, which do spring one of an other: for whosoeuer deceiueth himselfe with vaine confidence, it cannot bee but that hee should lift vppe himselfe aboue the brethren: neither is it any meruaile: for how should it bee, that hee should not despise his equals, which in his pride lifteth vp himselfe against God? And whosoeuer is puft vp with a trust of himselfe, purposely maketh battaile against God, who is reconciled to vs only by denying our selues, while we being, without all hope of our owne power, vertue and righteousnes, doe repose our selues in his only mercy.

10. *Two menne.* Chriſte compareth two men together, which doe both pretend the exerciſe of religion in praying, yet they two ſeeme too much vnlike. For the Phariſie hauing an outward holineſſe, comming to God, commendeth his life, and commeth to offer the ſacrifice of prayſe, as it were in his owne right: But the Publican as a manne reiected, becauſe hee knoweth himſelfe vnworthy to come before God, doth inſinuate himſelfe fearefully, by confeſſing his owne vnworthineſſe in his prayers: and Chriſte reiecting the Phariſie, ſayth, that the prayers of the Publican were acceptable before God, Agayne, there are alſo noted two cauſes, why the Phariſie was reiected: to wit, becauſe his truſting in his owne righteouſneſſe, extold him ſelfe with condemning others. Yet hee is not reprehended, becauſe he lifted vp himſelfe in the forces of free will: but becauſe hee truſted that hee had reconciled God to him by the deſerts of his workes. For this giuing of thankes, which he vſeth, teſtifieth that he glorieth not in his own ſtrength, as if he ſhould obtaine righteouſneſſe of himſelfe, or ſhoulde deſerue any thing by his owne induſtrie: but he rather aſcribeth it to the grace of God, that hee is righteous. But though he giuing thankes to God, confeſſeth that what good workes ſoeuer he hath to be the meere benefit of God: yet becauſe he putteth his truſt in works, and preferreth himſelfe before others, he with his prayer is reiected: whereby wee gather, that menne are not rightly and perfectly humbled (though they account that they canne doe nothing of themſelues) except they alſo diſtruſting the merites of their workes, doe learne to place their ſaluation in the free goodnes of God, ſo that their whole truſt and confidence be grounded there. A notable place: for to ſome it ſeemeth ſufficient, if they take from man the glory of good workes, becauſe they are the giftes of the holy Ghoſt, and ſo they interprete it, that wee are iuſtified freely: becauſe God founde no righteouſneſſe in vs, but that which hee brought. But Chriſte goeth further, not onely aſſigninge the power of well doing to the grace of the ſpirite: but hee taketh from vs all truſt in woorkes. For the phariſie is not therefore reprooued, becauſe he challengeth that to himſelfe, which was proper to God: but becauſe hee truſteth in his owne merites, ſo that hee woulde haue God mercifull vnto him, becauſe hee hadde ſo deſerued it. Therefore let vs knowe, though any manne aſcribe the prayſe of good woorkes to God: yet if hee imagine the righteouſneſſe of them to bee the cauſe of his ſaluation, or truſteth in the ſame, hee is condemned of peruerſe arrogancy. And note, here is not reprooued the vaine ambition, wherein menne otherwiſe guiltie with themſelues doe glory amongſt menne, but the ſecrete hypocriſie: for it is not ſayd that he was a ſetter forth of his owne prayſes, but that he prayed freely with him ſelfe. But though hee ſet not forth the fame of his owne righteouſneſſe with a lowd voyce, yet the inward pride was abhominable to God.

His glorying was in two things: for, firſt hee freeth himſelfe from the common guiltines of men: then hee ſetteth foorth his owne prayſes. He ſayeth that he is not as one of the common ſorte, becauſe hee is free from the ſinnes, which raigne euery where in the world. And that he boaſteth that he faſted twiſe euery weeke, and gaue tythes of all his goodes, is as much, as if hee ſhoulde haue ſayd, that he performed more then the law required.

Euen.

Euen as the Monkes in Poperie, doe preach the workes of supererogation: as though it were a small thing for them to fulfill the law of God. But though euery man for the measure of the vertues which God hath bestowed vppon him, is more bound to giue thanks to the authour, & this is a godly meditatiō to consider how much euery man hath receiued, least hee ouerwhelme the blessings of God in vnthankfulnesse, yet two things are to be obserued, least wee be lifted vp in any confidence, as if we had satisfied God: then, that we become not insolent with despising the brethren. The pharisie sinneth in both: for he falsly challenging a righteousnesse to himselfe, leaueth nothing to the mercy of God: then, he despiseth all others in respect of himselfe. And Christ would not haue reproued this thanksgiuing, if it had not beene polluted with these two sinnes: but because the proude hypocrite winking at his owne sinnes, opposed the imagination of his sound and perfect righteousnesse before the iudgement of God, it was necessary that he should fall with his wicked and sacrilegious bouldnes. For the onely hope of the godly, so long as they labour vnder the infirmitie of the flesh, is, when they acknowledge the good things they haue, to flee to the mercy of God, and to set their saluation in the obtaining of forgiuenesse. But it is demaunded how hee shoulde haue so great holinesse, who was blinded with such wicked pride: for so great perfection cannot come any other way, but from the spirite of God, which wee are assured doth not raigne in hypocrites I answere, he trusted onely in an outward shew, as if the secrete and inward vncleannesse of the heart shoulde not come to account. Wherefore, though he was full within of wicked concupiscences: yet he pretendeth an innocency, because hee carelesly iudgeth onely by the outward shew. The Lord reproueth him not of vanitie, because hee falsly challengeth that to himselfe which he had not: yet it is to be noted, that no man is free from rapine, vnrighteousnes, lust, and other vices, except he be gouerned by the spirite of God. Hee vseth this worde Sabboth in this place, as oft times otherwhere, for a weeke: But God doth not commaund any where in the lawe, that his seruants shoulde fast euery weeke, wherefore this fasting and tenthes, were voluntary exercises without the prescript commaundement of the law.

13. *The Publican standing a farre off.* Christ deliuereth not here a generall rule, as if it should be necessary to looke to the ground as oft as we pray: but he onely noteth the signes of humilitie, which he cōmendeth to his disciples. Further, humility is placed in this, if they spare not their own sins, but by condemning thēselues, they do preuent the iudgements of God: & they do simply confesse their owne guiltines, that they might be reconciled to god. And hether belongeth that shame, which is alwaies cōpanion with repentance: for the Lord certainly doth especially stand vpon this, that the Publican earnestly acknowledging his owne misery & wretched estate, only fleeth to the mercy of God: for though he was a sinner, yet by obtaining free forgiuenes, he hopeth that God wil become fauorable vnto him. In sum, ꝑ he might obtain fauor, he cōfesseth himselfe to be vnworthy of the same. And certainly, sith forgiuenes of sins doth only reconcile vs to God, it is necessary that we should begin there, if we desire to haue our prayers acceptable to him. Further, hee which before confesseth himselfe guilty and conuict, yet desireth to be pardoned, banisheth himself frō al cōfidence in works

and that was the purpoſe of Chriſt, to ſhew that God would not bee entreated of any, but of them which do fearefully flie to his onely mercy.

14. *This man departed iuſtified.* This is an improper compariſon: for they were not both iuſtified, Chriſt onely preferreth the publican in ſome degree, but hee meaneth that he was acceptable to God, when as the Phariſie was altogether reiected. And this place doth teach vs euidently what this word to be iuſtified, doth properly ſignifie: namely, to ſtand before God as if wee were righteous. Neither was the Publican therfore ſaid to be iuſtified, becauſe he had ſodainly gotten a new qualitie: but becauſe his guiltineſſe being pardonned, and his ſins aboliſhed, hee obtained fauour, whereof it followeth, that righteouſneſſe conſiſteth in forgiueneſſe of ſinnes. Therefore as wicked confidence defiled and polluted the vertues of the Phariſie, ſo that this life which was laudable before the worlde, was not accounted of with God: ſo the Publican not holpe with any merits or deſerts of works, obtained righteouſnes only by praying for forgiueneſſe: becauſe that hee truſted not in any other thing, then the mercy of God. But it ſeemeth to abſurde, that all men ſhould be brought into order, ſith there are Saincts much holier then the Publican was. I anſwer, howe much ſoeuer any man hath profited in the worſhip of God and true holineſſe: yet, if he conſider how much hee wanteth of perfection, hee cannot otherwiſe pray rightly, except he begin at confeſſion of his owne guiltines. For though ſome are more, ſome les, yet all are generally faulty. Wherfore it is not to be doubted but that Chriſt preſcribeth here a law to all men: as if he ſhould haue ſaid, then is God pleaſed with vs, when diſtruſting in our works, we ſeeke to be reconciled freely by his grace. And the Papiſts are enforced in part to grant this: but preſently they corrupt the doctrine with a wicked comment. They grant that all haue need of forgiueneſſe, becauſe no man is perfect: but firſt they make miſerable menne drunken in a vaine hope of a partiall righteouſneſſe (as they call it) then they adde ſatisfactions, whereby they ſhoulde wipe away their guiltineſſe. But this ought to bee the onely ſtay of our fayth, that wee are accepted of God, not that we haue ſo deſerued it, but becauſe he imputeth not ſinnes.

Matth.	Marke.	Luke 17.
		11. *And ſo it was, when he went to Ieruſalem, that hee paſſed through the midſt of Samaria & Galile.* 12. *And as he entred into a certaine towne, there met him ten men that were lepars, which ſtood a far off.* 13. *And they lift vp their voyces, and ſaid: Ieſus, maiſter, haue mercy on vs.* 14. *And when he ſaw them, hee ſayd vnto them: Go ſhew your ſelues vnto the Prieſts. And it came to paſſe, as they went, they were cleanſed.* 15. *Then one of them, when he ſaw that he was healed, turned backe, and with a loud voyce praiſed God.* 16. *And fell downe on his face at his feete, and gaue him thankes: and he was a Samaritan,* 17. *And Ieſus anſwered, and ſaide: are there not tenne cleanſed? but where are the nine?* 18. *There are none ſoũd that returned to giue God praiſe ſaue this ſtraunger.* 19. *And*

19. *And he sayde vnto him: Arise, goe thy way, thy faith hath made thee whole.*

20. *And when he was demanded of the Pharisies when the kingdome of God should come, he answered them, and sayd: the kingdome of God commeth not with obseruation*

21. *Neither shall men say: Loe here, or loe there: for beholde the kingdome of God is among you.*

As Mathew before in the eight chapter, and the other two Euangelists declared that Christ healed one Leper, so Luke reporteth that the like miracle was shewed in healing of 10. Lepers. But there is an other purpose in this hystory: for here is described the vile and incredible vnthankfulnesse of the Iewish nation, least it should seeme a wonder to any man, that so many benefits of Christ were suppressed, and so many miracles buried. The circumstance is also added, which infameth their offence the more: for when the Lorde had healed nine Iewes, not one of them gaue thankes, but that their disease might be forgotten they escape away by stealth. One onely Samaritane professeth what hee oweth to Christe. Therefore of the one parte heere is shewed the diuine power of Christ. againe, the wickednes of the Iewes is reproued, whereby it came to passe, that almost no honour was giuen to so notable a miracle.

13. *Iesus, maister.* It appeareth that they all had some faith, because they do not only craue the ayd of Christ, but they giue him the title of maister. Also, it may bee gathered by their readie obedience, that they spake so from their heart and not fainedly. for although they yet saw the filthy scab vpon their flesh, yet assoone as they are commanded to shewe themselues to the priestes, they obey without delay. Adde also: that they would neuer haue gone to the priests, but by the perswasion of faith: for it shoulde haue beene a scorne for them to offer themselues before the iudges of Leprosie to witnesse their cleansing, if the promise of Christ had not beene more forcible to them, then the present beholding of their disease. They cary the visible leprosie in their flesh, yet trusting in the onely word of Christ, they doubt not to professe themselues cleane, therefore it cannot be denied but ꝑ there was some seed of faith plãted in their hearts. And though it is certaine that they were not regenerate by the spirit of adoption, yet there is no absurditie in it, that they held some beginnings of pietie. So much the more it is to be feared, least it befall vnto vs, that the sparkes of faith shining in vs, be extinguished, for though the liuely faith neuer dieth, which hath his rootes fastned in the spirit of regeneration: yet we see other where, that many haue conceiued a faith for a time, which doth presently vanish away. And this disease is too common, that necessitie enforceth vs, and that thereby our minds are caried to seeke God, yea, and the Lord himselfe by the secret instinct of his spirit solliciteth vs thereto: but after we haue obtained our desires, howe doeth vnthankefull forgetfulnesse swallow vp that sense, & feeling of pietie? So want and hunger ingendereth faith, which fulnesse killeth.

14. *Go, shew your selues to the priests.* This answere is as much, as if hee should haue said that they were clensed: for we know that the iudgment of the leprosie was in the law commanded to the priests, that they should discern the cleane from the vncleane: so Christe leaueth them their right without diminishing it,

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and he maketh them witneſſes and allowers of his myracle. Therefore we ſayd that theſe men eſteemed holily and reuerently of Chriſt, which being yet diſeaſed, of his onely word they preſently ſhoulde conceiue hope of health. But the Papiſts doe very fondly gather their auricular confeſſion from hence. The Leprous men are ſent I grant by Chriſte to the Prieſts, not to vomite their ſinnes in their eares: but they are rather ſent to offer the ſacrifice according to the cõmandement of the law. Neither, are they ſent to purge themſelues, as the Popiſh confeſsion (by their ſaying) bringeth cleanneſſe: but that they being now cleane before, ſhould ſhew themſelues to the prieſts. But they are double fooles, not conſidering what a filthy blot of infamie, they caſt vppon their confeſsion. They haue behaued themſelues well, if of all the multitude of them which haue gone to the Prieſts, the tenth part onely returneth to Chriſt, and all the reſt are wickedly alienated away. For they cannot pretend this as a title of their confeſsion, but that it ſhall be lawfull to returne againe this fruit of the ſame vpon thẽ that none returned from the Prieſts to giue glory to God. But theſe trifles being let paſſe, we vnderſtand to what end there was mention made of the Prieſtes.

It came to paſſe as they went. Heere appeared the diuine power of Chriſte and of his wordes, and heere alſo was an inſtruction giuen, howe much obedience of faith ſhoulde pleaſe God: for heereof came their ſodaine health, that they being of good hope, doubted not to take their iourney at Chriſt his commaundement. If that that vaniſhing faith wanting a liuely roote, onely brought out the herbe, was yet adorned of God with a wonderfull effect. how much more excellent a rewarde remayneth for our faith, if it bee ſetled ſincerely and perfectly in God: For though the health of the body profited not the 9. Lepers to ſaluation, but for their fleeting and frayle faith they onely obtained a temporall gift: yet vnder this figure it is ſhewed vs, how effectuall a true faith ſhall be.

15. *Then one of them.* It is vncertaine whether he returned in the midſt of the iourney, and Lukes words ſeeme to ſignifie the ſame. yet it ſeemeth more probable to me, that he came not to giue thanks vntill he had heard the iudgment of the Prieſtes. For it behoued him to be reſtored by the Prieſtes to the common ſocietie, neither was it lawfull for neglecting the cõmandement of Chriſt to defraude the temple of God of the ſacrifice: except that other coniecture ſhal rather like you, aſſoone as he ſaw himſelfe cleanſed, before he deſired the teſtimony of the Prieſts, being caried with a holy and godly zeale came to the authour, that he might begin his ſacrifice at thankeſgiuing. But in Chriſts wordes there is an vpbraiding of the whole nation: for he doth odiouſly compare one ſtranger with many Iewes: becauſe it was a common thing amongſt them to deuour the benefits of God without any ſenſe of godlines. And heereof it commeth to paſſe, that by ſo many and ſo notable miracles, Chriſte had almoſt no name amongſt them. Yet let vs know that wee are generally condemned all by this complaint, except we become thankefull to God for his benefites.

19. *Thy faith hath ſaued thee.* Some interpreters doe reſtraine this worde *ſauing*, to the cleanſing of the fleſhe: but if it bee ſo, ſith Chriſt commendeth the liuely faith in this Samaritane, it may be demaunded how the other nine were ſaued, for they had all generally like health. Thus therefore it

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is to bee noted, that Chriſt heere iudged otherwiſe of the grace of God, then prophane men doe: namely, as a comfortable token and pledge of the loue of the father. The other nine Leapers were healed: but becauſe they do wickedly blotte out the grace of God, their vnthankfulneſſe hindereth and polluteth the health it ſelfe, ſo that they take not that profit by the ſame which they ought. Therefore onely fayth ſanctifieth the giftes of God, that they may bee pure to vs, and being ioyned with a lawfull vſe, they may bee to our ſaluation. To be ſhort, Chriſt declareth by this worde how wee ſhould vſe the benefites of God rightly. Whereby we gather that the eternal ſaluation of the ſoule is ioyned together with this temporall gift. The Samaritane is ſaued by his fayth. How? Certainly not ſo that he was healed of his leaproſie: (for this was cõmon with the reſt) but becauſe he is accepted into the number of the children of God, in that he receiued a token of a fatherly loue at his hand.

20. *And when he was demaunded of the Phariſies.* This queſtion vndoubtedly was moued in ſcorne. For when as Chriſt had ſpoken daily of the being of the kingdome of God at hand, and that there was no chaunge of the outward ſtate amongſt the Iewes, the wicked and malicious men thought this to be a plauſible coulour to vexe and trouble him by. Therefore as if he ſhould ſpeake in vaine & trifle of the kingdome of God, they doe aske him ieſtingly, when at length the kingdom ſhall come? Yet if any ſhall thinke that they rather asked this queſtion of groſſe ignorance, then to ſcorne at, I do not ſtriue againſt it

The kingdom of God commeth not. Chriſt in my iudgemẽt neglecting thoſe dogs, applyeth this anſwer to his diſciples: as being after prouoked by the wicked, he tooke thereby occaſion to teach them. And ſo their malice being laughed to ſcorne by the Lord, while the truth is defẽded frõ their cauils, it ſheweth it ſelfe the more. Chriſt here vſeth this word obſeruation for great glory: as if he ſhould deny the kingdõe of God to come loftily, as in a pomp. For hee declareth that they are much deceiued which ſeeke the kingdom of God, which is not carnall or earthly, with fleſhly eies, when it is nothing elſe but an inward & ſpiritual renewing of the ſoule: for he teacheth them that they do peruerſly againſt the nature of that kingdõ, which looke about hither or thither, ỹ they might obſerue ſome viſible notes: as if he ſhould haue ſaid, the reſtitution of the Church which God hath promiſed, muſt be ſought inwardly: for he giuing to his electe a heauenly newnes of life, ſetteth vp his kingdom in them. And ſo he doth outwardly reprooue the ſlouthfulneſſe of the phariſies, becauſe they aſpire to nothing, but that which is earthly and tranſitory. Yet it is to bee noted that Chriſt onely ſpake of the beginnings of the kingdome of God: becauſe that we begin now to be reformed by the ſpirit according to the image of God, that then a perfect renewing of vs and of the world, might follow in his time.

Matth. 13.	Marke 6.	Luke.
53. *And it came to paſſe, that when Ieſus had ended theſe Parables, he departed thence.*	1. *Afterwardes he departed thence, & came into his owne country, and his diſciples followed him.*	
54. *And came into his owne countrey, and taught them in*	2. *And when the Sabboth was come, he began to teach in the ſynagogue, & many*	
their		

their Synagogue, ſo that they were aſtonied, and ſayd: whence commeth this wiſedom & great workes vnto this man?

55. Is not this the Carpenters ſon? Is not his mother called Mary, & his brethren Iames and Ioſes, and Simon and Iudas.

56. And are not his ſiſters all with vs? Whence then hath hee all theſe things?

57. And they were offended with him. Then Ieſus ſaide to them: a Prophet is not without honour, ſaue in his owne country, & in his owne houſe. 58. And hee did not many great workes there, for their vnbeliefesſake.

ny that heard him, were aſtonied, and ſayd: frō whence hath he theſe things? & what wiſedome is this that is giuen vnto him, that euen ſuch great workes are done by his hands.

3. Is not this the carpenter, Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? & are not his ſiſters here with vs? And they were offended in him.

4. Then Ieſus ſayde vnto them a Prophet is not without honour, but in his owne countrey, and among his owne kinred, and in his owne houſe.

5. And hee coulde there doe no great workes, ſaue that he layd his handes vppon a fewe ſicke folke, and healed them.

6. And he merualled at their vnbeliefe, and went about by the Townes on euery ſide, teaching.

53. *When Ieſus had ended.* Matthew meaneth not that Chriſt came preſently after the ende of thoſe Sermons into his owne country: for by *Marke* it appeareth that there was ſome diſtance of time. But the meaning is, when he had taught ſomtime in Iudea, he returned againe to the Galileans, of whom he was receiued, but with ſmall kindnes. Luke rehearſeth almoſt the like hiſtory in the 4. chap. yet not the ſame. Neither is it any wonder that his country men were now offended at the beginnings of Chriſt, accounting his baſe houſe, his obſcure and meane manner of bringing vp, ſo that they murmured againſt his doctrine: and they perſiſted after in the ſame malice, ſo that they ceaſed not to ſlaunder him, as oft as he would execute the office of a Prophet amongſt them. Therefore this ſecond reiecting of Chriſt declareth that the citizens of Nazareth were not amended by this time that he was away, but the ſame contempt was alwayes a lette vnto them from hearing Chriſt.

54. *So that they were aſtonied.* They are aſtonied, being mooued at the newnes of the matter, that Chriſt which had not beene brought vp in learning, but had beene occupied euen from his youth vnto his mans eſtate, in an handy-craft, ſhould be ſuch a Doctor, and ſhould vtter diuine wiſdome. When they ought to haue beholden the hand of God in this myracle, their vnthankfulneſſe made them, that they ſpread darkneſſe vpon themſelues. They are enforced to wonder, will they, nill they: yet they deſpiſe him. What is this elſe, then to caſt away a Prophet taught of God, becauſe he came not out of the ſchoole of men? And they ouerthrow themſelues in their own confeſſion, when as they giue ſo notable a teſtimony to the doctrine of Chriſt, which findeth yet no place in thē, becauſe it hath not the vſuall originall from the earth. Why doe they not rather lift vppe their eyes into heauen, that they might learne, that that came from God, which excelleth mans reaſon? Furthermore, the myracles ioyned to the doctrine, ought to touch them deeplier, or at leaſt to waken them from ſleeping in too much ſecuritie, that they might giue the glory to GOD: for certain-

certainly, while God dealeth by vnwonted meanes, he doth ſo much the more euidently ſhew the power of his hand, yet this was the very cauſe why the Nazarites ſo malitiouſly drew a vaile ouer their eyes. Therefore we ſee that ſimple ignorance did not hurt the men: but they willingly tooke offences to thēſelues, leaſt they ſhould follow whether God calleth them. It behoueth vs rather to reaſon on the contrary parte, where humane meanes doe want, the power of god doth euidently ſhew it ſelfe, that he might haue the whole praiſe to himſelf.

55. *Is not this the carpenters ſonne?* Wee know that it was by the wonderfull counſell of God, that Chriſt kept himſelfe in a priuate life, vntill he was thirtie yeeres old. Hereof the Nazarites wickedly and vniuſtly tooke an offence, when they ought rather reuerently to embrace him, as one ſodainly falne from heauē. They ſee God working in Chriſt: thereof of ſet purpoſe they turne their eyes to Ioſeph and Mary, and al his kinsfolkes, whoſe eſtate was meane and baſe, to be as a vaile drawne betweene them and the maniſeſt light. Wee haue ſayd other where before, that all kinsfolkes are called brethren after the maner of the Hebrewes. Wherefore Heluidius imagined too fondly, that Mary had moe ſonnes becauſe there is mention made ſo oft of the brethren of Chriſt.

57. *A Prophet is not without honour*. I haue expounded this ſentence more largely in the 4. chap. after Iohn. It may be this was a generall Prouerbe, that they which excell in excellent gifties, are no where leſſe eſteemed, then in their owne country: wherein the vnthankefulnes of theſe menne bewraieth it ſelfe, which the more familiarly God offreth himſelfe, ſo much the more boldly they refuſe him in the gifts of his ſpirit: yet I do willingly ſubſcribe to Chryſoſtome who thinketh that the Iewes were ſpecially reprehended by this ſaying. But that which was wont to bee ſpoken againſt the whole nation, Chriſt doth properly apply to his country men the Galileans: for he was neuer leſſe eſteemed in any place, then where he was borne. Wherefore he reproueth them worthily, that when they ought to haue beene the firſt that ſhould haue imbraced the grace offred them, they reiect it farre from them: for it is too abſurd, that a Prophet of God ſhould be deſpiſed in that place where he was borne, to whom others, as out of a ſtrange place, doe come with great deſire.

58. *Hee did not many great workes there.* Marke ſpeaketh more Emphatically, that he could not doe any great worke there. Yet in the ſubſtance of the matter they agree very well: the way was ſhut vp againſt Chriſt by the wickednes of his owne citizens, that he ſhould not worke many miracles amongſt them. He had giuen them ſome taſt: they do willingly amaſe themſelues, leaſt they ſhould vnderſtand any thing. Therefore Auguſtine doth aptly compare faith to the open mouth of a veſſel: but he ſayth that infidelitie is like to a couer, wherwith the veſſel is couered, leaſt it ſhould receiue the liquour poured in of God. And truely the matter is euen ſo: for whē the Lord ſeeth that we receiue not his power, at length he withdraweth the ſame: and yet in the meane while wee complaine that we want his helpe, which our incredulitie driueth and remoueth far from vs. Marke, by ſaying that Chriſt could not, amplifieth the offence of them from whom his goodnes was ſtaid: for certainly, the vnbeleeuers do as much as in them lieth, hold backe the hand of God by their obſtinacy, not that God is ouercome as an inferiour, but becauſe they permit him not to ſhew his power.

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That yet is to bee noted which Marke addeth, that notwithstanding there were some sicke folke healed. For hereby we gather that the goodnes of Christ did striue with their malice, that it might goe beyond the hinderances. Wee doe finde the same in God dayly: for though that necessarily and iustly he withholdeth his power, because the way for him to vs is not open: yet we see that he maketh himselfe a way through places impassable, ceaseth not to do vs good. A wonderfull contention, that when we do by al meanes endeuour to ouerwhelm the grace of God, least it should come vnto vs, yet that, as conquerour, breaketh out, and as it were in despite of vs it becommeth effectuall.

Math. 14	Marke 6.	Luke 9.
1. *At that time Herod the tetrarch heard of the fame of Iesus:*	14. *Then king Herode heard of him, (for his name was spread a broade,) and sayd: Iohn Baptist is risen againe from the dead, and therfore great works are wrought by him.*	7. *Nowe Herode the Tetrarche heard of all that was done by him and hee doubted, because that it was sayd of some, that Iohn was risen againe from the dead.*
2. *And said vnto his seruauntes: This is Iohn Baptist: He is risen againe frō the dead and therfore great works are wrought by him.*	15. *Other sayd, it is Elias: and some sayde, It is a Prophet, or as one of the Prophets.*	8. *And of some, that Elias had appeared: & of some, that one of the old Prophets was risen againe.*
	16. *So when Herod heard it, he said: It is Iohn whom I beheaded: he is risen from the dead.*	9. *Then Herod sayd: Iohn haue I beheaded. Who then is this, of whome I heare such thinges? and hee desired to see him.*

The Euangelists do therefore report this, that we might know that the name of Christ was much spoken of euery where, so that ignorance might not excuse the Iewes. For otherwise this doubt might haue crept into the minds of many men: how should it come to passe, that Christ liuing vpon the earth, should rest quietly in Iudea, as if hee were thrust vp into a corner, and had reuealed his diuine power to none. Therefore the Euangelists do now witnesse that the fame of him was spread euery where, so that it came euen into Herodes court.

2. *Hee sayd vnto his seruantes.* It is gathered by the wordes of Luke, that Herod had not this in mind of himselfe, but this suspition was thrust into him by the common rumour of the people. Neither doe I doubt but that the hatred of the Tyrant, and the detestation of the cruell slaughter should giue occasion of speaches, as it cōmonly commeth to passe. This superstition did sticke in the minds of men euery where, that the dead returned into life vnder an other person, as it is sayd other where. Now they take that which was next, that Herod by killing cruelly that holy man, obtained not that which he hoped for, because that he being raised frō the dead by the wonderfull power of God should become a more sharpe enemie, and auenger of his sinnes. Yet Marke and Luke doe declare that men spake diuersly: namely, that some thought him to be Elias, others, some one of the Prophetes, or which was equall to the Prophets in excellencie of the spirite. Why they shoulde imagine it of Elias rather then of any other, we haue spoken other where. Because God had promised by Malachie 4. 5. that Elias shoulde come who should gather together the Church

Church dispersed, they fondly drewe the Propheſie to the perſon of the man: when as the ſimple compariſon ſhould be in this meaning, leaſt the comming of the Meſsiah ſhould be obſcure and hid, and leaſt the grace of redemption ſhould be kept vnknowne from the people, a certaine Elias ſhall goe before him, ſuch a one as he was in times paſt, which reſtored the ruinous eſtates & ouerthrown worſhip of God. Therefore he ſhall goe before in ſingular power of the ſpirit, that hee might make manifeſt that great day. The Iewes as they were groſſe interpreters had drawne this to Elias the Thesbite, as if that he ſhould execute the office of a Prophet againe. Yet others doe imagine that eyther ſome one of the olde Prophets was riſen, or that hee ſhould be ſome great man and excellent as they were: Alſo it is wonderfull, when they were of diuers opinions yet the truth came in none of their mindes. eſpecially, when as the reckoning of the time it ſelfe ſhould direct them to Chriſt. God had promiſed them a redeemer, which ſhould bring helpe to the miſerable and the loſt. The extreame neceſſitie whereinto they were caſt, did then eſpecially require helpe of God. The Redeemer is preſent, as is partly witneſſed by the crying of Iohn, and partly hee himſelfe teſtifieth of his owne office. They are inforced to acknowledg ſome diuine power in him, yet falling to their owne deuiſes, they change him into an other perſon. So truely the world, through wicked vnthankefulnes vſeth to extinguiſh the graces of God offred them. In reſpect of Herod himſelfe as I touched a little before, he conceiued the opinion that Iohn was raiſed, not with any ioy: but as euill conſciences doe quake fearefully, and doe bend at euery blaſt, ſo he eaſily conceiueth that which he feared. And God often ſcourgeth the vngodly with theſe blind terrours: ſo though they harden themſelues of purpoſe, neither are vexed by any other, yet they obtaine no reſt from that inward ſlaughterman, but that he ſharpely ſcourgeth them.

Therefore great workes are wrought by him. It is wonder by what reaſon they were ledde to bring theſe thinges in. Iohn in all the courſe of his preaching, wrought no ſigne: therefore it ſeemeth to bee without all colour, that they ſeeing a man notable through miracles, ſhould imagine him to be Iohn: but they thinke that theſe miracles were now wrought at the firſt, by them to proue his reſurrection, and which ſhould teſtifie that the holy Prophet of God was wickedly ſlaine by Herod: and now came forth as a man hallowed, not to be touched but with reuerence, leaſt any durſt be ſo bold as to violate him any more. Therefore to worke workes by him: that is, they thought them to be wrought that hee might get the more authoritie thereby, and that it might be euident that the Lord was with him.

Matthew 14.	Marke 6.	Luke
3. *For Herod had taken Iohn, and bound him, and put him in pryſon for Herodias ſake, his brother Philips wife.*	17. *For Herod himſelfe had ſent forth and had taken Iohn, and bound him in priſon for Herodias ſake, which was his brother Philips wife, becauſe hee had maried her.*	
4. *For Iohn ſayd vnto him: It is not lawfull for thee to haue her.*	18. *For Iohn ſaid vnto Herod: It is not lawfull for thee to haue thy brothers wife.*	
5. *And*		

5. And when he would haue put him to death, he feared the multitude becauſe they counted him as a Prophet.
6. But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleaſed Herod.
7. Wherefore he promiſed with an oath, that he would giue her what ſoeuer ſhee would aske.
8. And ſhe being before inſtructed of her mother ſaid: Giue me here Iohn Baptiſts head in a platter. 9. And the king was ſory: neuertheleſſe, becauſe of the oath, and thē that ſate with him at the table, he cōmaunded it to be giuen her.
10. And he ſent & beheaded Iohn in the priſon.
11. And his head was brought in a platter & giuen to the maid, and ſhe brought it vnto her mother.
12. And his Diſciples came, and tooke vp his body and buried it, and went and told Ieſus.

19. Therefore Herodias had a quarrell againſt him, and would haue killed him, but ſhe could not:
20. For Herod feared Iohn, knowing that he was a iuſt man, and an holy, and reuerenced him, and when he had heard him, he did many things, and heard him gladly.
21. But the time being conuenient, when Herod on his birth day made a banket to his princes and captaines and chiefe eſtates of Galile.
22. And the daughter of the ſame Herodias came in and daunced, and pleaſed Herode and them that ſate at table together, the king ſayd vnto the maid: Aske of me what thou wilt, & I will giue it thee.
23. And he ſware vnto her: whatſoeuer thou ſhalt aske of mee, I will giue it thee, euen vnto the halfe of my kingdome.
24. So ſhe went forth, and ſayd to her mother, what ſhall I aske? And ſhe ſayd, Iohn Baptiſts head.
25. Then ſhee came in ſtraightway with haſt vnto the king, and asked: ſaying, I would that thou ſhouldeſt giue mee euen nowe in a charger, the head of Iohn Baptiſt.
26. Then the king was very ſory: yet for his oathes ſake, and for their ſakes which ſate at table with him, he would not refuſe her.
27. And immediately the king ſent the hang man, and gaue charge that his head ſhould bee brought. So hee went and beheaded him in the priſon. 28. And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother. 29. And when his diſciples heard it, they came and tooke vppe his body, and put it in a tombe.

The rehearſall of this hiſtory is nowe omitted by Luke, becauſe hee had ſet downe the ſame in an other place. I alſo will be the ſhorter in this place leaſt by writing one thing twiſe, I ſhould be troubleſome to the readers. The Euangeliſts do ſay, ỹ Iohn was taken, becauſe he had condēned openly the ſtealing of Herodias, & the inceſtuous mariag with her. Ioſephus aſsigneth an other cauſe namely, that Herod fearing ſome nerue ſtirs againſt him, ſuſpected Iohn, which may be, that the tyrāt vnder this pretēce wold haue excuſed his ownwickednes. Or els that rumour was ſpread, as vniuſt violence & cruelty is full of many falſe accuſations,

ons. But the Euangelists do declare the cause to be, that Herode was angry with the holy man, because he was reproued by him. Also Iosephus is deceiued, who thinketh that Herodias was not taken away frō his brother Philip, but from his vncle Herode, the king of Chalcis. For at what time the Euangelistes wrytte, the memory of this offence was not onely freshe & new, but was also apparant before the eyes of all men. And that Iosephus in an other place sayth that Philip was of a milde disposition, I thinke it was a spur to make Herode the bolder, for that he might the freelier be reproachfull & iniurious against a quiet and soft manne, not apt to make warre. There is also an other probable coniecture, that Herodias was rather giuen in mariage to her vncle Philippe, then to her great vncle her graundfathers brother being now a weake worne olde manne. But Herode Antipas, of whom mention is here made, and Philippe were not brethren of one mother, but the first was borne of Marthaca, the third wife of Herode the Greate, and the other was borne of Cleopatra. Now to returne to the Euangelistes: they say that Iohn was cast into bandes, because he had more freely reproued the wickednesse of Herode, then the cruelty of the Tyrant woulde beare. Now, the hainousnesse of the offēce was odious and infamous enough of it selfe, that he did not onely fetch an other mans wife from her lawfull bedde, and kept her at his owne house: but that hee did this iniury to his germane brother. When Iohn had freely reprooued him, Herode feared not in vaine, least any sedition shoulde bee rayled sodenly. Lust did not suffer him to amende his sinne: but hee promiseth himselfe a false and quiet liberty by casting the Prophet of God into bands. The ignorance of the history caused many to thrust in a vaine disputation, whether it were lawfull for me to take to wife, her which firste was maried to my brother. For though naturall shame abhorreth from such a mariage, yet Iohn rather condemneth the taking of her away from her husband rather then the incest: because Herode by force or by deceit, had robbed his brother of his lawfull wife. And otherwise it was lesse lawfull for him to take his Neece, then the wife of his dead brother in her widow-hood. And it is not to be doubted but that so hainous an offence was spoken against euery where: but others reprooued Herode with their euill speaches in his absence: onely Iohn commeth into his presence, and reproueth him freely to his face, if it might be that he might by any meanes be brought to repentance. Whereby we learne with what constant courage it behooueth the children of God to be furnished, which haue to doe with Princes. For hypocrisie and seruile flattery raigneth almost in all Courtes, so the eares of Princes, customed to pleasant speaches, can abide no words, which shall more sharply reproue their sinnes. But because the sinne was so vile, the Prophet of God might not dissemble, Iohn commeth to him, though hee should neither haue reward nor thankes, yet least hee should neglect his duety, hee doubteth not to incurre the displeasure of the Tyrant: especially, when hee knew that he being caught in the snares of a harlot, could scarce be remooued from his purpose.

5. *When hee woulde haue put him to death.* There seemeth to be some difference in Matthew and *Markes* woordes, in that the first sayeth that Herode was desirous of this cruell murther, but that hee was stayd for feare of the people: but the other chargeth only Herodias with this cruelty. But the āswer is easy

that Herode would not in the beginning haue ſlaine the holy man, except ſome great perſwaſion had compelled him ſo to do: becauſe he reuerenced him, and truely a reuerend feare ſtaied him frō raging ſo cruelly againſt the Prophet of God: but Herodias by pricking him daily forward, cauſed him to ſhake off all feare of God from him. But when he was caried forth in rage by that fury, that he deſired that the holy man were dead, yet was he ſtayed with a new let, becauſe he feared the mouing of the people againſt him. And Markes words are here to be noted, Herodias (ſayth he) laid waite for him: namely, becauſe Herode was not ſo forward, or willing to the murder, ſhe tried either to circumuēt him by ſyniſter deuices, or to worke ſome ſecret deſtruction vpon that holy mā. The firſt opinion pleaſeth me beſt, that ſhee ſought to entrap the minde of her husband by ſubtilties, but in vaine, ſo long as Herodes conſcience withſtood it, ſhe could not deſtroy that holy man. Then followed an other feare, leaſt any tumult ſhould ariſe through the hainous crueltie of his death. But Marke toucheth only what ſtayed Herode, from giuing preſent place to the harlots requeſts: for Herodias deſired that Iohn hadde beene ſecretly put to death aſſoone as he was caſt into priſon. But Herod reuerenced the holy man, ſo that he would willingly haue obeyed his counſell. Alſo the feare here mentionned, was not a feare conceiued of the eſtimation of an other, as wee feare thē which get ſome authoritie & credit, though wee eſteeme them vnworthy the honour: but this feare was a willing reuerence, becauſe Herode durſt not diſpiſe him, whom he was perſwaded to be a holy man, and a faithfull miniſter of God. And this is worthy to be noted: for though Iohn had experience, that it was profitable for him many wayes to be in ſome credit with the Tetrarche, yet he feared not to diſpleaſe him, when hee could not otherwiſe keepe his fauour, then by winking treacherouſly at his notorious & infamous wickednes. He might haue ſaid that he regarded not his owne priuate cōmodities, neither had any other reſpect thē of the cōmon profit. For it is certaine that he ſought nothing ambitiouſly, but Herode was obedient to him in holy coūſels, which appertained to the lawfull adminiſtration of the kingdome. But becauſe he ſaw that this kinde of recompence was not lawfull, that he might by betraying the truth, get ſome ſhewes & likings, he chuſeth of a friend, rather to make him his enemie, then by flattery or ſilence to nouriſh the ſame which hee is enforced ſeuerely to reprehend. Iohn therfore by his example, preſcribeth a certaine rule to godly teachers, that they ſhould not diſſemble nor winke at vices of Princes, though they ſhould of that price buy their fauour profitable for the cōmon eſtate. But the ſpirit of god doth ſhew vnto vs in Herode as in a glaſſe, that it befalleth oft times, that they which worſhip not God ſyncerely, are yet ready in ſome peynt to obey his commaundements, ſo that they may haue ſome liberty graunted to them by releaſe. But when they are more ſtraightly dealt with, they become not only obſtinate, but by caſting off the yoake, alſo mad. There is therfore no cauſe, why they ſhould pleaſe themſelues, which yeelde obedience to many good counſels, vntill they haue learned to yeeld and ſubmit themſelues wholly to God.

6. *When Herodes birth day was kepte*. The Euangeliſtes doe nowe beginne to declare by what fraude Herodias brought the deſtruction of Iohn to paſſe at length, which ſhee hadde long time practiſed, and occaſion was giuen

giuen her by a solemne feast kept when Herod celebrated his birth day. For it can scarcely be, but that those great banquets, should besides luxury, pride, vnbrideled mirth, and other wickednesses, also draw many other mischeifes with it. Not that it is euill of it selfe to make a rich banket. but such is the readinesse of mans wit to wantonnes, that the raines being let loose, they do easily run out of course. That ancient custome cannot be disallowed for solemnizing a birth day euery yeere, for that day as oft as it commeth, admonisheth euery one of vs to giue thanks to God, by whom he was brought into this life, and hath nowe by his blessing passed ouer many yeares: then that he shoulde remember howe ill and vnprofitably hee hath suffered the time to perish, which was graunted of God: Lastly, that he should commend himselfe the rest of his life to the protection of the same God. But there is nothing so pure, which the worlde will not corrupt with her sinnes: for the most parte prophaneth with filthy corruptions the birth day, which ought to be holy: and almost no sumptuous banket is free from dissolute wantonnes: first there is too much drunke: then is a doore opened to filthie and vnmodest speaches: lastly, no temperance is holden at all. This moued holy Iob (his sonnes banketting together by course) to offer sacrifice, because that he thought that men could neuer moderate themselues so wel, when companions do inuite each other to be merry, but that offēce should grow many wayes. So it came to passe that Herode meaning to entertayne his guests sumptuously, suffred his wifes daughter to dāce. Hereby it also appeareth what the discipline of that court was: for though many gaue themselues liberty then to dance, yet it was a vile note of whorish wantonnes for a damsell mariageable to dance. But filthy Herodias had so framed her daughter Salome after her own maners, least she should shame her. And what followed then? namely the vngodly slaughter of the godly Prophet: for the heat of wine in Herode so flamed, that he forgetting grauity & wisdome, promised that he would giue to a dauncing damsell euen to the one halfe of his kingdome. Truely a shamefull example, that a drunken king doth not only abide to look vpō with fauourable eyes so shamefull a shew of his housh old, but also promiseth so great a reward. Wherefore let vs learn carefully to resist the deuill, least he intrap vs in such snares

MAR. 24. *So shee went foorth, and sayde to her mother.* It is no maruayle that Herodias should make so great account of the death of Iohn. That many doe coniecture that shee was kindled with desire of reuenge, is voyd of reason: for the feare of diuorcement rather troubled and vexed her: as for the most part where whoremasters begin to loath, they are ashamed of their owne lust. But shee hoped by this offence to haue Herod the more bound vnto her: if the couenant of the adulterous bedde were confirmed and sealed by the bloud of the Prophet, as with a sacrifice. Therefore that shee might rule hereafter without care, shee would haue him put to death, whom shee found to be her alone enemy. Whereby wee are also taught, what miserable greife alwaye tormenteth an euill conscience. Iohn was kept in bandes: the imperious and cruell woman might haue forbidden all people from speaking with him, and comming to him, yet shee resteth not, but is vexed with care and feare, vntill the Prophet should bee made away. This also much auayleth to the shewing forth

of the efficacie of the word of God, that the voyce of the holy man, though shut vp in prison, doeth so vexe the minde of the kings wife, as a most grieuous torment.

26. *The king was very sorie.* Religion was vanished out of his heart, as wee sayd: but because he foreseeth how odious the crime would be, hee feareth the infamie and also the danger: heereof it commeth to passe that he repented him of his owne lightnes. Yet he dare not deny the dauncer, least he should be accounted inconstant, as though it were worse to retract that which he rashly and fondly promised, then to be constant in a most detestable offence. But because he will not in respect of the perfect vanitie of kings haue his word broken which he had giuen, he presently commaundeth that the Prophet should be slaine. And we gather that Herod supped that night in Macherontis tower, wherein Iosephus sayth that Iohn was imprisoned. And it is worth the labour to note, that the Euangelists doe say for his oath and the guests that were present: wherof we gather, if he had sworne a hundred times, no manne beeing present to witnesse it, yet he would not haue performed his promisse. Therefore religion of conscience bounde not Herode, but meere ambition caried him headlong because he accounted it no honestie for him not to performe the faith which he had giuen. So it commeth to passe, that wicked men neglect their dutie, because they haue no respect to God: but they are onely bent to this, that they bee not euill spoken of by men. Furthermore, if onely the religion of the oath had beene regarded of Herod, and not the shame of men, he yet sinned more greiuously in performing that which he had foolishly promised, then if hee had broken his oath. First, this was an vnaduised rashnesse in swearing, in that he confirmeth the promise of a doubtfull matter with an oath: then when it appeared that he coulde not bee set free from the faith which he had giuen, but that hee shoulde plunge himselfe in a hainous offence, it was not lawfull for him to wrap vp the holy name in such an offence. For what is more against GOD, then that he should be the cheife in so vngodly a murther. If the question be mooued of his priuate losse and discredite, let him which swore rashly, beare the punishment of his foolishnes. But this must be taken heede of, where any man hath taken the name of God in vaine, least by pretence of the same hee be abused to the committing of some offence, and so should commit double sacriledge. Heereof it followeth that Monkish vowes, to which, manifest wickednesse is adioyned, doe binde the conscience no more then magicall exorcismes: because God will not haue his sacred name inforced to the confirmation of sinne. Yet this place doth teach vs to take heede that no man do vnaduisedly promise any thing: then that he ioyne not obstinacie to his lightnesse.

28. *And he gaue it to the maid.* This also increaseth the cruelty of the offence, ꝙ the holy mans head was after his death brought foorth to bee scorned: but the Lord doth sometimes so submit his children to the pride of the wicked, vntill ꝙ he will shew at lēgth that the bloud of his children is pretious in his eies. Herodias ioyeth that she hath obtained her desire, & cruelly triumpheth ouer her reprouer: but afterwards she being put frō her riches, & depriued not only of the honor of the kingdom, but also of her natiue coūtry, & of all helps, when shee a poore woman painfully led a miserable life in banishmēt, shewed a ioyfull sight

to the

the Angels, & to all good men. That the gueſtes are enforced to defile their eies with the beholding of that abhominable pompe, we do hereby learne, that they which ſit at princes tables, are oft entrapped in many ſins. For thogh no bloudy offence ſhould defile the table, yet all things are ſo filled with al kind of wickednes, that whoſoeuer do come thither, it behoueth them at the leaſt to be giuē to pranks of baudry. 29. *His diſciples came.* This remained alſo to the cruelty of the woman, that the corpes of the holy man remained vnburied. for it is probable by this, that his diſciples performed this duty, that his body was thrown forth by the tyrants officers. And though the honour of burial profiteth not the dead, yet the Lord would that this ceremony ſhuld be reuerenced by vs, that it might be a witnes vnto vs of the laſt reſurrection. Wherfore this endeuour was acceptable vnto God, that Iohns diſciples ſhould come & bury their maiſters body. Further, this was a teſtimonie of their piety: for by this meanes they profeſſed that the doctrine of the dead man yet liued & flouriſhed in their hearts. Therefore this confeſsion was prayſe worthy, eſpecially whē it was not without danger: becauſe they could not honour this man ſlaine by the tormentor, but that they ſhould prouoke the rage of the tyrant againſt them.

Matth. 14.

13. *And when Ieſus heard it, hee departed thēce by ship into a deſert place aparte. And whē the multitude had heard it, they followed hī a foot out of ꝯ cities*
14. *And Ieſus went foorth, and ſaw a great multitude, & was moued with compaſſion towarde them, and hee healed their ſicke.*
15. *And when euen was come, his diſciples came to him, ſayinge: This is a deſerte place, and the houre is already paſt: let the multitude depart, that they may goe into the townes and buy them vitailes.*
16. *But Ieſus ſayd to them: they haue no need to goe away: giue yee to them to eate.*
17. *Then ſaid they vnto him, wee haue heere but*

Mark 6.

30. *And the apoſtles gathered themſelues together to Ieſus, and told him all thinges, both what they had done, & what they had taught.* 31. *And he ſaid vnto them: Come yee aparte into the wildernes, & reſt a while: for ther were māy cōmers & goers, ꝯ they had no leaſure to eat.* 32. *So they went by ſhip out of the way, into a deſert place.*
33. *But the people ſawe them when they departed, and many knewe him, and ranne a foote thither out of al cities, & came thither before them & aſſembled vnto him.* 34. *Then Ieſus went out, & ſaw a great multitude, and had compaſſion on them, becauſe they were like ſheepe which hadde no ſhepheard: & he began to teach them many things.* 35. *And when the day was now far ſpent, his diſciples came vnto him, ſaying: this is a deſert place & now the day is farre paſſed.*
36. *Let them depart, that they may go into the villages & townes about, and buy them bread: for they haue nothing to eate.*
37. *But he anſwered and ſayd vnto them: Giue ye them to eat. And they ſayd*

Luke 9.

10. *And when the apoſtles returned, they told him what great things they had don. Then he tooke thē, & went aſide into a ſolitary place, neare to ꝯ city called Beth ſaida.* 11. *But when the people knewe it, they followed him. & he receiued them, & ſpake vnto them of the kingdom of God & healed thē ꝯ had need to be healed.*
12. *And when the day began to wear away, the 12. came, & ſaid vnto hī: ſēd the people away, that they may go into the townes & villages round about, and lodge & get meat: for we are heere in a deſert place.*
13. *But he ſaid vnto them: giue ye them to eate. And they ſaid: we haue no moe but fiue loaues and two fiſhes, except wee ſhould goe buy meat for all this people*
14. *For they were about fiue thouſand men. Then he*

but 5. loues & 2. fishes.
18. And he said, bring them hither to me.
19. And he commaunded the multitude to sit downe on the grasse, and tooke the 5. loues and the 2. fishes, and loked vp to heauen, & blessed, and brake, and gaue the loaues to his disciples, & the disciples to the multitude.
20. And they did all eate, & were sufficed, and they tooke vppe of the fragments that remained, 12. baskets ful.
21. And they which had eaten, were about fiue thousande menne, beside women and little children.

saide vntohim: Shall we goe and buy two hundreth peny woorth of bread, & giue them to eate?
38. Then hee sayd vnto them: How many loaues haue yee? goe and looke. And when they knewe it, they sayde: fiue, and two fishes.
39. So hee cammanded them, to make them all sit downe by companies vppon the greene grasse.
40. Then they sate downe by rowes, by hundreths, and by fifties.
41. And hee tooke the fiue loues and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.
42. So they did al eate & were satisfied
43. And they tooke vp twelue baskets full of the fragments, and of the fishes.
44. And they that had eaten, were about fiue thousand men.

saide to his disciples, cause them to sit downe by fifties in a company.
15. And they did so, & caused all to sit downe.
16. Then he tooke the fiue loaues, and the two fishes, & looked vppe to heauen, and blessed thē, and brake, and gaue to the disciples, to set before the people.
17. So they did al eate, and were satisfied: and there was taken vppe of that remained to thē 12 baskets full of broken meate.

13. *When Iesus heard it.* Iohn reporting the same history, mentioneth not for what cause Iesus went ouer to the further shoar. Marke also & Luke do somewhat differ from Matthew: for they teach that the cause of this iourney was, that he might giue some rest to his disciples, after they were returned frō their ambassage. But there is no discord in that: because it may be, that he would haue his disciples aparte into a desert place, that there he might the better frame thē to greater matters, & that at the same time a new occasion befell by the death of Iohn. For the death of Iohn might terrifie weake mindes, for that sorowfull euent of that great Prophet, did nowe giue warning, what condition remained for them all. Certainely, as it is declared before, Iohn being taken, Christe went out of Herodes iurisdiction, that hee might turne away from the present fury: so it may be gathered, that Christ now withdrew his disciples being yet fearefull from the fire, and went into a desert place. Also it is vncertaine howe much time the Apostles spent in their firste ambassage: for the course of tymes was either neglected by the Euangelistes, or not strictly obserued (as we haue sayd other where.) But it is rather probable to me, that they were not sent foorth once onely to declare the message of the kingdome of Christ, but as occasion serued, they did either iterate the same in some places, or after some time they went forth into diuers places. Therefore I take that they were now gathered togeather, that hereafter they might be daily followers of him: as if it had beene said, they did not so goe from their maister, as if euery one had a continual ordinary office of teaching, but to preach for a time, thē to returne to schoole againe, that they might profit better.

The

The multitude followed him. Though it was not knowne to Christe, (who knew all things before) what woulde come to passe, yet his will was as a man to prouide for his disciples, that he might in deed declare, that hee had a care of them. And by that great concourse it appeareth, how famous his name was euery where, that the Iewes might be inexcusable, which through their owne slouthfulnesse were depriued of the benefit of saluation offered them. And yet of this great multitude, which were enflamed with a sodaine heate to followe Christ, there was but a very small number, which gaue themselues to his doctrine truly and constantly, as it appeareth by Iohn.

14. *Hee was moued with compassion*. The other two doe expresse more plainely, and especially Marke, why Christe tooke this compassion: to wit, because hee saw hungry soules caried by their hot and zealous desire from their owne dwelling places into the desert. And that want of doctrine was a token of a miserable dissipation: therefore Marke sayeth, that Christe hadde compassion on them, because they were as sheepe wanting shepheards, not that hee acknowledged them all for sheepe after the spirite of the God-head, but as hee was manne hee gaue iudgement of the present sight of them. For this was no small token of piety, to leaue their owne houses, and to come in flockes to the Prophet of God, though hee of set purpose auoyded out of their sight. Then it is good to note, that Christe was mindefull of that person, which hee sustayned: he hadde the office of a doctour layde vpon him: therefore hee ought for a time to account all the Iewes of the flocke and Church of God, vntill they shoulde estraunge themselues. But this mercifull affection so preuayled in Christe, that being wearied with his disciples, and almost ouerwhelmed with continuall trouble, woulde not yet spare himselfe. Hee hadde sought some time of refreshing, and that not so much for himselfe as for his disciples: yet, because the necessitie of his office called him to a new labour: hee willingly leaueth that priuate respecte; and employeth himselfe in teaching the multitudes. And though hee hath now put off all those affections, which doe fall into a mortall man, yet it is no doubt but that he looketh downe from heauen vpon those miserable sheepe, which want a shepheard, so that they seeke remedy for their want. *Marke* sayeth that hee taught them many things: that is, that hee preached long, that they might cary away some sound profite. Luke sayeth, that he spake of the kingdome of God, which is the same in effect. Matthew maketh no mention but of the myracles: because that there was most weight in the toget Christ a name. But it is easily gathered, that he omitted not the doctrine, which was the chiefe.

15. *When euen was come*. Now the disciples were frustrate of their hope, nowe they see christ busied in teaching, also the people were so desirous to be taught, that they thought not of returning, therfore they admonish christ, that in regard of their bodies he should send the away into the next townes. And he purposely had deferred the myracle which he thought to worke vnto that time. First, that his disciples being stirred somwhat vp to the consideration of the same, might the better profit thereby: then, that the circumstance of the time it selfe should teach, though hee preuent not their necessities, neither helpeth them at the first, that he yet doth neuer cast away the care of them, but hath alwayes helpe

ready in his hand, which he will bestow in the very moment.

16. *Giue yee to them to eate.* Because this myracle is fullyer expounded in the 6. chapter of Iohn, least the repetition should be troublesome to the readers, I had rather it should be sought there: yet least nothing should be spoken here, I will briefly set downe the summe. Christ as yet had employed his labour to feed the soules, now he also extendeth his pastorly office euen to the care also of the bodies. Wherein he also confirmeth that saying of his, that to them that seeke the kingdom of God and the righteousnes thereof, all other thinges shall then bee giuen, Matth. 6 23. It is not to be hoped, that Christ will alwayes in this maner giue foode to them that want and be hungry: yet it is certaine that he will neuer suffer that his should want such thinges, as shoulde maintaine life, but that hee would reach his hand from heauen, when hee shall so see it meete for the helpe of their necessities. But they, which desire that Christe should nourish them, must also learne not to desire exquisite deinties, but to bee content with barly bread. That Christ cõmandeth the people to sit downe by companies, was first for this purpose, that they being so disposed into companies, the myracle might be the more euident: Then that the men might be the easilyer nũbred, & when some should looke vpon others, they might themselues be witnesses of this heauenly grace: Thirdly, because he saw the disciples so carefull, he would try their obedience by cõmanding them that, which seemed in shew to be as a iest. For it was wonder to what end christ hauing no cates, would make a shew of a banket. To the same purpose also belong those thinges which followe: the loaues were giuen to the disciples, so that the wonderful plenty should grow betweene their handes, and so they should be the ministers of the diuine power of Christ. For, as if it were a small matter for them to be eye witnesses, Christ would that they should feele and handle his power. Two hundreth peeces of money here spokẽ of by Budeus account, amounteth aboue the value of thirty foure French poundes. So they esteeme a little bread for euery man at a French souse. But when they had made account of so much bread, which shoulde suffice to feede the people but meanely, their obedience deserueth no small prayse, while they simply obeying the commandement of Christe, doe commit the successe to his will and pleasure.

19. *Hee blessed.* Blessing is taken in this place, as it is ofttymes other where, for giuing of thankes. But Christ teacheth vs by his example, that wee cannot otherwise eate meates holily and purely, except wee doe shew our thankefulnes to God, out of whose hand they come vnto vs. Therfore Paul saith, 1. Tim. 4. 5. Whatsoeuer meates God doth giue to vs, they are sanctified by the word of God and prayer. Wherin he declareth that those as beastly men (which neither account of the blessinge of God faithfully, nor doe prayse the same in giuing of thankes) doe defile and pollute with the filthy pollutions of their owne infidelitie, what soeuer was by the owne nature pure: and againe, the meate which they do deuour, is polluted and defiled: Christ therefore prescribed to his a manner of eating, least they shoulde with wicked sacriledge prophane themselues and the benefites of GOD. The lifting vp of the eyes into heauen, doe declare an earnest and a vehement affection of prayers. Not that this gesture should be alwaies necessary when we do pray: but

because

because that the sonne of God would not neglect those ceremonies profitable for mans infirmitie. Also the lifting vpp of our eies is a fit spurre to stirre vp our sluggishnes, for that our mindes are too much bent downeward to the earth.

20. *They tooke vp of the fragments, that remained.* When as the fragmẽts which were left, after that so great a number of men were filled, were twelue times more then was set downe at the first, this gaue no small light to the miracle. For all men vnderstood thereby, that Christ by his power did not only create meats for them of nothing, which should suffice for the present vse, but if need should be, he could also prouide for the necessitie to come. Lastly, the miracle, being wrought, Christ would that this should be gathered againe to be a notable testimony of the same, that they which were filled with meate should now at leasure behold the same. But though Christ doth not dayly multiply loaues, neyther feedeth men without their handy labour, or tyllage of the fieldes, yet the fruite of this history extendeth euen to vs. For our slouthfulnes and vnthankefulnes is the onely hinderance why we doe not see the aboundance of corne, whereby we should liue, increased by the blessing of God dayly vpon vs: Also, that besides the refreshing & nourishing of vs there also remaineth seed for the ground of one yeares increase, euery one of vs should thinke with himselfe, that it is not without heauenly increase, if that the same wickednes hindred not, which blindeth aswell the eies of the minde, as of the flesh, least they should beholde the manifest worke of God. Also Christe declareth, that as all things are giuen of the father to him and into his hande, so the meates with which wee are fed doe flow and come to vs from his grace.

Mathew 14.	Marke 6.	Luke
22. *And straightway Iesus compelled his disciples to enter into a ship and to goe ouer before him, while hee sent the multitude away.*	45. *And straightway hee caused his disciples to go into the ship and to goe before on the other side vnto Bethsaida, while hee sent away the people.*	
23 *And assoone as he had sent the multitude away, hee went vp into a mountain alone to pray: & when the euening was come, he was there alone*	46. *Then assoone as he had sent them away, hee departed into a mountaine to pray.*	
24 *And the ship was now in the midst of the sea, and was tossed with waues: for it was a contrary wind.*	47. *And when euen was come the shippe was in the midst of the sea, and he alone on the land.*	
25. *And in the fourth watch of the night, Iesus went vnto them, walking on the sea.*	48. *And hee sawe them troubled in rowing (for the wind was contrary to them) and about the fourth watch of the night he came vpon them, walking vpon the sea, and would haue passed by them.*	
26. *And when his Disciples sawe him walking on the sea, they were troubled, saying, it is a spirit, & cryed out for feare.*	49. *And when they sawe him walking vpon the sea, they suppo sed it had been a spirit, and cryed out.*	
27. *But straightway Iesus spake vnto them, saying, be of good comfort, It is I, be not afraid.*		
28. *Then*	50. *For*	

28. *Then Peter answered him, and sayde, Maister, if it be thou bid me come vnto thee on the water.*
29. *And he sayd come, And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.*
30. *But when hee saw a mightie wind, hee was afraid: and as he began to sinke, he cryed, saying, maister, saue mee.*
31. *So immediately Iesus stretched forth his hand, and caught him, and said, to him, O thou of litle faith, wherfore didst thou doubt?*
32. *And assoone as they were come into the ship, the wind ceased.*
33. *Then they that were in the ship came and worshipped him, saying, of a truth thou art the sonne of God.*
50. *For they all saw him, and were sore afraid: but anon hee talked with them, and sayd vnto them, bee of good comfort: it is I, be not afrayd.*
51. *Then he went vp vnto them into the shippe, and the wind ceased, and they were sore amased in themselues beyond measure, and maruailed.*
52. *For they had not considered the matter of the loaues, because their hearts were hardened.*

22. *Iesus compeld his disciples.* It behooued him to compell them, because to leaue him, they would not haue passed ouer to an other place, but against their willes. Also they doe herein declare how much they obey him, while against their owne minde, they giue place and obey his commandement. And certainly in shew it seemed very absurd, that he would remaine alone in a desert place, when night approached. Therefore their aptnes to be taught deserued so much the more praise, for that the authoritie of the heauenly maister was more regarded and esteemed by them, then that which might seeme probable on the contrary part. And wee doe not rightly and perfectly obey God, except wee doe simply follow whatsoeuer he commãdeth, how much soeuer our sense repugne against the same. Certainely God alwayes hath the best reason and ground of his counsell and commandement, but he often hideth the same from vs, that we might learne not to bee selfewise, but wholy to depend vpon his will. Thus Christ compelde his disciples to passe ouer, that hee might frame them to that rule of obedience, which I spake of. Neyther is there any doubt, but that hee would make himselfe a way to the miracle which next followeth.

23. *Hee went vp into a mountaine alone.* It is likely that the sonne of GOD, from whom the tempest to come could not be hid, did not neglect in his praiers the preseruation of his disciples: yet it is maruaile why hee doeth not rather preuent the perill, then apply himselfe to prayer. But that hee might fulfill the partes of a mediatour, hee sheweth himselfe to bee both God and manne, and gaue testimonies of both natures, as farre as the matter required. When he had all things at his owne will, hee shewed himselfe to bee a man by praying, neyther did hee that faignedly, but hee shewed a sincere affection of humane loue towards vs. In this matter the diuine maiestie withdrew it selfe after a sorte, which yet shewed it selfe at length in his order. But in going vp into the mountaine, he sought oportunitie, that he might the freelier pray farre from all noyse. Wee know how easily the ardent zeale in prayer, through the least disturbances

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ces either falleth away, or else waxeth colde. And though Christe had not this imperfection, yet his will was: to teach vs by his example, diligently to vse all helpes, which may deliuer our mindes from all the snares of the world, that we being free, may bee wholy bent into heauen. And solitarinesse much auaileth in this, that they which prepare themselues to prayer, shoulde be the more diligent, hauing God alone for witnesse, powring out their heart into his bosome, they shoulde the more diligently examine themselues: lastly, considering with themselues that they haue to doe with God, let them lift vp themselues aboue themselues. Yet it is to be noted that he setteth not downe a lawe, as if it were not lawfull to pray any other where but in secrete: for Paule also commandeth vs to lift vp pure handes euery where, 1. Tim. 2. 8. And Christe himselfe sometime prayed before menne: and hee also taught his disciples, that they being gathered together, should conceiue prayers openly amongst themselues. But that liberty of praying in all places hindereth not, but that they shoulde also vse priuate prayers in time conuenient.

23. *The ship was now in the midst of the sea.* The readers shal find this history expounded by me vpon the sixt chapter of Iohn, & therefore I will be the shorter here. Christ suffered his disciples to be tossed with a troublesome tempest, and with some danger for a time, to that ende that they might with readier mindes receiue helpe when it should bee brought them: for the contrary winde rose about midnight, or a little before. And then at the fourth watch Christ appeared, that is, three houres full before day. So their faith was as hardly shakē with terrours, as their armes were toyled with rowing. But when necessitie it selfe most vrged them to desire their maisters presence, they were two grosse and blockish to be feared at his sight, as if he had beene a spirit. For this cause Marke sayeth that their hearts were blinded, & vnderstood not the matter of the loaues. For by that myracle they were sufficiently taught, that Christe wanted not diuine powre to helpe his: & that he doth carefully prouide for them, when necessitie so requireth. Therfore their sluggishnes now is worthily condemned: because they do not presently call to mind that heauenly power, a notable token whereof being shewed but late, ought to be present before their eyes. But through the fault of their sluggishnes they were afrayd, because they had not profited by the former myracles so rightly as became them: but their blindnes is especially reproued, because they had forgotten that, which they saw so late, or rather that they applyed not their mindes to consider the Godhead, whereof the multiplying of the loaues was testimony euident enough. Yet Marke setteth downe two thinges in his wordes, that they considered not throughly the glory of Christ, which was shewed in multiplying the loaues: then hee declareth the cause, for that their hearts were hardned. And that seemeth to bee added not onely for the aggrauating of the greatnes of the fault: but also to admonish vs of the infirmitie of our minde, that we should aske new eyes of the Lorde. Certainely, it was, as I sayde euen now, too beastly ignorance not to vnderstande, as it were, the palpable power of God. Yet, because all mankinde is sicke of the same disease, Marke doth of purpose make mention of the blindnesse, that wee might knowe that it is no newe matter, if menne cannot see into the manyfest works of God, vntil they be lightned from aboue: as Moses also said, Duet. 29. 4.

Yet

Yet the Lorde hath not giuen you an hearte to vnderſtand . And though the woorde heart doeth often ſignifie the will or the ſeate of affections , yet heere in this place, as alſo in the place of *Moſes*, which I cited, it is taken for the minde.

27. *Straight way Ieſus ſpake vnto them.* Becauſe Chriſte is not knowne to bee the deliuerer, while he offereth himſelfe in deede, hee calleth his diſciples by his worde to the knowledge of him. Alſo the comfort, which he exhorteth them vnto, is in his owne preſence: as if he ſhould haue ſaid, After they vnderſtand that hee is preſent with them, they haue aſſured cauſe to be of good comfort. But becauſe that feare had poſſeſſed their mindes, hee reproueth it, leaſt it ſhoulde hinder him, and delay their comforte. Not that they could be ioyfull and comforted without all feare: but becauſe it was neceſſary that the feare, which hadde preuailed ſhould be appeaſed, leaſt it ſhoulde ouerwhelme their comforte . And though the voyce of the Sonne of God is to the reprobate deadly, and his preſence terrible , yet heere is deſcribed to vs farre contrary effectes of the ſame to the faithfull: to witte, that inward peace, and comfortable boldnes, obtaineth the victory in our hearts, leaſt we ſhould giue place to fleſhly feares. But then blinde and inconſiderate tumults do trouble vs: becauſe that we being vnthankfull and malicious, do not hold out the innumerable benefites of God, as bucklers, which being rightly conſidered, ſhould be ſufficient to ſtay vs vp. And though it was high time to haue helpe, when Chriſte appeared, yet the tẽpeſt doth not preſẽtly ceaſe, vntill the diſciples were better ſtirred vppe both to deſire, and alſo to hope for his grace. And that is to be noted, that he might know, that the Lord doth not without cauſe oft times defer that deliuerance, which he hath in his hand.

28. *Then Peter anſwered him.* The exception which he maketh declareth that his fayth was not yet ripe. *If it be thou* (ſayth he) *command me to come.* But he had heard Chriſt ſpeake: therefore why doeth he doubtingly and vncertainely thus wauer yet in himſelfe? but in that ſo ſmall and weake fayth there breaketh out a heate of inconſiderat zeale : for hee ought to haue mette himſelfe by his owne meaſure, & rather to pray to Chriſt for encreaſe of fayth, that by the guiding & direction of the ſame, he might at length paſſe ouer ſeas and mountaines. but he now deſireth raſhly to flye without the wings of faith : & whereas the worde of Chriſt was not firmely nor rightly ſetled in his heart, hee deſireth that the waters ſhould be firme vnder his feete. Yet it is not to bee doubted, but that this affectiõ ſprang of a good beginning: but, becauſe it degenerateth into a corrupt extremitie, it looſeth the praiſe of goodnes . And of this it commeth to paſſe, that Peter preſently taſteth the puniſhment of his raſhneſſe . Wherefore lette the faithfull be taught by this example to take heede of raſh haſtineſſe . Whether ſoeuer the Lord calleth wee muſt runne diligently, but hee which paſſeth further ſhall feele at length by his vnhappy ſucceſſe, what it is to paſſe beyonde his owne boundes : Yet it may bee demaunded, why Chriſt ſhoulde graunt Peters requeſte : For hee ſeemeth ſo to allow it. But the anſweare is readie, GOD for the moſt parte prouideth beſt for vs by denying thoſe things, which wee deſire : and ſometimes hee graunteth our requeſtes, that hee may the better conuince vs by experience of our owne fooliſhneſſe. So, when hee daily

graun-

granteth to his faithfull ones more then is meete, hee instructeth them in sobrietie, and modestie against the time to come. Furthermore, this was profitable for Peter and the rest, and is also profitable for vs at this day. The power of Christ shewed it selfe more euidently in the person of Peter, whē he tooke him as a companion with him: then, if hee had walked alone vpon the waters. Yet Peter knoweth, and others doe plainely behold that he began to sinke, because he rested not in a perfect faith, nor reposed himselfe in the word of GOD by trusting the secret power of God, which did before make the waters strong: yet Christ dealeth louingly with him, because he suffered him not altogether to be swallowed vp. Both these things befall to vs. For as Peter assoone as hee was afraid, began to sinke, so the fraile and vaine cogitations of the flesh doe so worke in vs, that we sinke in the midst of the course of our affaires, yet the Lord pardoneth our infirmitie, and reacheth out his hande, least the waters shoulde drowne vs altogether. It is also to be noted that Peter seeing that his rashnesse had but euill and badde successe, committeth himselfe to the mercy of Christe. Wherefore though we be worthily punished, it behoueth vs yet to flye to him, that he hauing mercy vpon vs, may giue vs that helpe, whereof we are vnworthy.

31. *O thou of litle faith.* Christ doth louingly preserue Peter, yet so that hee doth not nourish nor flatter his fault. This is the ende and purpose of this reproofe, wherein the weakenesse of his faith is condemned: yet it is demanded whether euery feare doth argue a want of faith: for so the words of Christ doe seeme to note, there ought to bee no doubting where faith doth raigne. I answere, Christ doth heere reproue a doubting, which was directly contrary to faith. It may so be that a man may doubt without offence, as where the word of God hath not yet made vs certaine and sure. But the estate of Peter was otherwise, who being instructed by the commandement of Christ, and now hauing experience of his power, yet fell to a vaine & peruerse feare from that double stay and strength he had.

33. *They that were in the ship.* I iudge that this was not onely spoken of the disciples, but of the mariners and other passengers. They therefore which had not yet professed to account him as a maister, do now sodainly confesse him to be the sonne of God, in which word they giue him the honour of the Messiah. For though that high mistery was not yet cōmonly known, how God should be manifested in flesh: yet, because they had learned out of the Prophetes, that hee which should be the redeemer, should be called the sonne of God, they which set forth the glory of Christ, with this title, do declare that they belecue in that Christ.

Mathew. 14.	Marke 6.	Luke
34 *And when they were come ouer, they came into the land of*	53. *And they came ouer & went into the land of Genneſaret, and arriued.*	
Genneſaret. 35 *And when*	54 *So when they were come out of the*	
the men of that place knew him,	*ſhip, ſtraightway they knew him:*	
they ſent out into all that coun-	55. *And ran about through all that*	
try round aboute, and brought	*region round about, and began to cary*	
vnto him all that were ſicke.	*hither and thither in beds al that were*	
36. *And beſought him that they*	*ſicke, where they heard that he was.*	
might touch	56. *And*	

touch the hemme of his garment onely: and as many as touched it, were made whole.	*56. And whither soeuer hee entred into townes, or cities, or villages, they laid their sick in their streets, & praid him that they might touch at least the edg of his garment. And as many as touched him were made whole.*

34. *They came into the land of Gennezareth.* The Euangelists do meane that region, which was so called of the name of the lake: though it is vncertain whether the lake was so called, after the name of the lande: but in that there is no matter of waight. It behoueth vs especially to bende our eies thither, whither the Euangelistes do leade vs, that the glory of Christ was shewed not by one or two miracls, but that coast of Iudea was repleniſhed with innumerable testimonies of him, the fame whereof might easily spread to Ierusalem and into other cities euery way. Whereby we gather how vile and wicked the vnthankefulnes of that nation was, which malitiously shut their eies at the present brightnes of the glory of God: nay, they endeuoured as much as lay in them to extinguiſhe the same. But now it is our duety in this so great a heap of myracles, to learne to know to what end Christ came: namely, that he might shew himselfe a Phisition in healyng all diseases. For it behoueth vs to call to remembraunce that, which Mathew alleaged before out of the Prophet Isaias, that he by healing the diseases of the body, figured, as in a shadow, some greater thing: to wit, that he should restore our soules to health, and that his peculyar office should be to take away spiritual diseases. And though at this day he is not conuersaunt vppon the earth, yet it is certaine that now in heauen he excelleth in exercising the same graces, whereof hee then gaue a visible testimony. And because wee all are diseased with all kinde of diseases vntill he heale: let euery one of vs not onely offer himselfe vnto him, but let him also endeuour to bring others, which are in neede of the like remedy.

36. *That they might touch the hemme.* It is to be supposed that they were somwhat superstitious, when as they tied the grace of Christ to the touching of his garment: at least they defrauded him of part of his honor, when they hoped for no power by his simple word. But, least he should quēch the smoaking flaxe, he applyeth himselfe to their simplicitie: yet here is no cause why they should flatter themselues, which seeke the grace of God in wood, or nayles, or garments, when as the scripture sayth expresly, that it is abhominable to conceiue any thing of Christ, but according to the worthinesse of his spirituall and heauenly glory. Their infirmitie was borne with for a time, which not knowing that Christ was God, desired to come neerer to him. Now, sith hee filleth heauen and earth with the sauour of his grace, it behoueth vs to apprehend by faith the saluation, which he offereth vs from heauen, and not with handes or eyes.

Math. 15	Marke 7.	Luke
1. Then came to Iesus the Scribes and Pharisies, which were of Ierusalem	*1. Then gathered vnto him the Pharises, and certaine of the Scribes, which came*	

ruſalem, ſaying.
2. Why do thy diſciples tranſgreſſe the traditiõ of the Elders? for they waſh not their handes when they eate bread.
3. But he anſwered & ſaid vnto them, why do yee alſo tranſgreſſe the commandements of God by your traditions?
4. For God hath cõmanded ſaying, Honour thy father & mother: & he that curſeth father or mother, let him die the death. 5. But ye, ſay, whoſoeuer ſhall ſay to father or mother, by the gifte that is offered by mee, thou maiſt haue profit: 6. Though he honour not his father or his mother, ſhall bee free. Thus haue yee made the commaundement of God of no authority by your traditions. 7. O hypocrites, Eſayas propheſied well of you, ſaying. 8. This people draweth neere vnto me with their mouth, and honoureth mee with their lippes: but their heart is farre from me.
9 But in vaine they worſhippe mee, teaching for doctrins the precepts of men.

came from Ieruſalem.
2. And when they ſawe ſome of his Diſciples eate meate with common handes (that is to ſay vnwaſhed) they complained.
3. (For the Phariſies and all the Iewes, except they waſh their hands oft, eate not, holding the traditions of the Elders.
4. And when they come from the market, except they waſh, they eate not: and many other things there be, which they haue taken vppon them to obſerue, as the waſhing of pots, and of braſen veſſels, and of tables.)
5. Then asked him the Phariſies and Scribes why walke not thy diſciples according to the tradition of the Elders, but eate meat with vnwaſhen hands?
6. Then he anſwered and ſaid vnto thẽ, Surely Eſay hath propheſied well of you, hypocrites, as it is written, This people honoreth me with their lips, but their heart is far away from me
7. But they worſhip me in vaine, teaching for doctrines the precepts of men.
8. For ye lay the commandementes of God apart, and obſerue the tradition of men, as the waſhing of pots and cups, and many other ſuch like thinges yee doe.
9. And he ſayd vnto them, well, yee reiect the commaundement of God, that ye may obſerue your owne tradition.
10. For Moſes ſayd, Honour thy father and thy mother: and whoſoeuer ſhall curſe father or mother, let him die the death.
11. But yee ſay, If a man ſay to father or mother, Corban, that is, by the gift that is offered by mee, thou maiſt haue profit, hee ſhall bee free.
12. So ye ſuffer him no more to do any thing for his father or his mother:
13. Making the word of God of no authority, by your tradition, which yee haue ordayned: and doe many ſuchlike things.

1. *Then came to Ieſus.* This is a place moſt worthy to be noted: becauſe that heere is reprooued an offence no leſſe daungerous then common. Wee ſee what frowardneſſe there is in menne, both in the way and meanes of worſhipping of GOD, for they doe dayly deuiſe newe kindes of worſhipping, and the wiſer any man would ſeeme to be, the more hee bendeth to ſhew

his wit that way. I speake not of strangers, but of them which are of the house hold of the church, whom God hath peculiarly inriched with this honour, that they should holde that as the rule of pietie, which he hath spoken with his own mouth. God hath prescribed in what maner we should worship him, and in his law he hath comprehended a perfect holines. The most part as if it were a light and a vaine matter to obey God, and to obserue that which he hath commaunded, doe of themselues gather out of sundry places many additions to the same. They which are in authoritie doe wrest their owne deuises to this end. as if they had somewhat in their heades perfecter then the word of God. Then crept in tyranny: for when men once take to themselues that liberty to command, they doe seuerely exact the obseruation of their owne lawes, and doe not abide that the least title of the same should be omitted either in contempt or els by negligence Also though the world cannot abide the lawfull gouernement, and is most rebellious in bearing the Lords yoake, yet it doth easily & willingly yeeld to the snares of vaine traditions. yea, and many seeme to desire such a seruitude But the worship of God is defiled, which ought cheifly and principally to be obaied, and the authoritie of men is preferred before his imperiall dignitie. And so the common people is hardly and tyrannously inforced to apply their whole indeuour vpon trifles. But this place teacheth vs that all faigned worshippinges doe displease God: because that he alone would be heard, that hee might order and frame vs to true pietie after his owne pleasure: Then they loose their labour which as people not satisfied with the onely law of God, do wearie themselues in obseruing the traditions of men. Thirdly, God is iniuried when as the deuises of men are extold so high, that the maiestie of his law should fall away, or the reuerence of the same at least should waxe colde.

The Scribes and Pharisies, which were of Ierusalem. It is not declared for what purpose these Scribes came to Iesus: yet, to mee it seemeth probable, that they beeing mooued with his fame, shoulde come with a desire to learne, for as much as hee seemed to be a fit maister: though it may be that they were sent as spies, Howe soeuer the matter was, because they brought their owne selfe liking with them, the least offence might easily exasperate them to bite or gnaw at Christe. Whereby wee see howe harde it is for them to bee drawne to sound doctrine, which are possessed with ambition and desire of raigne: especially they which are addicted to ceremonies which haue beene long accustomed, doe admit no newe thing, but doe obstinately condemne whatsoeuer is not accustomed. To be short, there cannot bee a people more Lordly nor more froward then these men were. Both the Euangelistes doe make mention both of the Scribes and of the Pharisies. Yet Matthew speaketh of them in the entrance into the hystory, and *Marke* placeth them after. But the meaning is all one: for they meane, that of other sectes the Scribes came, but the Pharisies were the cheife, as they which then were most honoured, and the gouernment then was in their handes. And it is no maruaile that they were soonest offended with the contempt of the lawes, which they themselues had made. For, as wee sayde before, when as they boasted themselues to bee the interpreters of the lawe, and therefore had their name giuen them, they had corruppted the puritie of the word with their owne deuises: and so

what

what traditions soeuer the Iewes then hadde, came out of their shoppe: wherefore they became the hotter, and shewed themselues the sharper defenders of them.

2. *Why doe thy disciples.* When the controuersie is of mans traditions, this question is not of politike lawes, the vse and end whereof doe tende to another purpose, then to prescribe how God should be worshipped: but, because there is a diuersitie of mans traditions, there must be some distinction vsed. For there are some, which are manifest wicked, because they do institute wicked maner of worshippinges, and such as are full contrary to the worde of God. Others, mixing the worship of God with prophane trifles, doe defile the puritie of the same. Others, which haue some more colour, not being infected with any notable fault, are yet for this cause condemned: for that they are imagined to be necessary for the worship of God, and so God is not meerely obeyed, and the consciences are caught as in a snare. It is euident that the treatie here is of this latter sort. For the washing of hands, which the Pharisies vrged, could not of it selfe be condemned of wicked superstition: for else Christ would not haue suffered the water pots to haue been placed at the mariage, except the ceremonie had beene lawfull: but the fault was in this, that they thought that God coulde not bee otherwise rightly worshipped. That ceremonie of washing was not brought in at the first without some goodly pretence. We know how seuerely the law of God required outward cleanes, not that the Lorde would haue his seruants to be stayd in the same, but that they should the more carefully take heede of all spirituall vncleannes. But the law held a meane in these washinges, & then came these doctors vpon it, which thought not themselues wise enough, except they added somwhat to the word of God: & hereof came those washings, wherof there is no mention in the law. The lawgiuers themselues would not bragge that they had giuen any new law, but onely that they had added certaine cautions, which should be meanes and helpes for the obseruing of the law of God. And presently corruption followed, whē as the ceremonies brought in by man beganne to be accounted as part of the worshippe of God: and also when there was a necessitie layd vppon free and voluntary actions. For, God (as it is saide before) would alwayes bee worshipped by the prescript rule of his own word: and therefore no adition to his lawe is tollerable. For as hee permitteth the faithfull to haue certaine outward rites, wherein they might exercise themselues to godlynesse: so he suffered them not to be mixed with his woorde, as if religion were in them. *They wash not their handes.* The cause of the offence is set foorth more at large by Marke: but this is the summe, there were many customes amongst the Scribes, which they tooke vppon them to obserue of their owne will: those were secundary lawes inuented by curious heades, as if the onely commaundement of God were not sufficient. This pertained to cups, vessels, garments and other things pertaining to houshold, that they should not touch any vncleane or defiled thing. But to deuise new washings was a vaine and idle deuice. This was not without a colourable cloake, as Paul sayth Col. 2.23. The inuentions of men haue a shew of wisedome: but if they had stayd themselues in the onely law of God, their modestie should haue beene more approoued, then their scrupulous doutfulnes.

Their wil was to prouide that no vncleane perſon ſhould raſhly & without conſideration eate meat: but it was ſufficient for the Lorde to purge the apparant ſpots. Alſo theſe deuiſes had neither any end nor meaſure: for they could ſcarſe moue a finger, but ſome newe blot would ariſe: but this corruption was much the worſe, becauſe it was caſt as a religion vpon the conſciences, that he ſhould bee guilty of vncleanneſſe, which did not often waſh his body with water. It may be they would haue borne with the contempt of this ceremony in meane men. but, becauſe they had conceiued a greater & more excellent eſtimation of Chriſt & his diſciples, it ſeemeth to be an hainous offence, that the rites appointed by the Elders, which were religiouſly vſed by the Scribes, ſhould not be obſerued by the diſciples of that maiſter, who profeſſed a better matter, then the preſent eſtate deliuered. Alſo they are much deceiued, which do compare the ſprinckling of their coniured water, which the Papiſtes call holy water, with the Iewiſh waſhinges. For the Papiſtes doe blot out aſmuch as lyeth in them, that one Baptiſme by the iteratinge of the ſame ſo oft Then it is applyed to exorciſmes, & that toyiſh ſprinckling is ſuppoſed to be of force, to waſh away ſinnes. If that it were a thing lawfull of it ſelfe, and were free from ſuch corruptions, yet that neceſſitie, which they vrge, is alwayes to be condemned.

3. *Why doe yee alſo tranſgreſſe the commaundements of God?* Chriſte maketh heere a double anſwer: the firſt is to the perſon (as they ſay) the other containeth the definition of the matter and cauſe. The order is otherwiſe ſet downe in Marke, who firſt bringeth in that which Chriſte ſpake of the whole matter: then he addeth the reproofe, wherein he inueigheth againſt hypocrites: we will follow the courſe obſerued by Matth. Againe, when as the Lord demaundeth of the Scribes, why they defile the law of God, through their owne traditions, he doth not yet plainely deliuer his diſciples from the fault obiected againſt them: but he onely ſheweth them how wicked, prepoſterous and froward they were. They take it grieuouſly that the preceptes of menne are not exactly obſerued: howe much more grieuous a matter is it, that the law of God being neglected, they ſhoulde imploy their whole endeuour in the obſeruing of theſe traditions? Therefore it appeareth that they were moued rather with ambition, then with a true and right zeale, while they ſo preferre menne before God. Alſo it doth eaſily appeare by the text, in what ſence hee ſayeth that the commaundements of God are tranſgreſſed. They did not openly, or profeſſedly aboliſh the law of God, as to affirme that to be lawfull, which the law had forbidden: but they did indirectly tranſgreſſe the ſame, when as the exerciſes enioyned by the Lorde were ſuffered by them careleſly to bee omitted. The example which Chriſte bringeth is plaine and familiar, God hath commaunded that children ſhould honour their parents. Yet becauſe the offrings made for the gaine of the prieſts, the gathering of them was ſo narrowly looked to, that they imagined that he ſinned more grieuouſly that offred nothing, thē he that robd his parents of the honor due to them. Alſo that which according to the law of God was left as a thing voluntary was of more importance in the iudgement of the Scribes, then one of the chiefe cōmandements of God. Therfore as oft as we are ſo bēt to keepe the lawes of men, ſo ꝙ we imploy leſſe diligence & care, for the keeping of the law of god, we are accoũted to trāſgreſſe the ſame. A little after he ſaith ꝙ the cōmandemēt of god is made of no authority, by the traditiōs of mē: becauſe

the

the Scribes doe hold the people so bound to their deuises, that there coulde no time or leasure be left to the word of God: also, because they thought, that they had done their dutie very well, that had waited of them at an ynch, and hereof arose a libertie to sinne. For it is thought that the lawe of God may bee freely broken, sith that holinesse is rather put in the obseruation of other things then of it Now, let euery man consider with himselfe whether this fault aboūdeth not more at this day amongst the Papistes, then in times past amongst the Iewes. The Pope with the whole dunghill of his cleargie denieth not but that GOD ought to be obeied: but when they come to the purpose, where as they detest the tasting of a little flesh, as a deadly sinne, and theft and whoredome but as a veniall sinne, they ouerthrow the law of God for their owne traditions: and it is no way to be suffered, that the obseruation of mans deuises shoulde diminish any of that obedience, which is due to God alone. Further, the honour which God commandeth to yeelde to the parents, is extended to all the duties of godlines. The last clause that Christ addeth, that hee is worthy of death, which curseth his father or his mother, tendeth to this, that wee shoulde knowe that the commandement of honoring the parents, is not small or of light importāce sith that the breach of the same is so sharpely punished. And this doth not a little amplifie the sinne of the Scribes, that so seuere a threatning terrifieth not thē from letting the bridle loose to contemners of parents.

5. *But ye say.* This sentence wanteth that, which is more fully set downe in Marke, where it is added, *you suffer him no more to doe any thing for his father and mother.* And the meaning is that the Scribes doe wickedly in absoluing them, which withdraw themselues from doing their duties to their parents, so that they supply that want with a voluntary sacrifice, which might haue beene omitted without any offence to God. Neyther may the words of Christ be so taken as if the Scribes should haue restrained men from all right obedience: but they did so earnestly apply themselues to get their pray, that children in the meane space did not their dutie to their parents.

7. *Esayas prophesied well of you.* Nowe the Lord proceedeth further. For hee speaketh of the cause it selfe, which hee deuideth into two partes. The first is, that they being onely bent to outward rites, esteemed nothing of true holines, which consisteth in the sincere integritie of the heart: the other, that they peruersely worshipped God, after their owne will. And though hee seemeth to reproue the men, when he speaketh against counterfeit and feigned holines, yet he comprehendeth the summe of doctrin, which is fully defined thus The worship of God is spirituall, and consisteth not in sprinkling of water, or in any other ceremony. Also there is no other reasonable seruice of God, then that which is framed after his worde. And though Esayas prophesied not only of the time to come, but had respect to the men of his age, yet Christe sayeth that this prophesie belongeth to the Scribes and Pharisies: because they were like to those old hypocrites, with whom the Prophet had to doe, Christ rehearseth it not after the word that is there set downe. yet the Prophet doth expresly mention these two faultes, wherewith the Iewes had prouoked the vengeāce of God against themselues: that they faigned a holinesse onely with the lippes and outward profession. further, that they declined to faigned worshippings.

Firſt therefore it is wicked hypocriſie, when men doe not honour God, but in outward ſhew for it were not euilof it ſelf to draw neere to god with thy mouth & lips, ſo that the heart went before. This therefore is the ſum, becauſe the worſhip of god is ſpiritual, & nothing pleaſeth him, except the inward ſincerity of ȳ hart be ioyned with it, they are hypocrits, which put holines in outward pomps

9. *They worſhip in vaine.* The Prophet ſpeaketh word for word thus. *Their feare was taught by the precept of men.* But Chriſt doth faithfully and aptly yeelde the ſenſe thus, God is worſhipped in vaine, where the will of men is thruſt in for doctrine. Alſo by theſe words all voluntary religions, as Paul calleth them, Col. 2. 23. are euidently condemned. For, as we ſayd, ſith that God will bee worſhipped after his owne will, onely he allowveth no new faſhions of worſhipping him to be imagined. Therefore when as man beginneth to wander out of the cõpaſſe of the word of God, the more earneſtly & curiouſly he applyeth him ſelfe to worſhip him, the greater iudgment he pulleth downe vpon himſelfe: becauſe religion is prophaned by ſuch inuentiõs. The appoſitiõ conſiſteth in theſe words, *teaching doctrins the precepts of men.* For Chriſt affirmeth that they goe aſtray, which in place of doctrin do thruſt in the cõmandemets of mẽ: or which worſhip god after ȳ rule. Therfore, ſith obedience before God is better accepted then ſacrifice, let this be holden as certaine, ȳ all faigned worſhippinges are vaine before him, yea, as the Prophet teſtifieth, they are accurſed & deteſtable

Mathew 15.

10. *Then he called the multitude vnto him, and ſaid to them, heare and vnderſtand.* 11. *That which goeth into the mouth defileth not the man but that which commeth out of the mouth defileth the man.* 12. *Then came his diſciples, & ſaid to him, perceiueſt thou not that the Phariſies are offended in hearing this ſaying?* 13. *But he anſwered & ſaid, euery plant which mine heauenly father hath not planted, ſhall be rooted vp.* 14 *Let them alone: they be the blind leaders of the blind, and if the blind lead the blind, both ſhal fall into the ditch.* 15 *Then anſwered Peter & ſaid to hĩ, declare to vs this parable* 16. *Then ſaid Ieſus, are ye yet without vnderſtanding?* 17. *Perceiue ye not yet, that whatſoeuer entreth into the mouth, goeth into the belly, & is caſt into the draught.* 18. *But thoſe thinges which proceede out of the mouth, come from the heart & they defile the man.*

19. *For out of the heart come euill thoghts, murders, adulteries, fornications,*

Marke 7.

14. *Then he called the whole multitude vnto him, & ſaid vnto them, hearkẽ you all to mee and vnderſtand.*

15. *There is nothing without a man that can defile him, when it entreth into him but the things which proceed out of him. are they which defile the man.*

16. *If any haue eares to heare, let him heare.* 17. *And when he came into an houſe away from the people, his diſciples asked him concerning the parable.*

18. *And he ſaid vnto them, what? are yee without vnderſtanding alſo? Doe ye not knowe that what ſoeuer thing from without entreth into a man, cannot defile him,* 19. *Becauſe it entreth not into his heart, but into the belly, and goeth into the draught, which is the purging of all meates?*

20. *Then hee ſayd that which commeth out of man, that defileth man.*

21. *For from within, euen out of the heart of men proceed euill thoughts, adulteries, fornications and murthers.*

22. *Theftes, couetouſnes, wickednes, deceit, vncleannes, a wicked eye, backbyting, pride, fooliſhnes.*

23. *All*

Luke 6

39. *And he ſpake a parable vnto them can the blind lead the blind ſhall they not both fall into the ditch?*

tions, thefts, false testimonies, slaunders.
20. These are the things, which defile the man: but to eate with vnwashen handes, defileth not the man.

23. All these euill things come from within, and defile a man.

10. *He called the multitude vnto him.* Here Christe turning himselfe to such as were willing to be taught, doth more at large expound that which hee had touched before, that the kingdom of God consisteth not in meate & drink, as Paul also teacheth. Ro. 14. 17. For when as outward thinges by nature are cleane, the vse of them is also free & cleane. Neither commeth the vncleannes of the good creatures of God. Therefore this is a generall iudgement, that vncleannes commeth not into man from without, but that the fountaine is hid in himselfe. But by *Synecdoche* hee saieth, that out of the mouth of man commeth all those euils, which euery man bringeth forth of him. For he alludeth to the present matter, as if he should haue said, we do not draw in at our mouth vncleannes together with meat and drinke: but all kind of filthines floweth out from vs.

12. *Perceiuest thou that the Pharisies.* Because the Scribes were very froward & vnframeable, Christ bestowed not much labour in appeasing them, but had enough to do to reproue their hipocrisie & pride. So the offence which they had first conceiued is doubled, where they see their washings not carelesly, but as it were professedly despised of Christ as trifles. Now, in that christ doubted not to set their malitious & poysoned mindes more on fire by pricking thē so sharply, let vs learne by his exāple not greatly to regard whether our doings and sayings please all men: yet the disciples (as it is the maner of rude & vnlearned men) do gather by the hard successe, that Christ answered dangerously & ill. For to this purpose tended their admonitiō, that christ by correcting his ouer sharp speach, should endeuor to pacifie their offended minds. This is almost a thing common to the weake, to iudge euil of that doctrin, which they see receiued with vnrighteous & enuious eares. And certainly it were to bee wished that the same might quietly & without offence haue the allowance of all men: but sith Sathan blindeth many mēs minds, & enflameth their hearts euē with madnes, and holdeth many soules ouerwhelmed with a beastly blockishnes, it cānot be that the true doctrine of saluation should sauor with all men: but especially it is no maruaile to see them exasperated, which nourish within them the poyson of malice and vntowardnesse. We must endeuour our selues so farre as lawfully we may, that no offence may arise of our maner of teaching. But it were a poynt of extreame madnes for vs to moderate as it were with great wisedome the doctrine which we are taught of the heauenly maister. But we see how of his speach wicked & lewde men tooke occasion of offence: yea, wee see how that shew of offence which was maliciously taken, was handled on either side.

13. *Euery plant.* Because that the weake minds were woūded with that the doctrine had no better successe, Christ would remedy that mischiefe. And he applyeth this remedy, there is no cause why good men should be troubled, or thuld the lesse honorably esteeme of the doctrine, though it light vpon many to their destructiō. This place is ignorantly expoūded of some, that al the inuentions of men, & whatsoeuer proceedeth not out of the mouth of God, must bee rooted vp, and perish: For Christ hath respecte rather vnto menne, and the meaning is, that it is no meruaile if the doctrine of saluation become deadly to

the reprobate For they are alwayes caried headlong to deſtruction, that are appoynted to the ſame. Vnderſtand therefore thoſe that are planted with the hand of God, to be them, which by his free adoption are grafted into the tree of life: as Iſaias alſo 60. 21. calleth the Church renewed by the grace of Chriſt, a graft planted by the Lord. Further, for that ſaluation commeth only of Gods election, it is neceſſary that the reprobate doe periſh, by what meanes ſoeuer it bee donne: not that God will deſtroy the innocent, and them that are without fault, but becauſe they of their owne malice do turne to their own deſtruction whatſoeuer is offered them, though it be wholeſome. So it commeth to paſſe, that the Goſpell to them that willingly periſh, is a ſauour of death to death, as Paul witneſſeth. 2. Cor. 2. 16. For though it be propoſed vnto all men for ſaluation, yet it bringeth not forth this fruite but in the elect. Alſo it is the part of a faithfull and good teacher, ſo to temper whatſoeuer he bringeth forth, that it may profit all menne: but how oft ſoeuer it falleth out otherwiſe, let vs comfort our ſelues with this anſwere of Chriſte. And the ſimilitude doeth notably expreſſe the cauſe of the deſtruction not to be in the doctrine, but the reprobate, which haue no roote in God, hauing the doctrine ſet before them, doe vomit out their hidden poyſon, that they might bring with haſt that death vpon themſelues, to the which they were before appointed. Note that Chriſt ſpecially meaneth the hypocrits, which for a time ſeeme to bee planted as the good trees: for the Epicures, which are notorious for their groſſe and infamous contempt of God, are not properly ſaid to be *like to* trees: but they, in whom ſome vaine ſhew of godlineſſe ſhineth. Such were the Scribes, which were aloft in the Church of God, no otherwiſe then the Cedars in Libanon: ſo that their falling away might ſeeme the more abſurd. Further, where Chriſte might haue ſayde, that they doe worthily periſh, which do vnworthily refuſe their ſaluation, he goeth deeper, and denyeth that any manne can alwayes ſtand, except his ſaluation be eſtabliſhed in Gods election. In which words he plainly ſheweth that the firſt beginning of our ſaluation commeth of that grace, wherein God choſe vs vnto himſelfe for his children before we were created.

14. *Let them alone*. He ſayeth that they are vnworthy, that there ſhould any account be hadde of them: therefore, that there is no cauſe why their offence ſhould much moue vs. From hence was gathered that olde diſtinction of auoyding offences, which muſt be regarded, leaſt offence begin̄e to the weake: but, if any ſtubborne or malicious wicked perſon ſhould take offence, that it is not to be regarded: for, if we would ſatisfie the frowardnes of all menne, it were neceſſary that Chriſt, who is the rocke of offence, ſhould be buried. Therefore it is conuenient to know the difference betweene the weak, which being offended by ignorance, do preſently apply thēſelues to be cured, & the proud and froward which take offence, leaſt the weake be troubled through our fault. But whereas the wicked will frowardly be troubled, let vs without regard go throgh the midſt of offences. For he that ſpareth not the weake brethren, treadeth them as it were vnder his feete, to whome we are commaunded to reach our hand: but it were not conuenient to regard others, into whoſe offences it is neceſſary to fall, if wee deſire to hold a right courſe. Further, where vnder pretence of offence it commeth to paſſe to thoſe menn to bee alienated, and to fall away frō Chriſt, they muſt be let alone, leaſt they draw vs away with thē. *They*

They are blinde leaders of the blinde. Christ declareth that they shall miserably perish, whosoeuer will bend thēselues hither and thither after their pleasure: for when they will stumble in the plaine way, it doth hereby appeare that they are willingly blinde. Now, to what purpose should any man suffer himselfe to bee gouerned by thē, except that he would fall into the same pit. And christ, which sunne of righteousnes shineth to vs, by the light of the Gospel not only sheweth vs the way, but will haue the same preferred of vs, not without cause calleth his disciples backe from that slouthfulnes, least for the fauour of blinde men, they should wander as it were in darkenesse. Hereof we doe also gather that they all are inexcusable, which vnder pretence of simplicitie or modestie doe deliuer themselues to bee deceiued and to bee snared in errours. Luke in rehearsing this sentence, noteth no circumstance, but generally sayth that Christ vsed this similitude, as he mentioning many sayings of Christ, sheweth not to what purpose they were spokē. And it might also haue beene, that Christ spake this same thing oftner: yet I thought good to set it down in this place, because that other wher there is not an apter place, & Lu. declareth not the time whē it was spokē.

15. *Peter answereth.* Because the disciples doe bewray ouermuch rudenes, Christ doeth correct and reproue them, and worthily: for that they were as yet without vnderstanding, yet hee ceaseth not to bee their teacher. That which *Matthew* by name doth attribute to Peter, Marke reporteth that it was in the same sence demanded of all of them, & that is euident by the answer of Christ, where not only the ignorance of Peter, but of them all together is reproued. And the summe of it is, that men are not filled with meates, but they haue the filthinesse of sinnes shut vp within them, which doe openly breake foorth into deedes and workes. If any man do obiect the intemperancie of feeding to bee an vncleanencsse, it is easily answered: for Christe spake not but of the natiue and lawfull vse of those thinges which God hath made subiect vnto vs. To eate and to drinke, is of it selfe a thing free and indifferent: if any corruption falleth out in the same, it springeth from man himselfe, and ought therefore to bee accounted as an inward thing, and not an outward.

19. *For out of the heart come euill thoughtes.* Hereby wee gather that which I gaue warning of before, that the woorde *mouth*, was first vsed here of Christe, by reason of the circumstance of the present place, but now there is no mention of the mouth: but it is only said, that from the heart of man proceedeth whatsoeuer is vncleane, and it doth defile with the filthines of the same. Marke differeth in this from Matthew, in that he reckoneth vppe many sinnes, as euill thoughtes, wicked desires, which some translate couetousnesse, I had rather take the same generally. In like manner deceite and intemperancie, and those which doe thereafter followe: but though the manner of speach is improper, it is sufficient to holde the meaning of Christ, that all vices doe proceed out of the euill and corrupt affections of the heart. It is vnproperly sayd, that the euill eye proceedeth of the heart, yet in the matter it selfe, there is nothing that is either absurde or doubtfull: for that the vncleane heart defileth the eyes, so as they become the seruauntes or instruments of euill lusts. Neither yet doth Christe restraine euery thing that is euill in manne to manifest sinnes: but that hee might more euidently shewe the heart of manne to be the seat of all euilles,

he ſayeth that the teſtimonies and fruits are apparant in the ſinnes themſelues. For the word *Defiling or making vncleane*, in Greeke is ſaid to make *Common*: as a little before Marke ſayd common hands, for vncleane. And it is an Hebrewe phraſe: for becauſe the Lord had ſeparated the Iewes on this condition, that they might be ſeuered from all the vncleannes of the Gentiles, what ſoeuer differed from this holineſſe, they called common or as prophane.

Matth. 15.

21. *And Ieſus went thence, & departed into the coaſtes of Tyrus and Sidon.*

22. *And beholde, a woman a Canonite, came out of the ſame coaſtes, & cried, ſaying vnto him, haue mercy on me, O Lorde, the ſonne of Dauid: my daughter is miſerably vexed with a deuil.* 23. *But he anſwered her not a worde. Then came to him his diſciples, and beſought him ſaying: ſend her away, for ſhee cryeth after vs.* 24. *But he anſwered and ſayd, I am not ſent, but vnto the loſt ſheepe of the houſe of Iſraell.*

25. *Yet ſhee came and worſhipped him, ſaying: Lord helpe me.*

26. *And he anſwered and ſaid: It is not good to take the childrēs bread and to caſt it to whelpes.*

27. *But ſhe ſaid: truth Lord: yet in deed the whelps eat of the crums, which fall from their maſters table.*

28. *Thē Ieſus anſwered & ſaid vnto her O womā great is thy faith: be it ſo to thee, as thou deſireſt: and her daughter was made whole at that houre.*

Marke 7.

24. *And from thence hee aroſe, and went into the borders of Tyrus and Sydon, and entred into an houſe, and would that no man ſhould haue knowne, but hee coulde not be hid.* 25 *For a certaine womā, whoſe little daughter hadde an vncleane ſpirit, heard of him, & came and fell at his feete.*

26. *(And the womā was a Greeke, a Syropheniſsian by nation) and ſhe beſought him that he would caſt out the deuill out of her daughter.*

27. *But Ieſus ſayde vnto her: let the children firſte bee fedde: for it is not good to take the childrēs bread and to caſt it vnto whelpes.*

28. *Then ſhe anſwered, and ſayd vnto him: trueth Lorde: yet in deede the whelps eate vnder the table, of the childrens crummes.*

29. *Then hee ſayd vnto her: for this ſaying, goe thy way: the deuill is gone out of thy daughter.*

30. *And when ſhe was come home to her houſe, ſhee founde the deuill departed and her daughter lying on the bed.*

Luke.

In this myracle we are taught how the grace of chriſt begā to ſpread amongſt the Gentiles. For though the full time was not yet come, wherein Chriſt ſhuld make himſelfe known to the whole world, yet it pleaſed him to giue ſome taſtes of his common mercy, which at length was bee ſtowed generally both to the Iewes and Gentiles after his reſurrection. Alſo in the woman of Canaan is deſcribed a notable image of faith, that by making cōpariſon, we might know that the promiſed redemption was worthily taken from the Iewes, whoſe vngodlineſſe was ſo blockiſh. The woman which Matthew calleth a canaanite, is of Marke ſayde to haue beene a Grecian, and by nation a Syropheniſsian, wherein there is no difference: for we know that it was the common maner of ſpeach amongſt the Iewes, to call al forraine nations Grecians: and therefore that

Anti.

Antitheſis betweene the Grecians and the Iewes is often found in Paul. Alſo when ſhee was borne in the coaſts of Tyre and Sydon, it is no maruaile that ſhe is called a Syrophenisian: when as the region had the name of Syria, and was a part of Phœnicia, and the Iewes very odiouſly called all the inhabitantes of that land Cananites. And it is to be ſuppoſed that the moſt part of them came of the people of Canaan, who being baniſhed out of their countrie, tooke the next place of refuge in their baniſhment. They doe both agree in this that the woman came of a prophane nation, not brought vp in the doctrine of the lawe, that ſhee came of her owne accord to Chriſt in all humilitie to ſeeke aid of him The circumſtance is alſo to be noted, which is ſet downe by Marke, that Chriſt came not thither with banner diſplaid, but as a priuate man, that he might hide himſelfe in that corner for a time. But Marke ſpeaketh after the common ſenſe of fleſh: for though Chriſt foreſaw by his diuine ſpirit what ſhould come to paſſe yet in as much as he was the ſeruant and ambaſſadour of the father, hee kept himſelfe after the maner of man within the bounds of the calling laid vpon him therefore it is ſayd that hee could not doe that, which as a man hee would haue done. In the meane while this circumſtance hath great waight for the condemnation of the Iewes, that when Chriſt in open place did ſet before them the promiſed redemption with a loud voice and miracles annexed to the ſame, they remained blinde and deafe, when yet they boaſted themſelues to bee heires of the couenant of the Lord, his peculiar people, and a prieſtly kingdome: & this woman which had none of theſe priuiledges with the children of Abraham, vnto whom the couenant in ſhew appertayned not, not being called either with word or ſigne, commeth running of her owne free will.

22. *Haue mercy on me, O Lord.* Though this woman was a ſtranger from the Lords flock, yet ſhe had gotten ſome taſt of godlines: for without ſome knowledge of the promiſes, ſhee could not haue called Chriſt the ſonne of Dauid. For although the Iewes were almoſt falne away from the pure and ſincere doctrine of the law, or at the leaſt were turned farre aſide from the ſame, yet the renoumed fame of the promiſed redemption flouriſhed. And wen as the reſtitution of the church reſted vpon the kingdoõe of Dauid, when as there was any ſpeach of the Meſsias, the name of the ſonne of Dauid was common among them, and this confeſsion was in the mouth of all men. But when as true faith was worne out amongſt them by the wonderfull & incredible goodnes of God it came to paſſe that the ſauour of the promiſes came to the nations that dwelt by them. Therefore, though this woman had not beene familiarly taught by any maiſter, neyther yet had framed a faith in Chriſt vnaduiſedly to her ſelfe, but ſhe conceiued it out of the law and the Prophets. Wherefore that dog Seruetus no leſſe foliſhly then wickedly abuſed this example, that hee might ſtrip faith bare and naked of the promiſes. After this ſenſe, I deny not but that ſometimes there may be a faith conceiued, which alwayes hath not an expreſſe & diſtinct knowledge of ſound doctrine: ſo that we hold this, that faith doth alwaies ſpring out of the word of God, & hath his beginning of the true principles, ſo that it may alwayes be annexed to ſome light of true knowledge.

33. *But hee anſwered her not.* The Euangeliſtes doe diuers waies commend the fayth of this womanne, as now of her inuincible conſtancie. For when the ſilence of Chriſte was a kinde of repulſe, it is maruaile that ſhee

was not ouerthrowne with this temptation: but her diligence in praying, was a witnesse of her perseuerãce. Yet this seemeth to be contrary to the nature of faith and inuocation, as Paul doth describe it to the Romanes, chap. 10. 14. namely that no man can pray rightly, except he haue heard the word of God before. Who therefore will say that this woman is indewed with faith, who when Christ held his peace, of her own motiõ, breatheth forth her hope? But when as Christ speaketh and holdeth his peace two wayes, it is to be noted though hee then suppressed the words of his mouth, yet he spake inwardly in the minde of the woman: and so this inwarde instinct was vnto her in steade of outwarde preaching. Note also, that when her prayer arose of the hearing of faith, though Christ doeth not presently answere, yet the doctrine which shee once learned, doth alwayes resound in her, that Christ the Redeemer should come. So the Lord often speaketh to his faithfull ones, and withall holdeth his peace: for they trusting to the testimonies of the Scripture, where they heare him speaking, they doubt not but that he will be mercifull vnto them: and yet he doth not presently answere to their requests and petitions: but rather dissembleth his hearing of them. Therefore we see what the purpose of Christ was in holding his peace, not that hee would quench the faith of the woman, but rather that hee might sharpen her indeuour, and kindle her feruencie. If that so litle seede of doctrin brought forth so greate fruite in this womã of Canaan, nothing is more vnseemely, then that wee should fall away, if at any time he hold vs in suspence, and doth not yeelde vs presently a kinde answere.

Send her away. The disciples doe aske nothing in her fauour: but because her importunity is troublesome vnto them, they desire that shee may bee sent away by any meanes. But it was a very childish deuice, that the Papists vnder this pretence indeuoured to bring in the Saintes that are dead to be our patrons for if wee should grant that this woman intreated the disciples eyther to speake for her, or to fauour her (which yet cannot bee gathered of the text) yet there is an other reason or state of them that are dead, & of them that are aliue. Note further, that the disciples doe heare her disdainefully: and if they had the mind to helpe her with their patronage, yet they obtaine nothing.

24 *I am not sent.* Hee rendreth a reason vnto his Apostles, why hee heareth not the Cananite, because hee would imploy himselfe wholy vpon the Iewes, to whom onely hee was sent a minister of the grace of God. Therefore of his calling and commandement of the father, hee argueth that no helpe is to bee yeelded vnto strangers, not that the power of Christ should bee alwayes inclosed in so narow boundes, but because the circumstance of the time did so require, that hee beginning at the Iewes, should then especially apply himselfe to them. As it was sayd, Mat. 10. 5. And the partition wall was not broken downe before the resurrection, that Christ might preach peace to the Gentiles which were strangers from the kingdome of God. Ephes. 2, 14. Therefore hee then forbade the Apostles to go any other where before they did sowe the first seed of the gospel in Iudea. Therfore it is true that he said in this place, that he is not sent but to the Iewes onely, vntill at length the Gentiles should succeede in their order. Further, he calleth not only the elect the sheep of the house of Israell, but who soeuer came of the stock of the holy fathers: because the Lord comprehended

prehended all in the couenaunt , and the redeemer was generally promiſed vnto all , as alſo with out exception hee reuealed and offered himſelfe vnto all. This alſo is worthy to bee noted, that hee ſayeth hee was ſent to the loſt ſheepe: As in an other place he ſayth , that he came to ſaue that which was loſt. Matthew 18. 11. and Luke 19. 10. Now ſith at this day his grace is common to vs with the Iewes, we doe gather what our condition is, vntill he appeare vnto vs a Sauiour.

25. *Shee came and worſhipped him.* This woman ſeemeth to ſtriue with a ſtout obſtinacie, ſo as ſhe would wreſt ſomewhat from him againſt his will: but it is not to be doubted but that the faith which ſhe had conceiued of the goodneſſe of the Meſſias ſo encouraged her And that preciſe deniall of Chriſt to be any part of his office, which repugnancie terrified not her, nor withdrew her from her purpoſe, which came of this, that ſhee being wholly ſetled in the former feeling of faith which I ſpake of, admitted nothing contrary to her hope. And this is a true triall of faith, when by no meanes we ſuffer the generall principle of our ſaluation, which is grounded vpon the word of God, to be ſhaken in vs.

26. *It is not good to take the childrens bread.* Chriſt now with a ſharper anſwer then the former, ſeemeth to take away all hope: for he doth not onely teach, that what grace ſoeuer he receiued of the father, belongeth to the Iewes, and muſt be imployed vpō them, except they ſhould be defrauded of their peculiar right: but very reprochfully he compareth the woman her ſelfe to a dogge, ſignifying that ſhe was vnworthy to be made partaker of his grace. But that the meaning may be made plaine vnto vs, it muſt be known that he calleth not here the childrens bread, all the giftes of God, but onely thoſe which peculiarly belong to Abraham & to his poſteritie. For, from the beginning of the world Gods goodnes was ſo ſpred abroad in euery place, that it filled the heauen & the earth, ſo that all mortall men felt him for their father: but becauſe hee vouchſafed to beſtow greater honour vpon the children of Abraham, then vpon the reſt of mankinde, that is called the childrens bread, whatſoeuer properly pertaineth to that adoption, whereby the Iewes onely were choſen to be the children. The Gentiles do enioy in common the light of the Sunne, the breath of life, the nouriſhments of the earth, together with the Iewes: but the bleſſing which was hoped for in Chriſt, reſted only in the houſe of Abraham. Wherfore, to caſt that forth in cōmon without difference, which God with a ſingular priuiledge appoynted for one nation, was nothing elſe but an aboliſhing of the couenant of God. for by this meanes the Gentiles ſhould be made equall with the Iewes, who ſhould excell thē as it was meete. Therefore Chriſt vſeth the word *Caſting*, ſignifying that that is not well placed, which is taken from the Church of God, and made cōmon for prophane men. But this ought to be reſtrained to that time, when God was onely called vpon in Iudea. For ſince the Gentiles are taken into the fellowſhip of the ſame ſaluatiō (which is done where chriſt ſhineth euery where by the Goſpell) that difference is taken away, ſo that they which were dogges before, are now accounted amongſt the children . But heere the pride of the fleſh muſt of neceſſitie be ouerthrowne, when wee heare that from the beginning wee are dogges . The excellency of mannes nature was greater from the beginning, in the which the image of God did ſhine, thē that ſo reprochfull

a name

a name ſhoulde light vpon all the Gentiles, yea euen vpon kings, whom God adorned with his owne title: but the ſinne and falling away of Adam brought it to paſſe, that the Lorde ſhould worthily caſt into the dunghill with dogs, them that are degenerated by the offence of the firſte father: Eſpecially, where the compariſon is made betweene the Iewes which are exempted from the common ſorte, and the Gentiles which are baniſhed from the kingdome of God. The purpoſe of Chriſte is more euidently declared by Marke, where it is ſayde: *Let the children firſt be fed.* For he admoniſheth the Cananite that ſhee doth prepoſterouſly, for that ſhe as it were flieth to the table at the middeſt of ſupper. But though hee ſpecially regarded the examining of the womans fayth, yet he alſo teacheth how horrible a vengeance remaineth for the Iewes, which refuſed ſo incomparable a good thing freely offered vnto them, which hee denied to others earneſtly and feruently deſiring the ſame.

27. *Truth Lorde.* The anſwere of the woman declareth that ſhee was not caried with a blinde or blunt violence, ſo that ſhee woulde directly ſtumble at the ſaying of Chriſt. For whereas God preferreth the Iewes before others, ſhe alſo leaueth that honour of adoption vnto them, and ſayeth that ſhe will not hinder, but that Chriſt according to the order preſcribed by God, ſhould ſatiſfie them: onely ſhe deſireth that a fewe crummes, falling as it were vnawares, may come to the dogs. And certainly God did neuer ſo ſhut vppe his grace amongſt the Iewes, but that hee ſcattred a little taſte at the leaſt of the ſame amongſt the Gentiles. Therefore nothing could be more aptly or better ſpoken to expreſſe the grace of God, which then ſprang amongſt them.

28. *Great is thy faith.* Firſt hee prayſeth the fayth of the woman, then hee ſayeth, that he graunted her prayers for her faith ſake. Further, the greatneſſe of her fayth eſpecially ſhewed it ſelfe in that, that it being guided only with a little ſparke of doctrine, ſhe not only knew the proper office of Chriſt, and attributed vnto him a celeſtiall power, but conſtantly ſhee went forward though hard lets, ſuffered her ſelfe to be ſet at naught, ſo that ſhe might hold that which ſhe hoped for, that ſhee ſhould not be without the ayd of Chriſt. To be ſhort, ſhe ſo ſeaſoned her confidence with humilitie, that ſhee woulde not arrogate any thing raſhly vnto her ſelfe: neither yet with the feeling of her owne vnworthineſſe would ſhee ſhut the fountaine of the grace of Chriſte out from her. But by the commendation of this prophane woman, is the vnthankfulneſſe of this people condemned, who boaſted that they were dedicated to God. But how this woman might be ſaide to beleeue rightly, who was not only deſtitute of the promiſe of Chriſt, but is beaten away with his word cleane contrary, I haue ſhewed before. For though that ſharply in ſhew he refuſeth her prayers, yet being perſwaded of the ſaluation promiſed of God through the Meſſias, ſhee ceaſeth not to hope well: and therefore ſhe thinketh that the gate is ſhut againſt her, not that ſhe ſhould altogether be driuen away, but that ſhee ſhould more earneſtly endeuour with her faith to peirce through the chinkes of the ſame. The laſt clauſe cõtaineth profitable doctrine, that faith obtaineth any thing of the Lord, becauſe that he ſo much eſteemeth the ſame, that he is alwayes ready to graunt our requeſts ſo farre as it is expedient.

Matthew

Math. 15

29. So Iesus went away from thence, and came neare vnto the sea of Galile, and went vp into a Mountaine, and sate downe there.

30. And great multitudes came vnto him, hauing with them, halte, blinde, dumbe, maimed, and many other, and cast them down at Iesus feete and he healed them.

31. In so much that the multitude wondred, to see the dumbe speake, the maimed whole, the halt to goe, and the blind to see, and they glorified the God of Israell.

32. Then Iesus called his disciples vnto him and sayde: I haue compassiō on this multitude, because they haue continued with me already 3. daies and haue nothing to eate, and I will not let them depart fasting, lest they faint in the way

33. And his Disciples sayd vnto him: Whence should wee get so much bread in the wildernesse, as shoulde suffice so great a multitude?

34. And Iesus sayde vnto them: How many loaues haue yee? And they sayd, seuen, & a few little fishes,

35. Then he commanded the multitude to sit downe on the ground.

36. And tooke the seuen loaues and the fishes and gaue thankes, and brake them, and gaue to his disciples, and the disciples to the multitude.

37. And they did all eat, and were sufficed, and they tooke vp of the fragmentes that remained, seuen baskets full.

38. And

Marke 7.

31. And hee departed againe from the coastes of Tyrus and Sidon, & came vnto the sea of Galile, through the midst of the coastes of Decapolis.

32. And they brought vnto him, one that was deafe, and stambered in his speach, & prayed him to put his hand vpon him

33. Then hee tooke him a side from the multitude, & put his fingers in his eares and did spit, and touched his tongue.

34. And loking vp to heauē, he sighed & said vnto him: Ephata, that is: Be opened

35. And straightway his eares were opened, and the string of his tongue was losed, and he spake plaine. 36, And he cōmanded them that they shoulde tell no man: but how much soeuer he forbad thē the more a great deale they published it.

37. And were beyond measure astonied saying: He hath done all things well: he maketh both the deafe to heare, and the dumbe to speake.

Marke 8.

1. In those dayes, when there was a very great multitude, and had nothing to eate. Iesus called his disciples to him and said vnto them. 2. I haue compassion on the multitude, beecause they haue nowe continued with mee 3. dayes, and haue nothing to eate. 3. And If I send them away fasting to their owne houses, they would faint by the way: for some of thē came from farre. 4. Then his Disciples answered him, howe can a man satisfie these with bread heere in the wildernes. 5. And he asked them: how many loaues haue yee: And they sayd, seuen.

6. Then hee commanded the multitude to sit downe on the ground: and he tooke the seuen loaues and gaue thankes, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7. They had also a fewe small fishes: and when he had giuen thankes, he commanded them also to be set before them.

8. So

Luke

38. *And they that had eaten, were foure thousand men beside women and little children.*
39. *Then Iesus sent away the multitude, and took ship, and came into the parts of Magdala*

8. *So they did eate and were sufficed, & tooke vpp of the broken meate, that was left, seuen baskets full.* 9. *(And they that had eaten, were about 4. thousand) so he sent them away.* 10. *And anon he entred into a ship with his Disciples, and came into the partes of Dalmanutha*

29. *So Iesus departed away from thence.* Though Matthewe and Marke doe without doubt speake of one and the same returne of Christ out of the partes of Sidon, yet in some things they doe much differ. This is a small matter that one of them sayth, that he came into the partes of Magdala, and the other into the partes of Dalmanutha. for when as they were cities standing neare together, situated vpon the lake Genesareth towardes mount Thabor, it is no maruayle that the countrie lying betweene them, be called by both their names. And Decapolis was so called of tenne cities, and because it was the region lying betweene Phœnice and the sea coast of Galile, which way Christe was to passe when he returned from Phœnicia into Galile of Iuda. There seemeth to bee greater difference, in that Mathew sayth that he healed many diseased with diuers kindes of sickneſſe. and Marke maketh mention onely of one deafe man. Yet this knot also is easily dissolued: for Marke chose that miracle to set downe which was done by the way, the fame whereof being spread, moued the inhabitants of that countrie euery where, to bring forth moe vnto Christ to be healed. For we know that the Euangelists doe not curiously set downe all things: but they are so spare in reporting of the miracles, that they touch onely a fewe things for an example. Also it was sufficient for Marke to shewe one example, wherein the power of Christ was manifested, euen as hee doeth in others such like, which follow a little after.

MAR. 32. *They brought vnto him a deafe man.* To what purpose they prayed him to lay his hand on him, may be gathered by the former places: for the laying on of hands was a solemne signe of blessing, whereby the gifts of the holy ghost were also giuen. And without doubt Christ often vsed this rite, so that these men demanded nothing but that they knew he had vsed heretofore. But Christ vseth other signes: for hee toucheth the tongue of the dumbe man with his spittle, and putteth his finger into his eares. The only laying on of his hands had bin effectuall inough: yea, though he had not moued his finger hee could haue done this only with a becke: but it appeareth that hee vsed signes frankly as was most for the profit of men: as nowe, putting spittle to his tongue, hee would declare that the gift of speaking commeth from him alone: thrusting his finger into his eares, hee taught that it was a gifte proper to him, as it were to boare open the deafe eares, for it is needeleſſe to run to allegories: and we see, they that haue most subtilly dalied in that course, are so far from bringing forth any thing that is sound, that they rather make the scripture to become a iesting stocke. Therefore let this one thing satisfie discreete readers, that we obtaine of Christ both speach and hearing by prayer, in so much as he infuseth his force to our tongues, and pearceth into our eares with his fingers.

That

That he remoueth the deafe man from the multitude, hee doeth it partly of that purpose, that he would not shew the glory of his Godhead to the rude, and such as were not yet fit witnesses, but that they should beholde the same a farre off: partly, that he might the more freely powre foorth his feruent prayer. For that hee looked vp to heauen, and sighed, was a signe of a vehement affection: whereby is perceiued how great his loue was towardes men, whose miseries he so bewailed. Neither is it to be doubted, but by the taking of spittle out of his owne mouth, to put into his mouth, and by putting his fingers, his will was to testifie and shew the same kinde and louing affection. Yet he declareth that hee hath great power in curing all diseases, and in giuing health, when as hee simply commaundeth the tongue and eare, to be opened, Neyther was it without consideration, that Marke setteth downe that Chalde worde, but that it might testifie the diuine power of Christ. Amongst other trifles where with fooliſh men defiled baptisme, heere they hadde one Apish iesting toye. By the which example wee are admonished, that there is no ende of licentiousnesse, when men begin to dally with the mysteries of God at their owne pleasure.

36. *Hee commaunded them, that they should tell no man.* Though there are many interpreters which wrest these commandements into an other sense, as if Christ had purposely prouoked them to spread the fame of the miracle: yet that seemeth to be the more simple meaning, which I alleaged other wher, that his purpose onely was to deferre it to an other time more conuenient and fitte. Wherefore I thinke not otherwise, but that their zeale was vnaduised, while they being commaunded to hold their peace, doe hast to speake. Yet it is not to bee wondered at, that men not accustomed to the doctrine of Christ, should be caried with so great a zeale, when it was not conuenient. Yet Christ turneth that to his owne glory, which was vnaduisedly attempted by them: becaus both the miracle was knowne, and that whole region despising the authour of heauenly giftes, was made inexcusable.

37. *Hee hath done all things well.* After that Mathewe had gathered many miracles together, hee addeth at the length this clause, the multitude wondered and gaue the glory to the God of Israell: namely, because that God shewing his power by vnwonted meanes, renued the remembrance of his couenaunt. But in Markes words, the figure Antitheſis may be vnderstoode: for whereas the rumour of Christ was very diuers, the multitude gaue testimonie that they were wicked and malicious people, whosoeuer would speake euill of his deedes when as all his workes rather deserued high prayse, then so to be quarelled at. And wee know that the sense of nature teacheth that nothing is more vnrighteous, then to draw good workes into blame and hatred.

Mat. 32 *I haue compassion on this multitude.* Here is a miracle set downe not vnlike the other, which we expounded a little before: this is the only difference, that where before Christ fed fiue thousand men with fiue loaues and two fishes: now foure thousand are fed with seuen loaues and a few fishes. Also, when 12. baskets were filled with fragments then, now of greater aboundance fewer broken meates remaine. Heereby we learne that the power of God is not tied to meanes or helps, neither is it any matter before him, whether it be great or litle:

as Ionathan ſayd, ſpeaking of his ſmall army, and of the huge multitude of his enemies, 1. Sa. 14. 6. And as the bleſſing of God ſatisfied as well with one loafe as with 10. is inough to feede a great multitude: ſo it that be wanting, a hundred loaues ſhall not ſuffice to feede ten men: for where the ſtuffe of bread ſhall be broken, though the meale be yeelded by waight from the mill, and the breade from the ouen, yet ſhall it not auaile to ſtuffe the belly by deuouring it. The 3. daies faſting whereof Chriſt ſpeaketh, muſt be vnderſtood, not that they abide thee dayes without meate, but becauſe there was no great prouiſion in thoſe deſart places, ſo that of neceſſitie there wanted ordinary food. Alſo, that in thoſe hot regions, there is leſſe ſtomacke to eate, then vnder our groſſe and cold aire wherefore it is no maruaile, if they abſtained the longer from meate.

33. *Where ſhould we get ſo much bread in the wilderneſſe.* The Diſciples doe bewray too beaſtly a blockiſhnes, that then at the leaſt they call not to minde, that which they had learned of the power & grace of Chriſt, which they might haue applyed to this preſent vſe. but as if they had neuer ſeene any ſuch thinge, they forget to ſeeke for remedy of him. And becauſe the like ſluggiſhnes doth dayly creepe vpon vs, ſo much more heede muſt be taken, leaſt at any time our mindes be withdrawne from conſidering the benefits of God: that the experience of the times paſt may teach vs hereafter, to hope for the ſame that GOD hath now once or ofter beſtowed vpon vs.

Mathew 16.	Marke 8.	Luke 12.
1. *Then came the Phariſies and Sadduces, and did tempt him, deſiring him to ſhew them a ſigne from heauen.* 2. *But hee anſwered and ſayd vnto them: when it is euening yee ſay faire weather: for the skie is red.* 3. *And in the morning ye ſay, To day ſhalbe a tempeſt: for the skie is red and lowring: O hypocrites: yee can diſcerne the face of the skie, and can ye not diſcern the ſignes of the times.* 4. *The wicked generation and adulterous ſeeketh a ſigne, and there ſhall no ſigne bee giuen it: but the ſigne of the Prophete Ionas: ſo hee left them, and departed.*	11. *And the Phariſies came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.* 12. *Then hee ſighed deepely in his ſpirit, and ſayd: why doth this generation ſeeke a ſigne? Verily I ſay vnto you, a ſign ſhall not bee giuen vnto this generation.* 13. *So hee left them, & went into the ſhip againe and departed to the other ſide.*	54. *Then ſaid hee to the people, whē yee ſee a cloud riſe out of the weſt, ſtraitway ye ſay a ſhower commeth, and ſo it is.* 55. *And when yee ſee the South winde blow, ye ſay that it will be hot, and it commeth to paſſe.* 56. *Hypocrites, yee can diſcerne the face of the earth, and of the skie: but why diſcerne yee not this time?* 57. *Yea, and why iudge ye not of your ſelues what is right?*

1. *Then came the Phariſies.* Marke ſayeth that they beganne to diſpute: whereof may bee gathered, that when they were ouercome with reaſons: this

this was their laſt refuge, as obſtinate men ſo oft as they are driuen to extremities, yet leaſt they ſhould be enforced to ſubſcribe to the truth, they commonly vſe to pretend ſomwhat beſides the cauſe. And though the manner of their diſputation is not expreſſed, yet it ſeemeth likely to me that they brabled about the calling of Chriſt, why he durſt innouate any thing, why hee lifted vp and bare himſelfe ſo high, as if that by his comming the kingdom of God ſhould bee reſtored to the eſtate of the ſame When there remained nothing that they might obiect againſt his doctrin, they deſired to haue a ſigne giuen them from heauen. But it is certaine that they woulde not haue yeelded more to a hundred ſignes, then they did to the teſtimonie of the ſcripture . Note alſo that the power of Chriſt was manifeſted to their ſight already by many myracles, and might as it were be handled with their hands. They deſpiſe the ſignes whereby Chriſt reuealed himſelfe familiarly vnto them, therefore howe much leſſe woulde they profit by an obſcure ſigne fetched from farre. So the Papiſts at this day, as if the doctrine of the Goſpell had neuer beene eſtabliſhed, doe deſire to haue it confirmed vnto them by new myracles. It is alſo to bee noted that when the Phariſies had great contention with the Sadduces, neither was it only a bitter hatred, but there were daily hotte ſtriſes betweene them : yet now they doe mutually ioyne together againſt Chriſt: ſo when the wicked are at debate, yet their deadly diſcords hinder them not, but that they will conſpire againſt God, and as it were by making leagues , they doe ioyne handes together to ouerthrowe the truth. By the worde *Tempting*, the Euangeliſtes doe ſignifie that they came not with ſincere mindes, nor with a deſire to learne : but to take him by deceit, for that they thought ſhould be denied them, or at the leaſt that Chriſte coulde not doe it, as they imagined. For becauſe they accounted no better of him but vilely and baſely, they had no other purpoſe, then by ſhewing his baſe eſtate, to ouerthrow that eſtimation which he had heretofore gotten amongſt the people. So the vnbeleeuers are ſaide to tempt God , as oft as they not obtaining what ſoeuer their pleaſure deſireth, do fall to murmuring, and doe charge God with want of power.

2. *When it is euening.* In theſe woordes Chriſte declareth that his power is ſufficiently declared, ſo that they might know the time of their viſitation, if they did not flee the open light, by the ſhutting of their eyes of their owne accorde. And hee vſeth a notable ſimilitude and very fitte for the purpoſe : though the courſe of the ayre be changeable, ſo that now of a ſodaine a tempeſt riſeth, now vnlooked for it waxeth cleare : yet nature directing them, menne by ſignes doe prognoſticate before, whether the day will be faire or foule. Therefore Chriſt demaundeth why they doe not know the kingdome of God, being reuealed by as euident ſignes as the other: for hereby it certainely appeared that they were too much giuen to earthly and tranſitory commodities, contemning what ſoeuer pertained to the heauenly and ſpirituall life : and they were not thus blind ſo much by ignorance, as of wilfull malice.

Therefore hee calleth them alſo hypocrites , becauſe they fained to ſeeke that, which being ſhewed them , they woulde not ſee. Further, the ſame reproofe doth almoſte appertaine to the whole worlde : for becauſe that menne doe bende their witte , and apply their ſences

to the preſent vſe, there is almoſt no manne who is not wiſe enough in this behalfe, or at the leaſt hauing obtained ſome meane knowledge, followeth that which is expedient. Then whereof commeth it, that wee vnderſtand not thoſe ſignes wherby God calleth vs vnto him, but becauſe that euery man giueth himſelfe to a wilfull ſluggiſhnes? The calling of Chriſt and the preſent offering of eternall ſaluation was manifeſted to the Scribes as well by the law & the Prophets, as by his owne doctrine which was confirmed by myracles. There are very many ſuch at this day, which do pretend that in doubtful matters they haue iuſt cauſe to ſuſpend their iudgement, becauſe that a reſolute determinatiō muſt be waighted for: Nay, they think this a point of great wiſdome, of pupoſe to auoyd all inquiry after the truth. As though it were not a point of great fooliſhnes to neglect the eternall ſaluation of ſoules, when as they ſo dilligently prouide for thoſe thinges which are of the fleſh and of the earth, and in the meane ſeaſon to pretende vaine excuſes of groſſe and deepe ignorance. But certain vnlearned men do gather too much abſurdly out of this place, that it is not lawfull by looking into the skie to iudge either of temperature or of ſtormes: For chriſt rather of the right courſe of nature argueth that they ſhuld iuſtly periſh for their vnthankfulneſſe, which are ſo quicke witted in things pertaining to this preſent life, and do wittingly & willingly ouerwhelme the heauēly light with their owne blockiſhneſſe.

Marke addeth, that Chriſte ſighed in ſpirite, in which wordes hee declareth that he tooke it grieuouſly and bitterly, when he ſaw theſe vnthankfull menne ſo ſtubbornly to reſiſt againſt God. And certainely, it becōmeth all them that are ſtudious of the glory of God, and careſull of mans ſaluation, that nothinge wounde them deeplier with ſorrowe, then when they ſee the vnbeleeuers of ſette purpoſe ſtoppe vppe from themſelues the meanes whereby they ſhoulde beleeue, and to apply all the witte they haue to that purpoſe, that they might darken the light of the woorde and workes of God with their miſtes. I thinke that the word Spirite is put heere Emphatically, that wee might knowe that this ſighe came of the deepe affection of the hearte, leaſt any Sophiſter ſhoulde ſay that Chriſte made but an outwarde ſhewe of ſorrowe, which he fealt not inwardly. For it coulde not be otherwiſe but that holy ſoule which was gouerned by the ſpirite of zeale, ſhould bee altogether grieued at ſuch vngodly frowardneſſe.

27. *Why iudge you not of your ſelues.* Heere Chriſte openeth the fountaine from whence the miſchieſe ſprange, and toucheth the bile it ſelfe, as it were with a launce: namely, for that they deſcended not into their owne conſciences, nor made there any ſearch with themſelues before God what is right. For hereof commeth it, that the hypocrites are ſo proude in there quarelling, & that they caſt foorth ſuch arrogant ſpeeches into the ayre without regard: they gather not their ſences together, neither do they ſet thēſelues before the iudgement ſeate of God, that truth being once knowne, might haue the victorie. Further, that which Luke ſayeth was ſpoken to the multitude, differreth not from that which Matthewe and *Marke* reporte: becauſe that it is probable that Chriſte did generally bende his ſpeach againſte the followers and diſciples of the Scribes, and other ſuch like contemners of God, whom he

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saw to be too nany: so that this complaint or rebuke lighted vpon the whole cõpany of these lewd ones.

Mat. 4. *This wicked generation.* This place was expounded in the 12. chapter. And the summe is that the Iewes were satisfied with no signes, but that their wicked desire did still prouoke them to tempt God. Neither doth he simply cal them an adulterous generation, because they desire any signe, which God some time granteth to his children: but because they of purpose prouoke God, therefore he sayth that he shalbe restored to them againe aliue, as Ionas was. So Mat reporteth. Marke maketh no mention of Ionas, yet hath the same sense. For this neither could serue for a signe vnto them, that Christ being raised from the dead, would send forth the sounding voyce of his gospell into all places.

Math. 16	Marke 8.	Luke 12
5. *And when his Disciples were come to the other side, they had forgotten to take bread with them.*	14. *And they had forgotten to take bread, neither had they in the shipp with them but one loafe.*	1 *In the meantime, there gathered together an innumerable multitude of people so þ they trode one another: and he began to say to his disciples: first, take heede to your selues of the leauen of the Pharisies, which is hypocrisie.*
6. *Then Iesus said vnto them: Take heede and beware of the leauen of the Pharisies and Sadduces.*	15. *And he charged them, saying Take heede, and beware of the leauen of the Pharisies, and of the leauen of Herod.*	
7. *And they thought in themselues saying: It is because wee haue brought no bread.*	16. *And they thought among themselues, saying: It is because we haue no bread.*	
8. *But Iesus knowing it, sayd vnto them: O yee of little faith, why thinke yee thus in your selues, because ye haue brought no bread?*	17. *And when Iesus knewe it, hee sayde vnto them: Why reason yee thus, because ye haue no bread? perceiue ye not yet, neither vnderstand haue ye your hearts yet hardened?*	
9. *Do yee not yet perceiue, neyther remẽber the fiue loaues, when there were fiue thousand men, and howe many baskets tooke ye vp?*	18. *Haue ye eyes and see not? and haue ye eares and heare not? and do you not remember?*	
10. *Neither the seuen loaues, when there were 4000. men, and howe many baskets tooke yee vp?*	19. *When I brake the fiue loaues among the fiue thousand, howe many baskets full of broken meate tooke ye vp? they sayd vnto him, twelue.*	
11. *Why perceiue ye not, that I sayd not vnto you concerning breade, that ye should beware of the leauen of the Pharisies and Sadduces?*	20. *And when I brake seuen among foure thousand, how many baskets of the leauings tooke yee vppe? and they sayd, seuen,*	
12. *Then vnderstoode they that hee had not sayd that they shoulde beware of the leauen of bread, but of the doctrine of the Pharisies and Sadduces.*	21. *Then he sayd vnto them: how is it that yee vnderstand not?*	

5. *When the disciples were come.* Heere Christ of the former matter taketh occasion to exhort his Disciples, to keepe themselues from all corruptions which might hinder sincere godlinesse. The Pharisies had beene there a little before, who hadde giuen testimonie of a poysoned frowardnesse: The

Sadducees had kept them companie: of the other side Herod a most vile aduersary and corrupter of sound doctrine. The disciples being ouerthrowen of these dangers it was necessary that they should be warned to looke to themselues: for when as the wisedome of man doth incline of it selfe to vanitie & errours, when lewd deuices, false doctrines and such other mischiefes doe compasse vs about, there is nothing more easie for vs then to fall away from the true and naturall puritie of the word of God. If it come to passe that wee be insnared, it can neuer be, that true Religion should haue full possession of vs. But that the matter may more euidently appeare, let vs consider Christes wordes.

6. *Take heede of the leauen of the Pharisies.* Mat. ioyneth the Sadducees with the Pharisies. *Marke* putteth Herode in those seconde roume. Luke maketh mention onely of the Pharisies. Though it is vncertaine whether Luke rehearseth the same speach of Christ: and defineth the leauen to be hypocrisie, and also doth briefly set downe this sentence, as if there were no doubtfulnesse in the wordes. And though the *Metaphore* of leauen, which is here applyed to false doctrine, might otherwhere be transferred to hypocrisie of life and behauiour, or else that the same was spoken twise: yet there is no absurditie if wee say that those sayinges, which the other two according to the course of the historie, doe set forth more largely, by Luke are touched somewhat otherwise, as not in the same place, or order, so that yet there be no difference in the matter. If it be lawfull to follow this coniecture, hypocrisie shall signifie somewhat else then a counterfait and faigned shew of wisedome, namely the fountaine it selfe and matter of vaine pompe, which boasting of some great thing before men, is of no estimation before God. For as the eies of the Lord, as Ieremie witnesseth 5. 3, behold the truth: so by his word he directeth the faithfull in perfect holines, that with a perfect and sincere heart they may cleaue vnto righteousnesse, according to that saying, Deut. 10. 12. And now O Israel, what doth the Lord require of thee, that thou shouldest cleaue vnto him with all thy heart, and with all thy soule? But on the contrary side, the spirituall worshipp being neglected, they do bring in the traditions of men fading colours, as if god could be caught with such baites. For although the outward ceremonies serue to make a shewe, yet before God they are but childish trifles, further then wee be exercised by them in true holines. Now we vnderstand why Luke put hypocrisie in stead of faigned doctrine, and vnder this name he comprehendeth the leauens of men, which doe onely puffe vp with a vaine shew, and before God haue no soundnes in them: nay, they draw the mindes of men from the right studie of godlinesse to vaine rites not to bee esteemed. But because that Mathewe his exposition is plainer, it shall bee best to rest vppon that. When the Lord had reproued the Disciples, they at the length vnderstoode, that they were commaunded to take heede of the doctrine, it is certaine that this was the meaning of Christ, to arme them against the present corruptions, with the which they were compassed on euery side. And therefore hee speaketh expressly of the Pharisies and Sadducees, because those two sectes tyrannously raigned at that time in the Church, and with their corrupt doctrines they ouerwhelmed the doctrine of the Lawe and of the Prophets, so that there remained almost nothing sound or perfect? Further, it is demaunded wherefore Marke putteth Herode amongst

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the number of false teachers, who professed no such thing: I answere when as hee was halfe a Iewe degenerate and vnfaithfull, hee endeuoured by all the subtleties hee coulde to drawe the people after him. For this is the manner of all Apostates to adde some mixture, that a newe Religion may spring, which may abolishe the former. Therefore, because that he endeuoured craftily to ouerthrow the principles of the true and auncient religion, that that Religion might at the length flourish, which should bee most agreeable to his tyranny: and because he endeuoured to bring in a newe kinde of Iudaisme, the Lorde doeth not without cause commaunde also to beware of his leauen. For as the Scribes scattered their errours out of the temple of God: so Herodes court was an other shoppe of Sathan, for the forging of other errours. As we see the like in Popery at this day, Antichrist doeth not vomite his subtleties onely out of the Churches and deanes of Sophisters and *Monkes*: but hee also proppeth vp his kingdom with the helpe of courtly diuinitie, so as he wil omitte no craft. And as Christe then mette with these present euilles, and gaue his warning to beware of that which was most noysome: wee being warned by this example, let vs learne wisely to weigh what corruptions may annoy vs. A man may sooner mixe fire and water together, then make the inuentions of the Pope to agree with the Gospell. Therefore whosoeuer desireth with good fayth to become Christes disciple, lette him studie to keepe his soule pure from those leauens. If he be now already infected with the same, let him labour so much the more in cleansing himselfe, vntill no more dregges nor filthinesse sticke in him. And now, because that on the other part troublesome men doe attempt diuers wayes to corrupt sound doctrine, the faithfull must watch diligently for the auoyding of such subtilties, so as they may celebrate a continual Passouer with the sweete bread of truth. And because that vile wickednesse, noysom leauen, and most deadly poyson ouerwhelmeth now euery place, let men imploy all their sences to this warning most necessary of all.

8. *Why thinke you thus in your selues.* The disciples do againe declare how euill they haue profited both by their maisters doctrine, & also by his wōderful works For that which he had sayde of taking heede of leauen, they so tooke as if christ would onely draw them from the outward felowshippe. For because that it was a custome receiued amongst the Iewes, that they shoulde not eate meate together with prophane menne, the disciples thought that the Pharisies were of the same sort and number. And this ignorance was to be tollerated in some sorte: but because they forgate so late a benefite, they thinke not that the remedy is in Christes hande, that they shoulde not be compelled to defile themselues with meate and drinke: hee rebuketh them more sharply, as they were well worthy, and certainly this vnthankfulnesse was too grosse, when as they hadde so lately seene bread created of nothing for the satisfying of many thousands of menne, and that being twise done, now to take care for bread, as if the same power were not remaining in the master still. By the which wordes wee do gather that all they are condemned of infidelitie. which hauing once or twice tryed the power of God, doe afterward distrust. For as fayth nourisheth the remembrance of the gifts of God in our hearts, so except the same faith be ouerwhelmed they wil neuer be forgotten.

12. *They vnderstood that he had spoken of the doctrine.* It is not hard to bee vnderstoode, but that Christ opposeth this word leauen against the simple & pure word of God. Christ taketh the same before in the good parte, when he sayde that the Gospell was like to leauen: but the scripture for the most parte doeth hereby signifie any thing that is added, whereby the natural purity of any thing is hindred. But in this place these two contraries doe without doubt answere the one to the other the simple truth of God and the inuentions, which men deuise out of their owne brayne. Neither is there any cause why any Sophyster should seeke to slip away, denying this to be vnderstoode of euery doctrine. because there can no other doctrine be found, which beareth the name of pure & sweete doctrine, then that which proceeded from God. Whereof it followeth that what mixture soeuer commeth from any other, is called leauen. As Paule 2. Cor. 11. 3. also teacheth that the faith is corrupted alloone as we are drawne from the simplicitie that is in Christ. Now is it to be seene, whose doctrine the Lord would haue them to beware of. Then certainly was the ordinary power of the Church in the hands of the Scribes and priests, amongst whom the Pharisies were chiefe. When as Christ by name warneth his from their doctrine, it followeth that they all must be refused which mixe their owne inuentions with the word of God, or which trust in any straunge thing, what degree of honour soeuer they are placed in, or what proud title soeuer they beare. Wherefore accursed and corrupt is their subiection which submit themselues to the traditions and lawes of the Pope.

Matth.	Marke. 8.	Luke.
	22. *And hee came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.*	
	23. *Then he tooke the blinde by the hand and lead him out of the towne, and spit in his eyes, and put his handes vpon him, and asked him if he saw ought.*	
	24. *And he looked vp, and sayd, I see men: for I see them walking like trees.*	
	25. *After that, he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, & saw euery man a farre off, clearely.*	
	26. *And he sent him home to his house, saying: neither goe into the towne, nor tell it to any in the towne.*	

This myracle, the declaration whereof is omitted by others, seemeth to be reported by Marke, especially for this circumstance, that Christ did not at once, as he was often wont to doe, but by little & little restored the blinde man his sight: the which it is likely that he did it to this end, that he might in this manne set an example of his free dispensation, that he is not bound to any certaine rule, but that he may shew his power either this way or that. Therfore he doth not open the eyes of the blind so presently, that he may see cleare with thē: but he instilleth a darke and a confuse sight into them: then by putting his hands vppon them againe, he giueth thē a perfect sight: so the grace of Christ, which before was sodenly powred vppon others, commeth as it were drop by drop into this man.

24. *I see men.* The blind man was asked this question for the disciples, that they might know that somwhat was now giuen him: but yet that there was but a little beginning only, & not fully healed. Therefore he answereth that he seeth men, because he seeth some walking, which are straight like vnto trees. By which words he confesseth, that his sight is not so cleare, as to discerne men frō trees: but yet that he can see now a little: because that by their motiō he gesseth them to be men whom he seeth to be of a straight stature: in which sence hee also sayth, that they are like vnto trees. Wherefore we see that onely by coniecture he sayeth that he seeth men.

26. *He sent him home to his house.* That christ suffered him not to returne to Bethsaida, where many might haue bin witnesses of the myracle, some thinke that it was done, because that Christ would punish the inhabitants of that place by depriuing them of the vse of his fauor. Whatsoeuer the cause was, it is certain that he wrought not this myracle to that end that it should alwaies be buried, but he would haue this with many others kept secret, vntill that the sinnes of the world being washed away by his death, he should ascend into the glory of the father.

Matth. 16.

13. *Now, when Iesus came into the coastes of Cæsarea Philippi, hee asked his disciples, saying, whome doe menne say that I the sonne of manne am?*

14. *And they sayd, some say, Iohn Baptist: and some Elias: and others Ieremias, or one of the Prophets.*

15. *He sayd vnto them, but whome say ye that I am?*

16. *Then Simon Peter answered, and sayd, Thou art the Christ the son of the liuing God.*

17. *And Iesus answered, and sayde to him, Blessed art thou Simon, the sonne of Ionas: for flesh and bloud hath not reuealed it vnto thee, but my father, which is in heauen.*

18. *And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not ouercome it.*

19. *And I will giue vnto thee the keyes of the kingdome of heauen, and what soeuer thou shalt binde vppon earth, shall be bounde in heauen: and what soeuer thou shalt loose on earth shall be losed in heauen.*

Marke 8.

27. *And Iesus went out, and his disciples into the townes of Cæsarea Philippi. And by the way he asked his disciples, saying vnto them, whom do men say that I am?*

28. *And they answered, some say, Iohn baptist: and some, Elias, and some one of the prophets.*

29. *And hee saide vnto them, but whom say yee that I am? Then Peter answered and said vnto him, thou art the Christ.*

Luke 9.

18. *And it came to passe as he was alone praying, his Disciples were with him, & he asked them, saying, whō say the people that I am?*

19. *They answered and sayd, Iohn Baptist: and others saye, Elias, and some say that one of the olde Prophets is risen againe.*

20. *And he sayd vnto them, but whom say yee that I am? Peter answered and sayd the Christ of God.*

13. *Into the coastes of Cæsarea Philippi*. Marke sayeth that this communication was had by the way: and Luke, when he had prayed, and had none with him but his disciples: Matthewe doth not so exactly note the time: yet it is certaine that the three doe report the same history: & it may be that Christ in that iourney, after hee had made some stay and prayed, demaunded this of his disciples. Also because there were two Cæsareses: that was auncient and more famous, which was fast the tower of Straton: and this was scituated at the foote of Mount Libanus, not farre from Iordan, the epithite is added for difference sake. For though some thinke that it was built in the same place, where the towne Dan stood in times past: yet, because it was lately built by Philippe the Tetrach, it was called Philippy. *Whome doe men say that I am?* This may seeme to bee the meaning, what should be the common fame of the Redeemer, who was become the sonne of man: Yet the question is otherwise: namely, what opinion men had of Iesus the son of Mary: And after this maner he calleth himselfe the sonne of man, as if he should haue said, whilst I am now cloathed with flesh, & am conuersant vpon earth, as one of the sonnes of men, what iudgement is there of mee? But the purpose of Christ was throughly to strengthen his disciples in an assured faith, that amongst sundry opinions they should not waver, as we shall presently see.

14. *Some say Iohn*. There is nothing spoken heere either of the professed enemies of Christ, neither of the prophane contemners, but of the more sound and sincere part of the people, and as of the choisest flower of the Church. For the disciples doe only make mention of them, which spake honorably of Christ: and yet when the truth was proposed vnto them, no man tended to that scope, but all men vanished away in their owne delights. Whereby wee perceiue how weake the wit of man is, which not onely conceiueth nothing of it selfe, that is right and true, but euen gathereth errours of true principles.

Adde this also, that when Christe was the onely signe of concorde and of peace, whereby God woulde gather the whole worlde vnto him, the greater parte doe hereby take the occasion of more dissention. And euen amongst the Iewes, the vnity of faith was no other where settled then in Christe, and yet they which seeme before to haue some agreement amongst themselues, are now seuered into sundry opinions. Also, wee see how one errour engendreth an other: for because this opinion was setled in the minds of the common people, that the soules went into diuers bodies, hereof it came that they were the rather bent to this false imagination. But though at the comming of Christe the Iewes were in this manner deuided, yet this varietie of opinions should not haue hindred the godly, but that they should haue desired the right knowledge of him. For if any manne vnder that pretence giuing himselfe to sluggishnes, hadde neglected to seeke Christ, euen in our iudgement hee shoulde bee inexcusable. Much lesse then shall he escape the iudgement of God, if any manne by reason of diuisions shall abhorre Christe, or of the false opinions of meane shall take occasion of loathing, so that he will not vouchsafe to apply himselfe vnto Christ.

15. *But*

15. *But whome say yee that I am?* Heere Christ seuereth his disciples from the rest of the people, whereby it might the better appeare to be an absurd thing for vs to be drawne from the vnitie of faith, though others doe disagree. For whosoeuer doe simply addict themselues to Christ, and doe not striue to adde any thing of their owne head to the Gospell, the true light shall neuer fayle them. But here is great diligence required, that while the whole world slydeth after their owne inuentions, they shoulde take fast and sure holde of Christe. Because that Sathan could not take away from the Iewes the perswasion they had out of the lawe and the Prophetes of Christ to come, hee diuersly transfigured him, hee deuided him as it were into partes: then hee thrust amongst them many false Christes, that the true Redeemer should not be esteemed. He left not the same subtilties afterward, either to roote Christe vtterly out, or to thrust an other person in his roume. Wherefore amongst the confused & contrary speaches of the world, let this voyce of Christ sound alwayes in our eares, whereby hee seperateth vs from wandring and vnconstant men, that we should not follow the multitude, neither that our faith should wauer amongst the contrary floudes of opinions.

16. *Thou art Christ.* A short confession, but which contayneth in it the whole summe of our saluation, For vnder the title of Christ is comprehended the eternall kingdome and priesthood, that he would reconcile God vnto vs, and that sinnes being washed away by his owne sacrifice, hee woulde obtayne a perfect righteousnesse. Then that he would preserue vs being receiued into his fayth and custody, and would adorne and inrich vs with all kinde of blessings. Marke onely hath, *Thou art Christ*, and Luke hath, *the Christ of God*, but in the same sense. For in times past they called the kings, which were annoynted of God, the Christes of God.

And Luke vsed this phrase before, where he sayd that Simeon had answere giuen him from heauen, that he should not die before he should see the Christ of the Lord. For surely it was a diuine redemption, which god gaue by the hād of his son. Therefore it was necessary that hee that shoulde bee the redeemer, should come a noted person from heauen with the annoyntment of God. Mat. thew expresseth it more plainely, that hee is the *Sonne of the liuing God*. For though it may bee that Peter did not as yet so expressly vnderstand how Christ was begotten of God: yet hee beleeued that hee was so excellent a person, that hee had his beginning from God, not as other men, but that the liuely and true godhead dwelt in his flesh. When the epithite *liuing* is giuen to God, it is a note to make a difference betweene him and dead Idols, which are nothing.

17. *Blessed art thou Simon.* When as this is life eternall, to knowe one God and whome he sent Iesus Christ, it is not without cause that Christe pronounceth him blessed, who confessed this from his heart. But hee spake not this particularly to Peter alone, but his will was to shewe where the onely felicitie of the whole worlde is placed. And that all men may aspire to the same with greater desire: first, it must bee holden that all men are miserable and cursed by nature, vntill they finde remedy by Christ. Then must bee added, whosoeuer obtayneth Christ, wāteth nothing at all of a perfect

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bleſſednes, ſeeing wee can deſire nothing that is better then the eternall glory of God into the poſſeſſion whereof Chriſt doth bring vs. *Fleſh and blond.* Vnder the perſon of this one man, Chriſt admoniſheth all men that faith muſt bee aſked of his father, and that the prayſe of the ſame muſt bee attributed to his grace: for the peculiar lightening of God is heere oppoſed to fleſh and bloude. Whereby we gather that mens mindes are voyde of vnderſtanding to perceiue the miſteries of the heauenly wiſedome hidden in Chriſt: nay, all humane ſenſes doe in this behalfe fayle, vntill God open our eyes to ſee his glory in Chriſt. Therefore let no man truſting in his owne wit, lift vp himſelfe in pride: but humbly let vs ſuffer our ſelues to be taught inwardly of the father of lightes, that his onely ſpirit may lighten our darkneſſe. And now they which are indewed with faith, acknowledging their owne blindnes, let them learne to yeelde that to God, which to him is due.

18. *But I ſay vnto thee.* Chriſt by theſe wordes declareth howe much Peters confeſsion pleaſeth him, in that he beſtoweth ſo great a reward vppon it. For, though he had giuen to Simon his diſciple the name of Peter, & had freely appointed him to be his Apoſtle, yet theſe which were free giftes, he aſcribeth as it were in ſteede of a reward to faith, which is a thinge not ſtrange in the ſcripture Further, Peter is adorned with a double honour: for the firſt of them doth belong to his owne priuate ſaluation, and the laſt to his Apoſtolicall function. When he ſayth, *Thou art Peter*, he confirmeth that he gaue not this name before to him in vaine, becauſe he ſhould be ſtedfaſt, as a liuing ſtone in the Temple of God. Though this extendeth to all the faithfull, Ephe. 2. 21. Euery one of whō are the Temples of God, and by faith being compact amongſt themſelues, doe together make one temple: yet this excellency of Peter is noted amongſt the reſt, euen as euery man receiueth more or leſſe in his order, according to the meaſure of the gift of Chriſt. *Vpon this rocke.* Hereby it appeareth how the name of Peter agreeth, as with the name of Simon, ſo alſo with the reſt of the faithfull: becauſe that they being grounded vpon the faith of Chriſt, are with a holy conſent built vp together into a ſpirituall building, that God may dwell in the midſt of them. For Chriſt declared that this ſhould be the common foundatiō of all his Church, he would gather vnto Peter what company of the faithfull ſo euer ſhould be in the world: as if hee ſhoulde haue ſayd, you are nowe a ſmall number of men, and therefore this your confeſsiō is of ſmall eſtimation at this preſent: but the time ſhall ſhortly come, when it ſhall ſhew it ſelfe magnifically and ſhall ſpread it ſelfe more at large. And this did not a litle preuaile for the incouraging of the diſciples to bee conſtant: for that though their faith was yet obſcure and baſe, yet they were choſen of the Lord as the firſt fruites, that at the length of that contemptible beginning, a newe Church ſhoulde ariſe, which ſhould ſtand as a conqueror againſt all the aſſaults of the infernall powers. For though the pronoune *It*, may bee referred either to the faith, or to the Church, yet the latter ſenſe doth better agree, for that the ſtrength of the Church ſhall ſtand vnuanquiſhed againſt all the power of Sathan. namely, becauſe the truth of God ſhall alwaies continue vnſhaken, whervpon the faith of the ſame is ſtaid And that ſaying of Ioh. 1 ep. 5. 4. anſwereth to this ſentence. This is the victory, which ouercōmeth the world, euen your faith. A promiſe worthy to be noted,

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that who ſoeuer are vnited in Chriſte, acknowledging Chriſt, and him to bee a mediatour, ſhall continue to the ende ſafe from all annoyaunce. For that which is ſpoken of the body of the Churche appertaineth to the perticular members of the ſame, ſo farre foorth as they are one in Chriſt. Yet hereby we are admoniſhed, that ſo long as the Church ſhall bee a Pilgrim vppon earth, it ſhall not bee quiet, but ſubiect to many troubles. For therefore is Sathan denyed the ſuperiority: becauſe he would daily be againſt it. Therefore that we may vſe this ſaying of Chriſte, let vs without feare glory againſt Sathan, and by fayth let vs tryumph ouer all his bandes: ſo againe let vs knowe, that we haue as it were an allarme ſounded vnto vs, that we might be alwayes ready and prepared to the battaile. It is euident that by the name of gates is noted euery kind of power and ſtrong holde.

19. *And to thee will I giue the keyes.* Chriſt now beginneth to ſpeake heere of the publike office: that is of the Apoſtleſhippe, whoſe dignitie is adorned with a double title. For Chriſt ſayth, that the miniſters of the Goſpell are as porters of the kingdom of heauen, becauſe they beare the keyes of the ſame: ſecondly hee addeth that they haue power to binde and to loſe, which in effectuall to the heauens. The ſimilitude of keyes is aptly applyed to the office of teaching, as Chriſt ſayth in Luke, 11. 52. That the Scribes and the Phariſies, becauſe they were interpreters of the law, had likewiſe the key of the the kingdome of heauen. For we know that the gate of life is not otherwiſe opened vnto vs, then by the word of God. Whereof it followeth that it is deliuered vnto the miniſters, as a key into their hand. They which thinke that keyes in the plurall number is therefore ſayd becauſe the Apoſtles hadde not onely commaundement giuen them to open, but alſo to ſhut, doe not ſpeake without ſome probable likelyhoode: yet, if any man will take it otherwiſe, let him vſe his owne ſence. It is demaunded why the Lord ſhould promiſe to giue that to Peter, which he ſeemed to haue giuen before by creating him an Apoſtle. But this queſtion was anſwered in the tenth chapter, where I ſayd that thoſe twelue at the firſt were ſent foorth Preachers but for a time: ſo they returning to Chriſte ended the courſe of that their calling. And after that Chriſte roſe againe from the dead, then beganne they to be appoynted ordinary teachers of the Church, this honour is giuen them in reſpect of the time to come.

What ſoeuer thou ſhalt binde. The ſecond Metaphor or ſimilitude properly belongeth to note the forgiueneſſe of ſinnes. For Chriſte by his Goſpell deliuering vs from the guiltineſſe of eternall death, loſeth the ſnares of the curſe wherein we were holden bound. Therfore he teſtifieth that the doctrine of the Goſpell was ordained for the loſing of our bandes, that wee being loſed by the voice and teſtimony of men here vpō earth, ſhould alſo in deed be loſed in heauen. But becauſe that very many doe not onely wickedly refuſe the deliuerance offered, but alſo by their frowardnes do procure a heauier iudgement for themſelues: therefore the power, yea and commaundement to binde, is alſo giuen to the miniſters of the Goſpell. Yet this is to bee noted, that this is accidentall to the Goſpell, and as it were, againſt the nature of the ſame: As Paul, 2. Cor. 10. 6. teacheth, when he ſpeaking of vengeāce, which he ſayth he hath ready againſt all vnbeleeuers and diſobedient, preſently after he addeth, when your obedience

bedience is fulfilled. For, if the reprobate did not through their own fault turne life into death, the Goſpell ſhoulde bee the power of God to ſaluation to all menne. Yet, becauſe that when the ſame is hearde, the vngodlineſſe of many openly breaking out, doth prouoke the wrath of God the more, to ſuch it is neceſſary that the ſauour thereof ſhould bee deadly. This is the ſumme, that Chriſt would aſſure his of the ſaluation profered vnto them in the Goſpell, that they might aſſuredly looke for the ſame, as if hee himſelfe ſhould deſcend from heauen, as a witneſſe of it: and againe to ſtrike a feare into the contemners, leaſt they ſhoulde thinke that they might freely ſcorne at the miniſters of the worde, both which were very neceſſary. For becauſe that incomparable treaſure of life is propoſed vnto vs in earthly veſſelles, 2. Cor. 4. 7. If the authority of the outward doctrine were not thus ſanctified vnto vs, the credit of the ſame woulde decay almoſt euery moment. Againe, the vngodly doe ſo boldly ſette againſt it, becauſe they thinke they haue to doe with men. Therefore Chriſt declareth that by the preaching of the Goſpell is reuealed vppon earth, what the iudgement of God ſhall bee in heauen, and the aſſurance of life and death cannot be had from otherwhere. This is a great honour, that wee are Gods interpreters to witneſſe to the world his ſaluation. The great maieſtie of the Goſpell, which is called the ambaſſage of the mutuall reconciliation betweene God and men. To be ſhort, it is a wonderfull comfort to godly mindes, when they know that the meſſage of their ſaluation brought by a man of no reputatiõ and mortall, is ratified before God. In the meane ſeaſon let the vngodly raue as they pleaſe at the doctrine, which is preached by the commaundent of God: they ſhall feele at the length how truly and earneſtly God hath threatned them by the mouth of men. Further, the godly teachers being furniſhed with this hope, may without feare teſtifie vnto themſelues and others the grace of God, which giueth life, and with no leſſe courage may they thunder againſt the obſtinate contemners of their doctrine. Thus farre haue I plainly expounded the naturall ſence of the words, ſo that nothing remaineth to be added, except the Roman Antichriſt deſiring to colour his tyranny, dare bee ſo bolde as no leſſe wickedly then vnfaithfully to peruert this whole place. And though the light of the true interpretation, which I haue ſhewed, ſeemeth to bee ſufficient to chaſe away his darknes: yet, leaſt he ſhould any thing hinder the Godly readers, I wil briefly anſwere his corrupt quarrels. Firſt, he imagineth Peter to be called the foundation of the Church. But who ſeeth not that hee transferreth that to the perſon of the man, which was ſpoken of Peters faith? I grant that Peter and a rocke with the Grecians doe ſignifie one thing, but that the firſt is ſpoken after the phraſe of the Athenians, & the other of the common language: but this diuerſitie is not raſhly ſet down by Math. but the gender is rather changed of purpoſe, that he might expreſſe ſome diuerſe thing: & I doubt not but that Chriſte noted ſuch a difference in his ſpeach. Therefore Auguſtine doth wiſely admoniſh, that it is not called a rock of Peter, but he is ſo called Peter of a rock, as we are all chriſtians of Chriſt. Further, that I be not tedious, when that ſaying of Paul, 1. Cor 3. 11. muſt be holdē amongſt vs for certaine & ſure, that the church can haue no other foundation then in Chriſt alone, the Pope cānot deuiſe an other foundation without ſacrilegious blaſphemy. And certainely how much

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we ought to deteſt this tyranny of the Pope euen in this one thing, it cannot be ſufficiently expreſſed in any words, that for his ſake the foundatiō of the church ſhould be taken away, that the open gulfe of hell ſhould ſwallow vp miſerable ſoules. Adde further that this clauſe (as I touched before) doth not yet belong to the publike office of Peter, but onely amongſt the holy ſtones of the temple, one place is giuen to him amongſt the cheife. The titles that follow doe belong to the Apoſtolicall function. Whereof it followeth that nothing is ſpoken to Peter, which doth not belong alſo to the reſt of his fellowes: for, if the dignitie of the Apoſtleſhip is cōmon amongſt them, then whatſoeuer is annexed vnto the ſame, muſt alſo be common. But Chriſt ſpeaketh vnto Peter only by name: for as one in the name of all had confeſſed Chriſt to be the ſonne of God, ſo againe the ſpeach is directed to one, which yet alik belōgeth to the other. Neither is that reaſon to be deſpiſed, which is alleaged by Cyprian and others, ℣ Chriſt in the perſon of one ſpake vnto all, that hee might commend the vnity of the Church. They except that he to whom this was peculiarly giuen, is to be preferred aboue all the reſt. And this is as much, as if they ſhould contend to haue him to be an Apoſtle rather then his fellowes. For the power of binding and looſing cannot bee taken away from the office of teaching and the Apoſtleſhip, rather then heate or light from the ſunne. But if we yeeld that ſomewhat more was granted vnto Peter then to the reſt, that hee ſhould excell amongſt the Apoſtles: yet the Papiſts do fooliſhly infer, that a primacy was giuen him, that he ſhould be the viuer ſall head of all the Church. For there is both a difference betweene dignitie and power, & alſo there is a difference of being in a higher degree of honor amongſt a few, then to gather the whol world vnder his elbowes And truly Chriſt laid not a greater burden vpon him then he was able to beare. He is commanded to be a porter of the kingdome of heauen, he is commanded by binding and loſing to diſpence the grace of God, & to execute his iudgment vpon the earth: namely, ſo farre as the power of a mortall man doeth reach. Therefore whatſoeuer is giuen, muſt bee reſtrained to the meaſure of grace, wherewith hee is indued for the edifying of the Church: So that huge empyre which the Papiſts arrogate vnto him, falleth downe. But if there were no controuerſie nor ſtrife but that Peter had it: yet this maketh nothing for the tyranny of the Pope. For the principle, which the papiſtes hold, no man in his right mind will grant them, that here it was giuen to Peter, that he ſhould paſſe it ouer as it were by right of inheritance to thē ℣ ſhoulde come after him. Wherefore the Papiſts do make him liberall of an other mans. Further if there ſhould be a continuall ſucceſſion, yet the Pope getteth nothing thereby, vntill hee bee proued to be the lawfull ſucceſſor of Peter. And how proueth he this: Becauſe Peter died at Rome. As though Rome by the horrible murther of the Apoſtle gat her ſelfe the ſupremacy. But they pretend that hee was alſo Biſhoppe there. How vaine that is I haue ſufficiently ſhewed in my inſtitution, from whence I had rather haue the whole tractation of this argument to be fetched, then heere with the trouble and wearines of the readers to vnfolde it againe. Yet, let this ſhort clauſe be added: Althoughthe Byſhop of Rome were by law the ſucceſſour of Peter, yet when by his owne falſhood he ſhal depriue himſelfe of ſo great an honour, whatſoeuer Chriſt gaue to the ſucceſſours of Peter, ſhall profit him

nothing

nothing It is too well knowne that the Popes court is at Rome: but they can shew no marke of a Church there. And hee as much abhorreth the office of a Pastor, as he couetously striueth for his authoritie. And if Christ omitted nothing for the extolling of Peters heyres, yet hee was not so prodigall, as to bestow that honour vpon Apostates.

Matthew. 16.

20. Then he charged his disciples that they should tel no mã that he was Iesus the Christ.
21. From that time forth Iesus begã to shew vnto his disciples that he must go vnto Ierusalẽ, and suffer many thinges of the Elders, and of the high Priests & of the Scribes, & be slaine, and rise againe the third day.
22. Then Peter tooke him aside & began to rebuke him, saying maister pity thy selfe: this shall not be vnto thee. 23. Then he turned back, & said vnto Peter, get thee behind me Sathan thou art an offence vnto me: because thou vnderstandest not the things that are of God, but the thinges that are of men.
24 Iesus thẽ said to his disciples if any man will follow me, let him forsake himself, & take vp his crosse, & follow me. 25 For whosoeuer will saue his life, shal loose it: & whosoeuer shall loose his life for my sake shal find it
26. For what shal it profita mã though he should win the whole world, if he lose his owne soule? or what shal a man giue for recõpence of his soule? 27 For the son of mã shal come in the glory of his father with his angels and then shal hee giue to euery man according to his deedes.
28. Verily I say vnto you, ther be some of them that stand here which shal not tast of death, til they haue seene the son of man come in his kingdome.

Marke 8.

30. And sharpely he charged them, that concerning him they should tell no man. 31. Then hee beegan to teach them, that the sonne of man must suffer many things, and should be reproued of the Elders, & of the high Priests, & of the Scribes, and be slaine, & within three dayes rise againe. 32. And he spake that thing plainely. Then Peter tooke him aside, and began to rebuke him. 33. Then he turned backe, & looked on his disciples, and rebuked Peter, saying, get thee behind me, Sathan: for thou vnderstandest not the things that are of God, but the things that are of men.
34. And hee called the people vnto him with his disciples, & sayd vnto them, whosoeuer wil follow me, let him forsake himselfe, and take vp his crosse, & follow me. 35. For whosoeuer will saue his life, shall loose it: but whosoeuer shall loose his life for my sake, & the gospels, he shall saue it. 36. For what shal it profit a man, though he should win the whole world, if he loose his soule? 37. Or what shall a man giue for recõpence of his soule? 38. For whosoeuer shalbe ashamed of me, & of my words amõg this adulterous & sinfull generation, of him shall the son of man be ashamed also when he cõmeth in the glory of his father with his holy angels.

Marke 9

Luke 9.

21. And he warned & commanded them, that they should tell that to no man: 22. Saying, the sonne of man must suffer many thinges and be reproued of the Elders, and of the high Priests, and Scribes, & be slain and the thirde day rise againe. 23. And he said to them all, if any man will come after mee: let him denie himselfe, and take vp his crosse dayly, and follow me. 24. For whosoeuer will saue his life, shall loose it: and whosoeuer shall loose his life for my sake, the same shall saue it.
25. For what aduanta geth it a man, if he win the whole world, & destroy himselfe or loose himselfe. 26. For whosoeuer shalbe ashamed of me, and of my words, of him shall the sonne of man bee ashamed, when he shall come in his glory and in the glory of the father, and of the holy Angels.
27. And I tell you of a surety, there bee some stãding here, which shal not taste of death, till they haue seene the kingdome of God.

Marke 9.

1. *And he sayd vnto them, verily I say vnto you, that there bee some of them that stand heere, which shall not tast of death, till they haue seene the kingdome of God come with power.*

Christ (after he had made a shewe of his glory to come) admonisheth his disciples what they shoulde suffer, that they also might prepare themselues to beare the crosse: for the time of tryall was at hande: for the which hee knewe them farre vnmeete, except they should be furnished with a new force. But Christ bent himselfe cheifly to shew this, that his kingdome shoulde begin not with royall pompe, nor with great riches, nor with the pleasant allowance of the world, but with a reproachfull death. But there was nothing more difficult then to ouercome such an offence, especially if we consider how throughly they were now perswaded of their maister. for they imagined that hee should procure them an earthly felicitie. Therefore they were caried away with a vaine hope, earnestly gaping for that time, when Christ should sodenly reueale the glory of his kingdome. They had so little mind of the ignominie of the crosse, so that they thought it not likely that any thing shoulde befall vnto him to the contrary. This circumstance also was very hard, that he should be reiected of the Elders and the Scribes, who had the gouernement of the Church in their handes. Whereof it is easie to gather, how necessary this admonition was. But, because it could not be, but that the only mention of the crosse would greiuously trouble their weake mindes, presently he healeth the wound, and sayth that the third day hee shall rise againe from death. And certainely, when as in his crosse there only appeared the infirmitie of the flesh, our faith shall find nothing wherein it shall rest or comfort it selfe, vntill it shall come to the resurrection, wherein the power of the spirit shineth forth. Therefore this course must bee wisely holden by the ministers of the word, which desire to teach with profite, that they alwayes ioyne the glory of the resurrection, with the ignominie of death. But it is marualle why Christ would not haue his Apostles to testifie of him, to whom hee had appointed that office before. For to what ende were they sent but that they should be preachers of the redemption, which depended vpon the comming of Christ? The answere is easie, if we remēber those things which I then set downe: namely, that they were not created doctours, to declare the certaine and full testimonie of Christ: but onely that they might prepare scholers for a maister: that is, to make thē which were ouerwhelmed with drowsines, apt to be taught and attentiue. Further, that the commaundement was to last but for a time, and the preaching of Christ put an ende to the same. Now, because the time of his death drew neere, and they were not as yet ready to witnesse their faith: yea, their confession shoulde haue beene had in derision for the weakenes of their faith: therefore the Lord commaundeth them silence vntill that others know that he is the conquerour of death, and that he indue thē with more constancy.

22. *Peter beganne to rebuke him:* It is a signe of immoderate heate, that Peter vseth his maister thus: yet hee seemeth to beare some reuerence

towardes him, that he tooke him aſide, and durſt not reproue him before witneſſes: yet his intemperancy is great, in that he warneth him, as if he were not well in his wittes, that he ſhould ſpare himſelfe. But raſh zeale driueth men, yea and caſteth them downe headlong ſo farre, that they doubt not to make God ſubiect to their pleaſure. Peter iudgeth it to bee an abſurd thing, that the Elders ſhould crucifie the ſonne of God, who ſhould be the redeemer of the people, & that hee ſhould be put to death, who was the authour of life. Therefore hee endeuoureth to drawe Chriſt backe, that hee ſhould not deliuer himſelfe ouer to death. It is a fayre colour, but it is neceſſary that more credit bee giuen to the iudgement of Chriſt, then to Peters zeale, by what pretence ſoeuer it bee excuſable. And heere wee are taught what thoſe intentes, which are ſuppoſed to be good, are auaileable before God. There is ſo great pride in men, that they thinke that they haue iniurie, and they complaine if that, which they thinke to be right, be not alſo accepted of God. So we ſee with what frowardnes the Papiſtes doe maintaine their deuotions, but while they ſo boldly allowe of themſelues: God doth not onely reiect that which they thinke to be worthy of great prayſe, but he alſo doth ſharpely condemne it of vngodly madnes. If truely the ſenſe and iudgement of man ſhould preuayle, Peters intent was godly, or at the leaſt allowable. But Chriſt could not more ſharpely nor more contumelioufly reiect him. What meaneth, I beſeech you, his ſo ſharpe an anſwere? who euery where behaued himſelfe ſo meekely, that hee woulde not breake the bruſed reede, Eſay 42. 3. How thundreth he now ſo vehemently againſt his choſen diſciple? The reaſon is apparant, that in the perſon of one man he would reſtraine all men from flattering their owne affected zeale. For though it is harde to keepe vnder the pleaſures of the fleſh, for that they are like to wilde beaſtes: yet there is no beaſt ſo furious, as the wiſedome of the fleſh. Therefore Chriſt doth ſo ſharpely inueigh againſt the ſame, and beateth it downe as it were with an yron mallet, that wee might onely learne to bee wiſe out of the worde of God.

23. *Get thee behinde mee Sathan.* Some doe reaſon very fondly of this word *behinde*, as if Peter were commanded to follow, and not to goe before. For Luke before in the fourth Chapter declareth that the deuill was repulſed from the Lorde with the ſame wordes. And the worde *Hypage* ſignifieth to leaue off, from whence that latine word *Apage*, i. auoyde, is deriued. Chriſt therefore reiecteth his diſciple far off, becauſe that with his prepoſterous zeale he plaid Sathans prankes. Neither doth he ſimply call him aduerſary, but he calleth him deuill, in token of greate deteſtation. The reaſon is to bee noted, which is preſently added, *Thou art an offence vnto mee, becauſe thou vnderſtandeſt the things that are of men, and not the thinges that are of God.* Peter was an offence to Chriſt, while hee oppoſed himſelfe againſt his calling. Whereof it alſo appeareth howe men are madde in their peruerſe zeale. For while Peter endeuoured to ſtoppe his maiſters courſe, hee was not aduiſed of himſelfe, but that hee would haue defrauded himſelfe and all mankind of eternall ſaluation.

Therefore in one woorde wee are taught, with what diligence that muſt bee auoyded, whatſoeuer it bee that draweth vs from the obedience

of

of God. And Christ openeth the fountaine of all this mischiefe, when he saith, that Peter sauoureth the thinges which are of menne. Therefore least the heauenly iudge cast off vs and our endeuours to the deuill, let vs learne not to bee tyed to our owne iudgement, but obediently to imbrace that which the Lorde alloweth. Now let the Papistes goe, and extoll their owne deuices vppe to the skie: they shall feele at length, when they shall come before the celestiall tribunall seate, what that boasting shall preuaile, which Christe pronounceth to bee deuillish. And for vs, let vs not desire otherwise to bee wise then from the mouth of God, except wee would willingly shutte the way of saluation against our selues with deadly barres.

24. *Iesus then sayde to his disciples.* Because that Christe sawe Peter abhorre the Crosse, and knew that all others had the same affection, hee doeth generally entreate of bearing the Crosse, neither teacheth hee the twelue alone, but layeth the same lawe vppon all the godly. Wee hadde almost the like sentence in matthew 10. 28. But there the Apostles onely were admonished of the persecution, which remained for them assoone as they shoulde beginne to discharge their function: but here he teacheth the common exercise of all younglinges, and as it were entreth into the firste principles, all them that will professe the Gospell. And sayeth expressly, *If any manne will follow me*, that hee mighte refell Peters imagination. For hee proposing himselfe an example of denyall of himselfe and of patience to euery manne, hee declareth that hee must suffer, that which Peter thought vnmeete for his person. Furthermore, hee inuiteth all the members of his body to followe him. For so ought the woordes to be vnderstoode, If any manne will be my disciple, let him forsake himselfe, take vppe his Crosse, and follow mee, or let him frame himselfe after my example. And the meaning is, that none canne be accounted for Christes disciples, but they which are true followers of him, and are ready to runne in the same race.

Further, he prescribeth a short rule of imitation, that we might know in what thing hee especially requireth that we should bee like vnto him: and that consisteth in two poyntes, in denyall of our selues, and in willinge bearing of the crosse. This denyall reacheth farre: namely, that we denying our owne wisdome, and forsaking all the affections of the flesh, might be ready to be brought to nothing, so that God might liue and raigne in vs. Wee knowe how naturally menne are ouerwhelmed with a blinde loue of themselues, how much they are giuen to themselues, and how much they account of themselues. But if wee desire to enter into Christes schoole, it behoueth to beginne at that foolishnesse whereunto Paule exhorteth vs. 1. Corinthians 3. 18. Then to go forwarde to tame and to bring vnder all affections. Therefore hee preacheth of taking vppe of the Crosse: for though generally the life of all menne is subiecte to common miseries: yet, because that God doeth peculiarly exercise his seruaunts, that hee might make them like vnto the image of his owne sonne, it is no meruaile that this law is sayd to be giuen to them. Also though God loadeth with the crosse aswell the wicked as the good, yet none are sayde to beare the crosse, but they which doe willingly lay their shoulders vnder it: for though a feirce & vntamed horse beareth a rider, yet he taketh him not vp.

Therefore this is the patience of the faithfull, with a willing minde to beare the crosse. Luke addeth this woorde *dayly*, which hath great force in it. for Christe declareth that there is no ende of our warfare, vntill wee shall depart out of this world. Therefore let this bee the daily meditation of the godly, when as they haue borne many troubles, to prepare themselues to beare new.

25. *For who soeuer will saue his life.* A most apt consolation, that they truly shall finde life, which doe willingly suffer death for Christ: for Marke doth expressly prescribe vnto the faithfull this cause of death: and therefore it is to bee vnderstood in Matthew his woords. For oftimes it commeth to passe, that ambition or desperation draweth prophane men to contemne life, so that couragiously they hatte to death, but yet they profit not therby. Also the opposed threatning auaileth much to the shaking off of the drowsie sluggishnes of the flesh, when as he forewarneth thē that are desirous of this present life, that they onely preuaile thus farre, that they shall lose the same. There is a contrariety betwene this temporall life and the eternall, as we taught before vppon the tenth chapter, from whence the readers may seeke for the rest.

26. *For what shall it profit a man, &c. if he lose his owne soule?* The woorde *soule* is heere taken properly: for Christe admonisheth that the soule of man is not therefore created to enioy the worlde onely for a few dayes: but that at length it may attaine to that immortality in heauen as if he should haue said, how great is this sluggishnesse, & how beastly blockishnes is it, that the world so holdeth men bound vnto it, and ouerwhelmeth them, that they consider not to what end they were borne, and haue an immortall soule giuen vnto them, that the race of this earthly life being finished, they should liue for euer in heauen? And all men truly doe confesse that the soule is more worth then all the riches and pleasures of the world: but in the meane season the sence of the flesh doth so blind them, that wittingly and willingly they cast their soules into destruction. Therefore, least the world should enchaunt vs with her baytes, let vs consider in our minde the excellency of our soule: which if it be earnestly considered, doth easily dispearse the vaine imaginations of an earthly felicitie.

27. *For the sonne of man shall come.* That the former doctrine may the better sinke into our minds, christ setteth before their eyes the iudgement to come: for that this transitory life may become vile vnto vs, it is necessary for vs to bee touched with an earnest feeling of the heauenly: The slowneſſe and sluggishnes of our minde hath need to bee holpe and stirred vp to looke vp into heauen. Therefore Christ citeth the faithfull to his trybunall, that they might continually thinke that they liue for no other cause, but to aspyre to that blessed life, which shall be reuealed at that day. And the warning tendeth to this purpose, that we might know that they striue not in vaine, to whome the confession of their faith is more deare and precious then their life. as if Christe shoulde haue sayd, Cast your liues into my hand and keeping without feare: for I will shew my selfe at length the auenger, who will at length restore you againe perfectly, though you seeme for a time to perish.

Hee mentioneth the glory of the father and the Angelles, least his disciples shoulde iudge of the kingdome after his present face or shewe,

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for as yet hee was base and despised, being hid vnder the habite and shape of a seruant. Therefore he promiseth to be farre otherwise, when hee shall come to be the Iudge of the world. Further, those wordes which Marke and Luke haue more, the readers shall finde expounded in the tenth Chapter of Mathew. Also I haue spoken sufficiently otherwhere of the reward of workes. This is the sum of it: as oft as there is a rewarde promised to good workes, it doth not oppose the merite of them against the free righteousnes of faith, neyther doth it shew the cause of saluation, but onely incourage the faithful to the study of weldoing while they are certaine that they labour not in vaine. Wherefore these two do very well agree, we are iustified freely, because we are accepted of God besides our desert: and yet that he of his owne free wil and pleasure bestoweth a reward not due vnto our workes.

28. *Verily I say vnto you.* Because the Disciples might yet doubt amongst themselues, when that day should be, the Lord stirreth them vp with a neerer hope: namely, that he will shortly giue a shewe or token of his glory to come. Wee know how true the common prouerbe is, in that which is desired hast it selfe seemeth to make delay: but it is found most true, especially amongst vs, while our saluation is deferd to the comming of Christ. The Lord therefore that hee might in the meane season refresh his disciples, hee proposeth vnto them for their confirmation a time in the meane season. as if hee shoulde haue said, If it seeme to long for you to waite for my comming, I will sooner preuēt the same. for. before you shal die, that kingdome of God shall be euident before your eyes, of the hope whereof I command you to depend. This is the naturall sense of the wordes. For that which some doe imagine of Iohn is but a fancy. By the comming of the kingdom of God is meant the manifestation of the heauenly glory, which Christ began at his resurrection, and shewed it more fully, by sending the holy Ghost, and by working maruailous workes: for in these beginninges he gaue his disciples a tast of the newnesse of the heauenly life, when by true and certaine tryals they might know him, that he sate at the right hand of his father.

Math. 17.	Marke 9.	Luke 9.
1. *And after sixe dayes, Iesus tooke Peter & Iames, and Iohn his brother, and brought thē vp into an high mountaine apart.*	2. *And sixe dayes after Iesus took Peter & Iames and Iohn, & brought them vp into an high mountain out of the way alone, and hee was transfigured before them:*	28. *And it came to passe about an 8. dayes after those wordes, that hee tooke Peter, and Iohn, and Iames, and went vp into a mountaine to pray.*
2. *And was transfigured before them: and his face did shine as the sunne, and his clothes were as white as the light.*	3. *And his raiment did shine, and was very white as snow, so white as no fuller can make vpon the earth.*	29. *And as he praid, the fashion of his countenance was changed and his garment was white, and glistered.*
3. *And beholde, there appeared vnto them Moses, and Elyas, talking with him.*	4. *And there appeared vnto them Elias with Moses,*	30. *And beholde, two men talked with him, which were Moses and Elias.*
4. *Then*		31. *Which appeared in glory, and tolde of his departing, which*

4. Then answered Peter, & sayde to Iesus, maister it is good for vs to be here: if thou wilt let vs make heere three tabernacles: one for thee, & one for Moses, and one for Elias.

5. While hee yet spake, behold a bright cloud shadowed them: and behold there came a voice out of the cloud saying: this is my beloued sonne, in whome I am well pleased, heare him.

6. And when the disciples heard that, they fell on their faces, and were sore afraid.

7. Then Iesus came and touched them, and said, arise, & be not afraid.

8. And when they lifted vp their eyes, they saw no man saue Iesus onely.

ses, and they were talking with Iesus.

5. Then Peter answered and sayd to Iesus Master it is good for vs to be here let vs make also three tabernacles: one for thee: & one for Moses, and one for Elias.

6. Yet he knew not what he said: for they were afraid

7. And there was a cloud that shadowed them, and a voyce came out of the cloude, saying, This is my beloued sonne, heare him.

8. And sodenly they looked round about, and sawe no more any manne saue Iesus onely with them.

he should accomplish at Hierusalem.

32. But Peter and they that were with him, were heauy with sleepe, and when they awoke they saw his glory and two men standing with him.

33. And it came to passe, as they departed from him, Peter said to Iesus, master, it is good for vs to be here: let vs therefore make 3 tabernacles, one for thee, & one for Moses, and one for Elias, & wist not what he said.

34. While hee thus spake there came a cloud, and ouershadowed them, and they feared when they were entring into the cloud.

35. And there came a voice out of the cloud, saying, This is my beloued sonne, heare him.

36. And when the voice was past, Iesus was found alone

First, it is to be considered for what purpose Christ tooke vpon him the heauēly glory for so short a time, & had but onely three of his disciples as witnesses of this strange sight. The opinion of some, that it was done to that end, that they might be strengthened against that temptation, which was nowe at hand, by reason of his death, is not probable to me. For why should hee haue depriued others of that remedie: nay, why doeth hee expressly forbidde them, that they should not declare what they had seene, before his resurrection: but because the profit of the vision should appeare after his death? Therefore I doubt not but that Christ would declare that he was not drawne to his death against his will, but went willingly to the same, that hee might offer vp a sacrifice of obedience to his father. This knowledge came not into the disciples mindes, vntill Christ rose againe. Neither was it necessary for them at that time to conceiue that diuine power of Christ, which they should know cōquering vpon the crosse but they are taught against another time aswell for their owne sakes as for ours least the infirmite of Christ should offend any man, as though it were by necessity or constraint, that hee shoulde suffer. For it is euident that it was easie for Christ to exempt his body frō death, as to adorne it with heauenly glory. Therfore wee be taught that hee was subiect to death, because his will was so: and that he was crucified, because he offerd himselfe. For that same flesh, which being offred vpon the crosse lay in the graue, could haue bin free from death & the graue, when as it had now beene partaker of the celestiall glory. But wee are also taught, that so long as Christe was conuersant in the worlde in the shape

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of a ſeruant, and that his maieſtie was hid vnder the infirmitie of the fleſh, nothing was withdrawne from him: becauſe that he humbled himſelfe of his own free will: but now the reſurrection taketh away the vaile, wherewith his power was hidden for a time. Further, it was ſufficient for the Lord to chuſe three witneſſes: becauſe that by the lawe that number was preſcribed for prooving any matter, Deut 17. 6. The difference of the time ought not to offend vs. *Math.* and *Mar.* do number ſixe whole dayes which paſſed betweene: But Luke, ſaying that it was done almoſt eight dayes after, cõprehendeth aſwell that day wherein Chriſt ſpake that, as the day wherein he was transfigured. Therefore we ſee that they do agree very well in one ſence vttered in diuers woords.

2. *And was transfigured before them.* Luke ſayeth that this came to paſſe, when hee prayed: and by the circumſtance of the place and the time it may bee gathered that he prayed for this that he obtained, that a viſible ſhew or demonſtration of his godhead might be reuealed in the brightnes of a new ſhape: not that hee had need to aske by prayer of any other, for that he had not, or that the will of the father was to bee doubted of. but that in the whole courſe of his humilitie, if hee did any thing as God hee referred it to his father: and his purpoſe was to ſtirre vs vp by prayers. But in this transfiguration the diſciples did not ſee Chriſte altogether in that excellency, that hee is in now in heauen, but hee onely gaue them ſuch a taſte of his great glory, as they were able to abide. Then his face ſhone as the ſunne: but now it farre exceedeth the brightneſſe of the ſunne: Then an vnwonted brightneſſe ſhone in his apparrell, now without apparrell the maieſty of his Godhead ſhineth throughout his whole body. So God in times paſt appeared vnto the fathers, not ſuch as he was in himſelfe, but as they were able to abide the beames of his great brightneſſe: for Iohn ſayth, 1. Io. 3. 2. that the faithfull ſhall not ſee him as hee is before that they bee made like vnto him.

Now there is no cauſe for any man to diſpute ſubtilly of the whiteneſſe of his garments, or of the brightnes of his face, when as this was not a full reuealing of his celeſtiall glory: but he partly gaue a taſte in figures, of that which they were not yet able wholly to conceiue.

3. *Moſes and Elias appeared vnto them.* It is demaunded, whether Moſes and Elias were verily preſent, or that the diſciples ſaw onely the likeneſſe of them, as the Prophets did oftentimes ſee the viſions of thinges abſent. Though the matter bee diſputable on both ſides (as men ſay) yet it is more probable in my iudgement, that they were brought in deede into that place. Neither is there any abſurditie in it, ſeeing that God hath both bodies and ſoules in his hand, at his pleaſure to reſtore the dead to life for a time.

And Moſes and Elias roſe not then for themſelues: but that they might bee preſent there with Chriſte. If any manne demaunde againe how the Apoſtles knewe Moſes and Elias, whome they hadde neuer ſeene: The anſwere is eaſie: for ſith God brought them to appeare, hee gaue them alſo ſignes and *Markes* whereby they might bee knowne amongſt them. And this was by an extraordinary manner of reuelation, that they certainely knew them to be Moſes and Elias.

But why these two appeared rather then any other of the company of the holy fathers, that reason ought to satisfie vs, that the lawe and the prophets had no other purpose nor end but Christ. For it made greatly for our fayth, that Christ came not with out testimony, but was before commended of God. Neither doth that reason displease me, which was wont to bee brought, that Elias was especially taken, to represent all the Prophetes: for though hee left nothing in writing, yet was hee the chiefe next vnto Moses: he restored the religion of God, which was corrupted: yea, hee was without comparison an especiall auenger of the lawe and true holynesse, being nowe almosse extinguished. That they appeare with Christe, and talke together is a signe of consente. But what their talke was Luke onely reporteth: namely, that they talked of the manner of his departure, which remained for him at Ierusalem. Further this must not bee restrained to their priuate persons, but rather to that office, which was before enioyned them. For it was the will of God, though they hadde beene nowe long dead, and had performed the course of their calling, that they should yet againe confirme with their voyce that which they had taught in their life: that wee might knowe that the saluation promised to the holy fathers in the sacrifice of Christe is common to vs. Nowe, when as the olde Prophets prophesied of the death of Christe: hee (which was the eternall wisdome of God) sate in the secrete throne of his glory: Whereof it followeth that he was not to bee cloathed with flesh subiect vnto death, but that hee freely submitted himselfe thereunto.

4. *Master, it is good for vs to be heere.* Luke reporteth that Peter sayde so when Moses and Elias were gone: whereby wee gather that hee was a frayde least that by their departure they shoulde loose that sweete and blessed sighte. And though it is no meruaile that Peter was so delighted with that pleasat sight, that all other thinges being despised, the onely enioying of that satisfied him, as it is said in the Psal. 16. 11. That the fulnesse of ioy is the countenaunce of GOD: yet this was a preposterous desire of his: that hee vnderstoode not the ende of the vision: then that hee foolishly made the seruauntes equall with the master: thirdly hee erred, when hee woulde make transitorie Tabernacles for menne to dwell in, which were already receiued into the celestiall and Angelicall glory. I say hee vnderstoode not the ende of the vision. For, when hee heard Moses and Elias say, that the time of the death of Christe was at hande, as a manne amazed at that sight, which was but momentary, hee dreamed the same to be eternall.

What meaneth this, that the kingdome of Christ should be by this meanes included into so narrow a roumth of twentie or thirte foote? where was the redemption of the whole Church? Where was the fellowshippe of eternall saluation? This also was a very peruerse iudgement, to imagine Elias and Moses to bee fellowes with the Sonne of God: as if it were not necessary that all menne shoulde bee brought vnder, that hee alone may bee extolde. Now, if Peter is content with his lotte, why doth he thinke them to haue neede of any earthly supplies, at the sight of whom he thinketh himselfe so happy? Therefore two of the Euangelistes doe very well note that he knew not what he said.

Marke

Marke addeth that cause for that they were affrayd. Neither was it the will of God, that the Apostles should at any time profit further then to behold the Godhead of his sonne for a moment, as it were in a liuely glasse. Afterwardes in succesſe of time he shewed them the fruite of it, and corrected their want of iudgement. Therefore Marke declareth that Peter being astonished, spake as a man altogether amazed.

5. *Behold a bright cloud.* A cloud was put before their eyes, that they might know that they are not yet fitte to behold the brightnesse of the heauenly glory: for when as the Lord gaue some tokens of his presence, he added withall some vailes, to suppresse the boldnes of mens wisedome: so now that he may instruct his disciples in humilitie, he withdraweth from their eyes the beholding of the celestiall glory. Also this admonition doth appertaine to vs, that we should not desire, to breake into those secretes, which passe our sences: but rather that euery manne doe soberly containe himselfe within the measure of his fayth Further, this cloud should be in stead of a bridle to vs, least that our curiositie become more wanton then is meete. The disciples also are admonished that they must returne to their accustomed warfare, and that they must not promise them selues a triumph before the time.

There came a voice out of the cloud. And this also is worthy to be noted, that the voice of God sounded out of the cloude, but there was neither body nor face seene. Therefore let vs remẽber that warning that Moses gaue, Deut. 4 15. God appeared not in any visible shape, least that we being deceiued, should think him to be like vnto man. It is true that the holy fathers in times past saw sũdry shapes, whereby they might know God: yet he alwayes abstained from such shewes as might yeeld any occasion or prouocation to make Idolles. And truly, sith the minds of men are bent more then is meete they should be, to grosse fantasies, it were hurtful to put oyle to the lãpe This was a most notable manifestatiõ of the glory: whẽ as he calleth vs vnto him out of the cloud with his owne voice, how absurd it is for vs to go about to make him to be presẽt before our eies in a stock of wood or stone? Therfore let vs learne by faith alone, & not with fleshly eyes to pierce to that light, which we cannot come neare, wherein God doth dwell. But the voyce came out of the cloude, so as the disciples knowing that it came frõ God, might receiue the same with such reuerence as was meete.

This is my sonne. I doe willingly subscribe to their iudgement, which thinke that here is a secrete opposition betweene *Moses*, Elias and Christe, as if that Christ shoulde commaunde his disciples to bee content with the onely sonne: for that name sonne is Emphaticall or very forcible, whereby he is extolled aboue the seruaunts. Also Christe is here adorned with two titles no lesse honourable then profitable to our faith, namely, welbeloued Sonne, and also Maister. In that the father calleth him beloued, in whom he is well pleased, hee declareth him to be the Mediatour in whom hee reconcileth the world to himselfe. When he commandeth to heare him, he maketh him the chiefe and only doctour of his Church. For when as it was his purpose to note him from all others, as by these words we doe truly and properly gather, by nature he is his only sonne, in like maner it is to be obserued, that he alone is beloued of the father, that he is made the only doctor, that all authoritie might rest in his power.

If any manne will except against this, asking whether God loueth Angels, and menne, or no: the answere is easily made, the fatherly loue of GOD which hee beareth to Angelles and to menne, commeth from that fountaine. Neither is the sonne therefore beloued of the father, that other creatures should be hated: but that hee might impart with them, that which was proper to himselfe. Though the estate of vs and of the Angelles is diuers. For these were neuer estraunged from God, that they shoulde neede a reconciler: but we by sinne were enemies, vntill Christe reconciled him vnto vs. Yet that is alwayes certaine that God is mercifull to both, so as he embraceth vs in Christ, for the very Angels could not be ioyned to God without a head. Now, when as the father speaketh heere, and distinguisheth himselfe from the sonne, it followeth that they are distincte in persons, though the essence and maiesty is one, and the same.

Heare him, I shewed before that the Church is called backe by this word to the only doctour Christ, that it might depend only of his mouth. For though Christ came to confirme the law and the Prophets, yet he so holdeth the chiefe roume, that by the brightnesse of his Gospell, he swalloweth vppe those sparkes which shone in the olde Testament: for hee is the sonne of righteousnesse, at whose comming it appeared to be full day. And this is the reason why the Apostle sayeth in the first chapter to the Hebrewes, God who at sundry times, & in diuers maners in old time spake by the prophets, spake in these last dayes by his beloued sonne. Furthermore at this day Christ is no lesse heard in the lawe & the Prophets then in the Gospell, that the authority of a maister, might wholy rest vpon him, euen as he challengeth the same to himselfe alone, *Matthew* 23. 8. And hee keepeth not his prerogatiue safe, except that all mens tongues keepe silence. Wherefore it is necessary, that whatsoeuer menne haue deuised, shoulde be ouerthrowne and cast downe, that he might keepe vs vnder his doctrine. And he doth daily send forth doctours, but such as doe purely & faithfully deliuer that which they should learne of him, and not such as doe mixe the Gospell with their owne additions. In summe, no man is a faithfull teacher of the Church, except that he be both Christes disciple, and also bring others to him to be taught.

6. *And when the disciples heard this.* It was Gods will to strike the disciples with this feare, that hee might the better imprinte the remembraunce of the vision in their hearts In the meane season we see how great the infirmitie of our flesh is, which is so afrayde at the hearing of the voyce of God. The cause why the wicked doe either scorne at it, or contemptuously despise it, is, because God doth not effectually touch them. But it is necessary that the Maiestie of God should cast vs downe assoone as wee feele him. But Christe afterwarde doeth his office, raising vp them that are throwne downe: for therefore came he downe to vs, that by his direction the faithfull might without feare appeare in the presence of God: and his Maiesty which otherwise consumeth all flesh, shall be no more terrible vnto them.

Furthermore, hee doeth not onely comfort them in woorde, but also confirmeth them by touching. That afterwarde it is sayde, that they sawe onely Christe, tendeth to shewe that the glory was tied to the lawe and

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the Prophets but for a time, that onely Christ might continue glorious. For if we will vse the helpe of Moses rightly, he must not be rested vpon, but we must apply our diligence, that by him wee may bee led as it were by the hande vnto Christ, whose minister he is together with all the rest. This place also may be applyed to the ouerthrowing of their superstitions, which doe not onely sette Christ equall with the Prophets and Apostles, but doe so ioyne him with their common halfe saintes, as if that hee were as any one of their number. But the graces of God doe shine in his Saintes to a far other ende, then that they should forceably take vnto themselues part of the honour due vnto Christ. And the fountaine of this errour might haue beene noted in the Disciples themselues: for as long as they were feared with the maiestie of God, their mindes wandered in seeking after men: but when Christ had comfortably raysed them vp, he onely was seene of them. For if we haue that comfort in vs, wherewith Christ taketh away our feares, all those foolish affections which doe draw vs hether & thether, shall vanish away.

Mathew 17.	Marke 9.	Luke 9.
9. *And as they came downe from the Mountaine Iesus charged them saying: Shewe the vision to no man, vntil the sonne of man rise againe from the dead.*	9. *And as they came downe from the mountaine, hee charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.*	36. *And they kept it close, and tolde no manne in those daies any of those thinges which they had seene.*
10. *And his Disciples asked him saying: Why then say the Scribes, that Elyas must first come?*	10. *So they kept that matter to themselues, and demanded one of another, what the rising againe from the dead should meane?*	
11. *And Iesus answered, & sayd vnto them: certainly Elias must first come, and restore all things.*	11. *Also they asked him saying Why say the Scribes, that Elias must first come?*	
12. *But I say vnto you that Elias is come already, & they knewe him not: but haue done vnto him what soeuer they woulde: likewise shall also the Sonne of manne suffer of them.*	12. *And he answered, and saide vnto them: Elias verily shall come first, and restore all things: and as it is written of the sonne of man hee must suffer many thinges, and bee set at nought.*	
13. *Then the Disciples perceiued that he spake vnto them of Iohn Baptist.*	13. *But I say vnto you, that Elias is come (and they haue done vnto him, what soeuer they would) as it is written of him.*	

9. And

9. *And as they came downe from the Mountaine.* We haue ſhewed before why the time was not as then fully come for the publiſhing of that viſion. And truly there ſhoulde haue beene no credite giuen to the diſciples, except that Chriſte had giuen at his reſurrection a more euident token of his glory. But after that the diuine power ſhewed it ſelfe openly, that momentanie beholding of his glory began to haue place, that it might euidently appeare euen when he was moſt abaſed, that yet his Godhead remained ſound with him, though it was couered vnder the vaile of the fleſh. Therefore he doth not without cauſe command his diſciples to hold their peace, vntill he ſhould ariſe from death

10. *And his Diſciples asked him, ſaying.* Aſſoone as there was mention made of the reſurrection, the diſciples doe thinke that the kingdome of Chriſt ſhould begin: for ſo doe they expound this ſaying, that the worlde ſhoulde know him to be the Meſsias. For they imagined another matter of the reſurrection then Chriſt meant, as appeareth by Marke: *They diſputed amongſt themſelues, what the riſing againe from the dead ſhould meane.* It may be that that table began then to ſpring, which is holden at this day for a certaine Oracle amongſt the Rabbines that the comming of the Meſsias ſhould not be after one maner forfirſt, it ſhold be meane and baſe: but ſhortly after his royall and kingly dignitie ſhoulde follow. And this errour hath ſome colour of likelihoode in it, for it ſprang of a true principle. The Scripture declareth that the Meſsias ſhould come twiſe: for it promiſeth that he ſhould be a redeemer, that ſhould with the ſacrifice of himſelfe waſh away the ſinnes of the world.

And to this purpoſe do belong thoſe propheſies of Zach. 9. 9. Reioyce O Sion: Behold thy king commeth, poore, ſitting vpon an Aſſe, &c. and of Eſay 53 2. Hee hath neither fourme nor beautie, when wee ſee him: hee was without fourme, and like to a Leper, that we ſhould not deſire him. Then he propoſeth him as a conquerour of death, who ſhould make all things ſubiect vnto him. But wee ſee howe the Rabbines doe depraue the ſincere doctrine of the ſcripture with their inuentions. And as all things were very much corrupted at the comming of Chriſt, ſo it is to be ſuppoſed that the people had thisfanſie alſo amõgſt them. It hath beene ſhewed twiſe or thriſe how groſely they erred, about the perſon of Elias. It may be that they alſo meant maliciouſly and ſubtilly, vnder pretence of Elias to derogate from Chriſt. For whenas Elias was promiſed as a forerunner to the Meſsias, who ſhould prepare the way before him: it was eaſie for them to lay this preiudice vpon Chriſt, that hee came without Elias: euen as the deuill at this day enchaunteth the Papiſtes almoſte with the ſame ſubtiltie, that they ſhould not looke for the day of iudgement, vntill that Elias and Enoch ſhould appeare. It may verely bee ſuppoſed, that the Scribes had deuiſed this ſnare of purpoſe, that they might diſcredit Chriſte, as if hee wanted the cheife ſigne and note of the Meſsias.

11. *Certainely Elyas muſt come.* We haue ſhewed other where whereof this errour ſprang among the Iewes. For in reſtoring the decayed eſtate of the Churche, Iohn Baptiſt ſhoulde bee like to Elias, and Malachy gaue that name alſo vnto him: that was raſhly taken of the Scribes, as if that the ſame Elyas the Thesbite ſhoulde returne againe into the worlde. Now CHRISTE declareth that Malachie propheſied nothing in vaine, but that

that his propheſie was naughtily wreaſted to an other purpoſe, as if he ſhoulde haue ſaid, the promiſe of the comming of Elias was true, & it was alſo fulfilled: but now haue the Scribes refuſed Elias, whoſe name only they doe obiect falſly againſt me. And the reformatiõ is attributed to the Baptiſt, not that he perfourmed the ſame, but becauſe that in a continuall courſe he deliuered that to chriſt, as from hand to hand to be perfourmed which he had begun. And becauſe the Scribes had reiected Iohn without a cauſe, Chriſte admoniſheth his diſciples that there is no cauſe why they ſhould be hindred with their crafty deceits: further, it muſt ſeeme no ſtrange thing vnto thẽ, if they take the ſame liberty to reiect the maſter, ſ they did before to reiect the ſeruant. And leaſt any man ſhuld be troubled with the ſtrangenes of the matter, the Lord declareth that they were both foretold in the ſcriptures: namely that the redeemer of the world ſhould be reiected of the falſe & vngodly teachers, as well as Elias his forerunner was.

Matth. 17.

14 *And when they were come to the multitude, there came to him a certaine manne, and kneeled downe to him.*

15. *And ſaid: maſter, haue pitty on my ſonne, for he is lunatike, & is ſore vexed: for oft times he falleth into the fire, and oft times into the water.*

16. *And I brought him to thy diſciples, & they could not heale him.*

17. *Then Ieſus anſwered, and ſayd: O generation faithleſſe and crooked, how long now ſhal I be with you? how long nowe ſhall I ſuffer you? bring him hither to me.*

18. *And Ieſus rebuked the deuil, & he wẽt out of him: and the child was* i. *hea-*

Marke 9.

14. *And when hee came to his diſciples, he ſawe a great multitude about them, and the Scribes diſputing with them.*

15. *And ſtraight way all the people when they beheld him, were amazed, and ranne to him, and ſaluted him.*

16. *Then he asked the Scribes, what diſpute you among your ſelues?*

17. *And one of the company anſwered & ſayd: maiſter, I haue brought my ſonne vnto thee, which hath a dumme ſpirite.*

18. *And where ſoeuer hee taketh him, hee teareth him, and hee ſometh, and gnaſheth his teeth, and pineth away, & I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.*

19. *Then hee anſwered him, and ſayde, O faithleſſe generation, how long now ſhall I ſuffer you? Bring him vnto me.*

20. *So they brought him vnto him: and aſ ſoone as the ſpirit ſaw him, he tare him, & hee fell down on the ground, wallowing and foming.*

21. *Then hee asked his father: Howe long time is it ſince he hath bene thus? And hee ſayde: of a child.*

22. *And oft times hee caſteth him into the fire, and into the water, to deſtroy him: but if thou canſt doe any thing, helpe vs, and haue compaſſion vpon vs.*

23. *And Ieſus ſayd vnto him: If thou canſt beleeue it, all things are poſſible to him that* be-

Luke 9.

37. *And it come to paſſe on the next day, as they came downe from the Mountaine, much people met him.*

38. *And behold, a man of the company cryed out ſaying: maiſter, I beſeech thee behold my ſonne: for he is all I haue.*

39. *And loe a ſpirite taketh him, and ſodainly he cryeth, and he teareth him that he ſometh and with much payne departeth from him, when hee hath bruſed him.*

40. *Nowe I haue beſoughte thy diſciples to caſte him out, but they could not.*

41. *Then Ieſus anſwered, and ſayd: O generation faithles, & crooked, how long now ſhall I bee with you, & ſuffer you? bring thy ſonne hither.*

42. *And whiles he was yet comming, the deuill rent him, and tare him: and Ieſus rebuked the* vn-

healed at that houre.

beleeueth.

24. *And ſtraightewayes the father of the childe crying with teares, ſayde: Lord I beleeue, helpe my vnbeliefe.*

25. *When Ieſus ſaw that the people came running together, hee rebuked the vncleane ſpirite, ſaying vnto him: Thou dumme & deafe ſpirit, I charge thee come out of him, and enter no more into him.*

26. *Then the ſpirite cried, and rent him ſore, and came out, & he was as one dead, in ſo much as many ſayd, he is dead.*

27. *But Ieſus tooke his hand and lift him vppe, and he aroſe.*

vncleane ſpirite, and healed the childe, and deliuered him to his father,

43. *And they were alamaſed at the mighty power of God.*

Becauſe that Marke is fuller, and ſerteth downe the ſeuerall poyntes plainly, wee will follow the courſe of wordes ſet downe by him. And firſt he doth euidently declare wherefore Chriſte became now ſharper then he was woonte to be, whereas he exclaimeth againſt the Iewes, as people vnworthy to bee any longer borne withall for their frowarde malice. Wee know howe gently hee was woont to vſe them, yea though they dealt importunately with him. The father here ſueth for his onely ſonne: very great neceſſitie vrgeth him, modeſtly and humbly he ſueth to Chriſte for his mercy. Why then is he of a ſodaine more earneſt againſt them, then he was accuſtomed, and ſaith that they are not to bee borne? Becauſe the reaſon of ſo great ſeueritie is not ſet downe by Matthew and Luke, ſome interpreters were deceiued, which thought that Chriſte rebuked here either his diſciples, or the childes father. But if wee doe well conſider the whole courſe of the hiſtory, as it is ſet downe by Marke, it ſhall be eaſie to iudge that Chriſt was rather offended at the malice of the Scribes, then ſo roughly to reprooue the ignorant and the weake. When as in the abſence of Chriſt the lunatike child had been brought forth in the middeſt amongſt them, it ſeemed to be a very plauſible occaſion for the Scribes to quarrell, & they willingly tooke it. They are therefore earneſt with the diſciples, that if they haue any power, they ſhould ſhew it in healing the childe. It is likely that the diſciples tryed, and could not bring their purpoſe to paſſe: ſo the Scribes boaſt as conquerours, and they doe not onely ſcorne at the diſciples, but they quarrell againſt Chriſt, as if that his power were decayed in their perſon. But this was a moſt abhominable vngodlines, ioyned with like ingratitude, maliciouſly to ſuppreſſe ſo many myracles, whereby they hadde learned howe great power Chriſte had: for of ſet purpoſe they endeuoured to quench the light ſet before their eyes. Wherefore Chriſt exclaimeth againſt them not without cauſe, that he can beare no longer with them, and calleth them a faithleſſe and crooked nazion: for they ſhoulde by ſo many former inſtructions haue at leaſt profited thus farre, not to ſeeke occaſion of quarelling.

MAR. 14. *Hee ſawe a great multitude*. No doubt but the Diſciples were accounted as ieſting ſtockes, as the enemies to the truth are woonte with their bragges to make much, euen of nothing. The Scribes therefore by their

their rroubleſome dealing, layd the diſciples open to be ſcorned of many. And yet it ſeemeth that ſome were not euill affected: for aſſoone as they ſee Ieſus, they ſalute him: yea, his preſence pulleth down the inſolencie of the Scribes, in ſo much that being demanded whereof they diſputed they held their peace

17. *Maiſter, I haue brought my ſonne.* Mathew noteth another kinde of diſeaſe then Marke doth: for he ſaith that the man was lunatike, Yet they do both agree in theſe two points, that he was dumbe, and at certaine times was driuen into rages. But they are called lunatike, which either at the wane of the Moone haue the falling ſicknes, or are troubled with a giddineſſe. Neither doe I hold that which Chryſoſtome imagineth, that this name was inuented by the ſubtletie of Sathan, that he might blot with infamie the good creatures of God: for certaine experience teacheth that theſe diſeaſes doe increaſe and decreaſe according to the courſe of the Moone: yet this letteth not, but that Sathan may adde his forces to ſuch naturall meanes. Therefore I thinke that this man was not deafe and dumbe by nature, but that his tongue and eares were poſſeſſed by Sathan. Furthermore, when as the weakeneſſe of the braine and ſinewes made him ſubiect to the falling ſickneſſe there was a greater miſchiefe added by Sathan himſelfe. Heereof it came to paſſe, that he euery where ſought his owne deſtruction, then, that he lay all to torne, that he falleth downe as one without life, and like vnto a dead man. And heereby wee learne howe many meanes Sathan hath to hurt vs, except he bee driuen away by the hand of God. As many infirmities as there are of the fleſh and of the ſoule, which wee thinke to be innumerable, ſo many dartes doe they yeelde to Sathan to annoy vs. Therefore we are more then blockiſh, if ſo miſerable a condition of ours, doe not prouoke vs to prayers. And heerein doth the incomparable goodneſſe of God ſhewe it ſelfe, that when we are beſet with ſo diuers dangers, yet hee preſerueth vs vnder his defence: eſpecially if wee conſider with how great a deſire our enemie is inflamed to deſtroy vs. But this comfort ſhould alſo come into our minde, that Chriſt came to bridle his madneſſe, and that wee doe therefore remaine ſafe amongſt ſo many dangers, becauſe our heauenly medicine is of more force then all our dangers. The circumſtance of the time maketh alſo to this purpoſe: the father anſwereth that his ſonne hath beene thus miſerably tormented euen from his youth. If Sathan haue ſo great libertie giuen him vppon that tender age, what ſhoulde not wee feare, which by our owne ſinnes doe make our ſelues meete for ſuch deadly blowes, and which doe miniſter weapons to our enemie, and vppon whom hee coulde enter as into his owne right, if his deſire were not reſtrained and ouerthrowne by his wonderfull power.

MAT. 17. *O generation faithleſſe,* Though Chriſt ſeemeth to direct his ſpeach to the father of the lunatike, yet it is not to be doubted, but that he had reſpect to the Scribes, as I taught a little before. For it is certaine that the ſimple and weake were not rebuked, but they which being incloſed in their owne malice, doe ſtubbornely reſiſt God. Therefore Chriſte denieth them as worthy to be borne with all any more by him, and threatneth that he will ſhortly diuorce himſelfe from them. But nothing woorſe can fall out, then that hee ſhould forſake vs.

And

And this is no ſmall reproofe, that they ſhould ſo proudly refuſe the grace of his viſitation, where is alſo to be noted that men are to be handled diuerſly, euery man according to his inclination: for when as hee allureth them that are apt to be taught with all gentleneſſe he beareth with the weake, and doth alſo moderately ſtirre vp the ſlow, he ſpareth not theſe crooked ſerpents, whom he ſeeth not to be cured with any remedies.

MAR. 20. *Aſſoone as the ſpirite ſaw him.* That the deuill rageth more vehemently vpon the man then he was wont, it is no maruell: for the nearer the grace of Chriſt ſheweth it ſelfe, and the more effectually it worketh, the more outragiouſly Sathan fareth: for he is ſtirred vp with the preſence of Chriſt, as with the ſound of a trumpet, and he moueth what tumults hee can, and ſtirreth as much as he is able. It behoueth vs to meditate this before the time, leaſt that our faith be troubled, as oft as at the appearance of the grace of Chriſt, this our enemie ariſeth againſt vs with more violence then hee was wont. Yea, an other thing moreouer is heere to be noted, the true beginning of our healing is to be ſo throughly afflicted, that we ſhall be but little from death. And alſo, that the Lord kindleth a torch or light at the furious rage of Sathan, to ſhewe forth his grace: for when as men were aſtonished at that horrible ſight, thereby the power of Chriſte which preſently followed, might bee the better diſcerned of them.

21. *Of a childe.* Heereby wee gather that this was not inflicted as a puniſhment for the ſinnes of the man: but was the ſecret iudgement of God. It is certaine that the infantes when they come firſt out of the wombe of their mother, are not innocent before God and guiltleſſe, but Gods ſcourges haue ſome time ſecret cauſes, and that for the tryall of our obedience. Neither do wee otherwiſe yeelde that honour that is due to God, then if wee doe reuerently and modeſtly adore his iuſtice, euen when hee is hidden from vs. If any man deſire to know more matter, he may ſearch in that place of the ninth chapter of Iohn: neither this man hath ſinned, nor his parents.

22. *And if thou canſt doe any thing, helpe vs.* Wee ſee howe little honour hee yeeldeth vnto Chriſt: for hee thinking him to bee ſome Prophet, whoſe power is finite within meaſure, hee commeth vnto him doubting. But the firſt foundatiõ of faith is to embrace the immeaſurable power of God. Alſo it is the firſt entrance to prayers, to extoll the ſame aboue all lettes, ſo that wee may be certainely perſwaded that wee pray not in vaine. And becauſe that this man thought of Chriſt no otherwiſe then as of a man, his falſe opinion is corrected for it behoueth that he ſhould beleeue, that he might bee capable and fit to receiue the grace deſired. Chriſte doeth not plainely reproue the man in his anſwere: but turning backe againe vpon him an other way that which hee had ſpoken euill, hee ſheweth him his fault, and teacheth him to ſeeke a remedy. For this exception: *If thou canſt beleeue*, is as much as if he ſhould haue ſaid: Thou deſireſt me to helpe thee if I can doe any thing: But thou ſhalt finde in mee a fountaine of power, that cannot be drawn drie, if that thou bringeſt a meaſure of faith large inough. Heereof may bee gathered a profitable doctrine which generally belongeth vnto vs all. The Lord is not the let, that the great bountifulneſſe of his goodneſſe floweth not from him vnto vs: but it muſt bee

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imputed to the narrow ſtraites of our faith, that it ſtilleth downe to vs as it were drop after drop: nay, oft times we cannot feele a drop, becauſe that our vnbeliefe ſtoppeth vp our heart. But in vaine would ſome ſubtle men ſhew thēſelues here, as if Chriſt would teach, that man could beleeue of himſelfe, when as he had no other purpoſe, then to caſt vpon men the fault of their owne weakenes: ſo oft as they doe weaken the power of God by their owne vnbeliefe.

23. *All things are poſſible to him that beleeueth.* It is not to be doubted but that Chriſt taught that the fulnes of al good things was giuen vnto him of his father and that any kind of helpe cannot be hoped for from him alone otherwiſe, then as from the very hand of God, as if he ſhould haue ſayd: onely beleeue, & thou ſhalt obtaine. But how faith ſhall obtaine any thing, we ſhall ſee a little after.

24. *Ibeleeue Lord.* Hee ſayth that he beleeueth, and yet confeſſeth himſelfe to be an vnbeleeuer, though theſe two ſeeme to be contrary, yet ther is no man which hath not the trial of it in himſelfe: for where as there is not a perfect faith any where, it followeth that they are in part vnbeleeuers: yet ſo God of his mercie pardoneth vs, and accounteth vs faithfull for that little portion of faith. Yet it behoueth vs, diligently to ſhake of the dregs of infidelitie which doe ſticke in vs, and to ſtriue with them, and to craue of the Lord that he would correct thē: and as oft as we are in this conflict to flie to him to helpe vs. If we well conſider what is giuen to euery man, it ſhall eaſily appeare that there are very fewe that haue an excellent faith, few that haue a meane faith, and that the moſt haue but a ſmall meaſure.

Mathew. 17	Mar. 9.	Luke 17
19. *Then came the diſciples to Ieſus apart, and ſayd: Why could not wee caſt him out?* 20. *And Ieſus ſayd vnto them: Becauſe of your vnbeleife: for verily I ſay vnto you, if ye haue faith as much as is a graine of muſtard ſeed, ye ſhal ſay vnto this mountain, remoue hence to yonder place, and it ſhall remoue: and nothing ſhalbe vnpoſsible vnto you.* 21. *Howbeit this kind goeth not out but by prayer and faſting.*	28. *And when he was come into the houſe, his diſciples asked him ſecretly why could not wee caſt him out?* 29. *And hee ſayd vnto them, This kinde can by no other meanes come forth, but by praier and faſting.*	5. *And the Apoſtles ſayd vnto the Lord: increaſe our faith.* 6. *And the Lord ſaid: if yee hadde faith as much as a graine of muſtard ſeede, and ſhould ſay vnto this Mulberrie tree, plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, and it ſhould euen obey you.*

19. *Then came the Diſciples.* The Diſciples do maruayle that the power which once they hadde is taken from them, when as they depriued themſelues thereof through their owne faulte. Therefore Chriſte aſſigneth this want to their vnbeleife, and that ſentence which hee touched before, he rehearſeth againe, and proſecuteth more at large that nothing is impoſsible to fayth. It is certaine that it is an hyperbolicall kinde of ſpeache when as

he ſayth, that by faith trees and mountaines ſhould be remoued. Yet the ſumme tendeth to this purpoſe, that God will neuer leaue vs, ſo that wee woulde open the doore to his grace. Neither is his meaning, that God will giue whatſoeuer commeth raſhly in our minde or thought: nay, when as nothing is more contrary to faith, then the raſh and vnaduiſed vowes of our fleſh, it followeth that where faith raigneth, euery thing is not confuſedly deſired, but that which the Lord alloweth. Therefore this ſobrietie muſt bee holden, that wee deſire not more then that which he hath promiſed vs, and that our praiers be reſtrained to that rule he ſet downe. If any man obiect that the diſciples knewe not whether it pleaſed the Lord that the Lunatike ſhould bee healed, the anſwere is readie, that theſe thinges befell through their owne fault. For Chriſt now ſpeaketh of a ſpeciall faith, which had his ſecret forces as the preſent matter required. And this is that faith whereof Paul maketh mention in the 1. Cor 12. 9. Then how came it to paſſe that the diſciples were ſpoiled of that power of the ſpirit, which they had before for the working of miracles, but that they had choaked it with their owne ſlouthfulneſſe? But that which Chriſt ſpake of a particular faith according to the circumſtance of the place, appertaineth to the common faith of the whole Church.

21. *This kind goeth not out*, In this ſaying Chriſt doth not reproue their ſlug giſhneſſe, that they might know that they had neede of no common faith: for otherwiſe they might haue excepted, ſ they were not altogether without fayth Therefore the meaning is that euery faith ſufficeth not, when the battell is to be fought hotly with Sathan, but it requireth ſtrong forces. And he preſcribeth prayer as a remedie to the weakeneſſe of faith, whereunto he adioyneth faſting as a helpe. You, ſayth he, tender exorciſtes come forth as it were to fight with a ſhadow, or to battell in ſport: but you haue to deale with a ſtout champion, who will not be ouercome but with a great & ſharpe fight. Therefore faith muſt be ſtirred vp with prayer: and becauſe you are colde and ſlow to prayer, the helpe of faſting muſt alſo be added. Hereby it doth euidently appeare how ridiculouſly the Papiſts doe of faſting make a medicine to driue away deuils, when as the Lord applyeth it to no other purpoſe, thē to ſtirre vp a deſire to prayer. When as he ſayth that kinde of deuill can not be caſt forth by any other meanes then by prayer and faſting, the meaning is, where as Sathan hath taken deepe rootes, & hath had a long poſſeſſion, or where he walketh with an vnbrideled libertie, it will be hard and much a doe to get the victorie, and therefore wee muſt ſtriue with all our forces.

Matthew 17.	Marke 9	Luke 9
22. *And as they abode in Galile, Ieſus ſaid vnto thē the ſonne of man ſhalbe deliuered into the hands of men.*	30. *And they departed thence, & went through Galile, and hee woulde not that any ſhould haue knowne it.*	43. *And whiles they all wondered at al thinges which Ieſus did, hee ſayde vnto his diſciples:*
23. *And they ſhal kil him but the 3. day ſhall he riſe againe:*	31. *For he taught his diſciples, and ſaid vnto them: the ſonne of man ſhall be deliuered into the hands of men, & they*	44. *Marke theſe wordes diligently: for it ſhall come to paſſe that the ſonne of manne ſhall*

againe: and they were very sory.

Matth. 18.

1. *The same time the disciples came vnto Iesus, saying: Who is the greatest in the kingdome of heauen?*

2. *And Iesus called a little childe vnto him, and sette him in the midst of them:*

3. *And sayd, verily I say vnto you: except ye be conuerted, & become as little children, yee shall not enter into the kingdome of heauen.*

4. *Who soeuer therefore shall humble himselfe as this little childe, the same is the greatest in the kingdome of heauen.*

5. *And who soeuer shall receiue such a little childe in my name, receiueth me.*

they shal kill him, but after that he is killed, hee shall rise againe the third day. 32. *But they vnderstood not that saying, & were afraid to aske him.* 33. *After he came to Capernaum, & when he was in the house, he asked them, what was it that ye disputed among you by the way.*

34. *And they held their peace: for by the way they reasoned among themselues, who shoulde be the chiefe.*

35. *And he sate downe and called the twelue, & sayd to them: If any man desire to be first, the same shall be last of all, and seruaunt vnto all.*

36. *And he tooke a little child, and set him in the middes of thē, and tooke him in his armes, and said vnto them,*

37. *Who soeuer shall receiue one of such little childrenne in my name, receiueth mee: and who soeuer receiueth mee: receiueth not me, but him that sent me.*

shall bee deliuered into the hands of men.

45. *But they vnderstood not that word: for it was hidde from them, so that they could not perceiue it: and they feared to aske him of that worde.*

46. *Then there arose a disputation among them, which of them shoulde bee the greatest.*

47. *When Iesus sawe the thoughtes of their heartes, hee tooke a little childe, and sette him by him,*

48. *And sayd vnto them: Who soeuer receiueth a little childe in my name, receiueth me: and who soeuer shall receiue mee, receiueth him that sent mee: for hee that is least among you all, he shall be great.*

22. *As they aboade in Galile.* The nearer the time of his death approached, the ofter Christ warneth his disciples, least that feareful sight should weaken their faith. This speach was vsed a little after that the myracle was wrought. For Mark saith that he went from that place into Galile, that he might liue quietly there in the meane time. for he had determined to come to Ierusalē at the solemne day of the sacrifice, because he was at the next passeouer to be offered vppe himselfe. And though they had bin often admonished of this matter before, yet they are no lesse troubled, then if they neuer had heard any thing of it before. The opinion which they had taken before, doeth so much preuaile, as that it darkeneth their minds in the most cleare light. The Apostles had imagined amongst thē-selues, that the kingdom of Christ should be quiet & pleasant: they thought that assoone as it should be shewed forth, it should bee receiued with the allowance of all men: there was nothing more incredible then that the priests and Scribes, & others the chiefe of the Church should be against it. Therefore they being in errour do not admit any thing that is said on the contrary part: for Marke sayth they knew not what the Lord ment. But whereof commeth this ignorance, when as his woorde was so manifest and so plaine, but that that vaine illusion hadde couered their mindes as with a vaile, that they durst not aske any further: though it may bee partly attributed to a certaine reuerence, yet

yet I thinke not but that they held their peace as menne being oppreſſed with ſorrowe, and ſtricken with that abſurditie which they hadde imagined to themſelues. Wherefore this ſhame is not altogether to bee prayſed, which nouriſhed a perplexed doubt and a corrupt ſorrow. In the meane while a ſecret ſeede of godlineſſe, rather then any manifeſt knowledge of the truth, tied them to Chriſt, that they ſhoulde not depart from his ſchoole There was ſome beginning or roote of fayth and of true vnderſtanding planted in their hearts, ſo that the zeale of following Chriſt was far from that implicite faith of the Papiſts: but becauſe they had not as yet proceeded ſo farre in the knowledge of the nature of the kingdom of God, and of the promiſed renewing in Chriſt, I do ſay that the deſire of godlynes did rather appeare in them then any certaine knowledge. Hereby we gather what was in them worthy either of prayſe or of reprehenſion. But though their blockiſhneſſe is not to bee excuſed: yet there is no cauſe why wee ſhould maruell that ſo expreſſe and euident a declaration of the croſſe and ignominie of the maiſter, was vnto them a riddle: not onely becauſe it was contrary to the glory of the ſonne of God to bee refuſed and to be condemned, but becauſe there was nothing more vnlikely, then that the grace promiſed peculiarly to the Iewes, ſhould be reiected of the gouernours of the ſame nation. And becauſe the great horrour of the croſſe, wherewith they were ſodenly taken, excluded them from the comfort of the hope of the reſurrection which was added: let vs learne that ſo ofte as mention is made of the death of Chriſt, to comprehend the whole 3. dayes together, that the death and buryall may leade vs vnto the happy tryumph and new life.

1. *The ſame time the diſciples came.* It appeareth by the other two, that the diſciples came not to Chriſte of their owne free will: but when as they had priuily reaſoned the matter by the way, they were drawne out of their denne into the light. But there is no abſurditie in it, that Matthew haſting to Chriſtes anſwers, doeth not ſet downe the whole courſe of the hiſtory, but paſſing by the beginning, doeth ſummarily declare why Chriſt reproued that fooliſh deſire of ſoueraigntie amongſt the diſciples. But when Chriſt inquireth of the ſecret ſpeach, and vrgeth the diſciples to confeſſe, that which they deſired to haue ſuppreſſed: wee are taught to beware of all emulation, bee it neuer ſo ſecrete. Further, the circumſtance of the time is to bee noted: the foretelling of death had made them ſadde and doubtfull: yet as if they had heard of ſome fond fables, or had a poeticall cup of faine d drinke begun to them, they doe preſently ſtriue about the ſupremacie. How commeth it to paſſe that ſo great carefulnes ſhoulde ſo ſpeedily vaniſh away, but that the mindes of men are giuen ſo much to ambition, that they forgetting the preſent warfare, being deceiued with a falſe imagination, doe ſtraight ſteppe to the triumphs? If the remembrance of that ſo lately ſpoken, was ſo ſoone forgotten of the Apoſtles: what ſhall become of vs, if we bid the meditation of death farewell for a long time, and giue our ſelues to ſlouthfulneſſe, to careleſneſſe, or idle ſpeculations. But it is demanded what occaſion of trouble the diſciples had? I anſwere, that fleſh doth willingly ſhake off al trouble, and letting paſſe all cauſe of heauines, doth take hold of that which was ſpoken of the reſurrection whereof the contention aroſe amongſt them being thus careleſſe.

And

And because they doe eschewe the former parte of the doctrine which is vnpleasant to the flesh, God suffereth them to erre in the resurrection, that they might dreame of that which should not come to passe, that Christ by preaching onely, should get himselfe a kingdome which should bee earthly, that should presently grow to great wealth and prosperitie. But in this question there was a double faulte: for the Apostles dealt very preposterously, while they reiecting the care of warfare whereunto they were called, as souldiers that had well deserued, they desire rest, and seeke to haue rewardes giuen them with honor before the time And secondly they dealt ill in this, that whereas they ought to haue bent themselues together with one consent, mutually to helpe one an other, and to desire for the price, no lesse for their brethren then for themselues, through malitious ambition some of thē indeuoured to preuent the rest. Wherefore, that our course may bee allowed vnto the Lord, let vs learne patiently to beare the burden of the crosse that is laid vpon vs, vntill the full time come for vs to be crowned: further as Paul exhorteth, Rom. 12. 10. *In giuing honour, go one before another.* The vaine curiositie of those men at this day is like to the former fault, which leauing the lawfull course of their calling, doe leape before their time aboue the heauens. The calling vs in the Gospell to his kingdome, sheweth the way that leadeth thither. But these winged men, not thinking of faith, of patience, of calling vpon God and other exercises, doe dispute what is done in heauen: but this is as much, as if any man about to take a iourney diligently inquiring of the situation of his Inne or lodging, mooueth not one foote forward: for when the Lord commandeth vs to walke vpon the earth, who so euer doth curiously dispute how the dead doe sit in heauen, doeth hinder himselfe from comming into heauen.

2. *And Iesus called a little childe* The sum is, whosoeuer desire greatnes wherby they may be aboue their brethren, shalbe so far from obtaining the same, ꝙ they cannot sticke to the vtmost corner. And he reasoneth of the contrary, because that only humilitie doth extoll vs. And because that outward thinges set before our eyes do moue most, he setteth before them a figure of humility of a yong childe. For that he cōmandeth his to become like to a childe, is not stretched generally to al things. We know that in children many things are corrupt wherfore Paul would not haue vs to be children in vnderstāding, but in malice whom otherwise in vnderstanding, he cōmandeth to be of a ripe age. But because that infants do not yet know, what is to be preferred aboue others, that they should striue about superiority, by their example Christ would blot out of their minds, those things which prophane men & children of the world, do alwaies discourse of the pleasure of honours, least any ambition should stir them vp. If any man except that infants euen from the wombe haue pride grafted in them, so that they woulde haue themselues to bee most accounted of, and most cared for: the answere is easie. Similitudes must not be too exactly nor narowly sifted, to haue them agree in all pointes. But because there doeth yet raigne so great simplicitie in infantes, that they knowe not the degrees of honours nor the swellinges of pride: therefore Christ doth fitly and aptly propose them for an example. And to this purpose appertaineth that conuersion whereof he maketh mention: namely, that the disciples had now framed themselues too much

to the common maners of men, and therfore that they might come to the right marke, their course must be turned backward. Euery man desireth the first or second place for himselfe: but Christe alloweth no man, no not in the lowest place, except that he forget superiority, and humble himselfe. And on the contrary he sayth that they shalbe greatest which doe humble themselues, least that we should thinke that we loose any thing, when we doe willingly leaue all greatnes. And hereof may be gathered a short definition of humility namely that he is truely humble, who neither chalengeth any thing vnto himselfe before God, nor contemptuously disdaineth his brethren, nor desireth to be seen higher, but satisfieth himselfe to be accounted one of the members of Christ, desiring no other thing, then that the head may be onely exalted.

5. *And whosoeuer shall receiue.* Christ now doth metaphorically cal thē children which laying aside all loftines, do frame themselues to modesty and subiection: and that is ioyned in stead of a comfort, least submission should be hard & troublesome vnto vs, whereby Christ doth not only receiue vs into his own protection, but commendeth vs also to men. And by this meanes the faithful are taught how they should each esteeme of others, while euery man submitteth himselfe. For how is the mutuall friendship cōmonly nourished amongst the children of the world, but while each doth beare with anothers couetousnes? Therfore the couetouser any man is of glory, the more boldly he taketh authoritie vnto himselfe, þ he may be extolled, & that the lowly should bee scorned & disdained. But Christ cōmandeth þ the more any man doth hūble himselfe, the more he shuld be honoured. And that is the meaning of that saying which is added in Luke. Neither yet doth he cōmand that they which are worthily despised, shuld be the more esteemed: but they which are void of al pride, & do make no account to be abased.

Math. 18.	Marke 9.	Luk 17
6. *But whosoeuer shall offend one of these litle ones which beleeue in mee, it were better for him that a milstone were hāged about his neck & þ he were drowned in the depth of the sea.* 7. *Wo be vnto the world because of offeces: for it must needs be that offences shal come, but wo bee to that man, by whom the offence commeth.* 8. *Wherefore if thine hand or thy foote, cause thee to offend, cut them off, & cast them from thee: it is better for thee to enter into life halte or maimed, then hauing two hands, or two feet to be cast into euerlasting fire.* 9. *And if thine eye cause thee to offende, plucke it out, and cast it from thee it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.*	42. *And whosoeuer shall offend one of these litle ones that beleue in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea.* 43. *Wherefore if thine hand cause thee to offende, cut it off: it is better for thee to enter into life maimed, then hauing two handes, to goe into hell fire, that neuer shall bee quenched.* 44. *Where their worme dieth not, and the fire neuer goeth out.* 45. *Likewise if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete to be cast into hell, into the fire that neuer shall be quenched.* 46. *Where their worme dieth not, and the fire neuer goeth out.* 47. *And if thine eye cause thee to offende, plucke it out: it is better for thee to goe into the kingdome of GOD*	1 *Then said he to the disciples: It cannot be auoided but that offences wil come, but wo be to him by whome they come.* 2. *It were better for him that a great milstone were hāged about his necke, & that he were cast into the sea, thē þ he shuld offend one of these little ones.*

10. *See*

with

10. *See that yee despise not one of these little ones: for I say vnto you, that in heauen their angels alwaies behold ꝑ face of my father in heauē*

with one eye, then hauing two eyes to bee cast into hell fire. 48. *Where their worme dieth not, and the fire neuer goeth out.*

6 *But whosoeuer shall offend.* This seemeth to be added for the comfort of the godly, least their estate should seeme troublesome vnto them, if the world doth despise them: for this doth much hinder them from humbling thēselues to this voluntary modesty: because they thinke that by this meanes they shall become contemptible, yet it is hard if we be not only loathed, but also trodē vnder foote of proud men. Therfore christ encourageth his disciples with this comfort, that if the world despise their basenes, yet God doth not neglect thē. Yet it also seemeth to tend to an other end: for the strife began of their superiority in honour. Wherof it might easily be gathered, that the apostles were infected with a wicked desire to be aloft. Also it cānot be, but that he should be reprochful to his brethrē, whosoeuer pleaseth himselfe too much, or desireth to be preferred before all mē To heale this disease, christ denoūceth a horrible púishmēt, if any mā in his prid shal cast down poore mē, already hūbled of their own accord. But he cōprehendeth more vnder this word *Offence*, then if he had forbiddē the contempt of thē, though it cānot otherwise be, that any mā should carelesly offend the weake: but because he yeldeth not that regard & honor vnto thē that he should. Now when ther are sūdry kinds of offences, yet what kind of thing an offence is, is briefly to be cōsidered. If through our default any mā either stūbleth, or is brought out of a right course, or is hindred, him we are said to offend. Therfore whosoeuer desireth to escape this punishment which Christ denounceth so seuerely, let him reach his hand vnto those little ones which are holdē as abiects before ꝑ world, & helpe thē to run their course wel. For christ cōmendeth thē vnto vs, that they might be to vs an exāple of willing humility: euen as Paul giueth this rule to the childrē of god, Ro. 12. 16. that they should make thēselues equal to thē of the lower sort. Also in the 15. 1. that no man should please himselfe. And because christ set down that kind of punishmēt, which was thē most fearful & wherwith most hainous offences were punished, we do therby gather how deare & precious they are to god, which are vile & despised before the world. 7 *Wo be to the world because of offences.* This place may be expoūded 2. wayes of the doer, as if christ should curse the authors of the offences, & so vnder the name of the world should al vnbeleeuers be cōprehended: or of the sufferer, as ꝑ Christ should bewaile the euils which he saw to be at hād to light vpō the world for offences: as if he should haue said, no pestilence shalbe more dāgerous, nor shal bring mo miseries, thē that it shal come to pas that many shal be troubled or fal away through offences And this sence doth better agree with the place: for I doubt not but if the Lord had spokē of offences in the other sense, he would haue spokē more at large: that he might make his more diligent & careful to beware. Therfore least Sathan should take vs or we be aware, the Lord crieth out that nothing is more to be feared of vs, then offences: for as Sathan hath many at hand, so he ceaseth not to throw new before vs almost at euery step, & wee as creatures too weake or sluggish, do easily fall at thē. So it cōmeth to passe that there are but few that doe make any meane proceedings in the faith of Christ. And of those few which do enter into the course of saluatiō, scarse euery 10. doe come to the goale without fainting.

Now, when as by this counsell Christ hath set his terror vppon offences, that he might make his more vigilant, woe bee to our carelesnes, if euery of vs prepare not himselfe valiantly to ouercome them. *For it is necessary.* That the Lord might the more sharpen the care and diligence of his, hee forewarneth that it cannot otherwise be, but that they must goe through diuers offences: as if hee should haue sayd, it is an euill that cannot be auoyded. So it is a confirmation of the former sentence, for that Christ doth thereby teach how many euils doe follow vpon offences, when as the Churche neuer shall bee, nor can bee free from this euill. But he sheweth not the cause of the necessitie: as Paule 1. Cor. 11. 19. speaking of heresies saith, that they must therfore arise, that they which are approued, might be knowne. But this is to be holden, that God would haue men in danger of offences, that hee might thereby exercise the faith of his children and that he might thereby shake off the hypocrits, as weedes & chaffe from the pure & cleane wheate. And if any man shall murmur and cõplaine, that it is absurd for the Lorde to giue Sathan liberty to worke the destruction of wretched men: it is our part to think reuerently of the secret coũsels of god: of which this is one, that it is necessary for the world to be troubled with offences.

But woe be to that man by whome offences doe come. After that hee exhorted his to beware of offences, he inueigheth againe against the authors of them: and that his threatning may bee the more forcible, hee addeth that neither the right eye, nor the right hand are to be spared, if they giue vs occasion of offence. For I doe take it that this was added to amplifie the matter. as if he should haue said, offences are to be resisted so diligently and constantly, as that it is rather meete to pull out the eyes, and to cut off the handes, then that you shoulde nourish the offences. For, if any man shall doubt to lose any of his members, with this fauouring or sparing, hee casteth himselfe into destruction. Therefore howe horrible vengeance remaineth for them, which destroy their brethren with offences. But, because these two verses were expounded before in the fift Chap. it was sufficient now to touch the purpose, why Christ rehearseth the same sentence in this place.

10. *See that yee despise not one of these little ones.* Because that pride is the mother of reproach, and contempte bringeth foorth boldnes to offend, Christ vpon vrgent cause, that he might giue a remedy in time conuenient for the healing of this disease, forbiddeth the despising of little ones. And certainly as we touched euen now, whosoeuer shall haue a right regarde of the brethren, will neuer easily bee brought to giue offences. To the same purpose also tendeth this clause of Christes speach. wher to hee applyed the beginning: namely, that wee must striue in submission and humblenesse amongst our selues: because that God embraceth the little ones with a singular loue. But it were too absurde for them to be despised or not to bee regarded of any mortall man, whom God hath in so great estimation. Further, he proueth his loue by this, that the Angelles which are the ministers of their saluation, doe familiarly enioy the countenaunce, and beho'd the face of God. Though in my iudgement, he woulde not simply teach how honourably God doeth deale with them in appoynting Angelles to bee their keepers, but also threatneth them that contemne them: as if he should haue sayde, their contemners

shall

shall not goe free, whose Angels are neare at hand to seeke reuenge. Therefore let vs beware how their saluation be vile in our sight, for the procuringe where of the Angels haue their charge. That some do take this place, as if God should assigne proper Angels to euery of the faithfull ones is of no force: for the words of Christ do not signifie any such thing, that one Angell should be alwayes appoynted to this or to that man: and it disagreeth from the whole doctrine of the Scripture, which declareth that the Angels do pitch their tents about the godly, and that the charge is not giuen to one Angell alone, but to many, that they should defend euery of the faithfull, Psal. 34. 8. Therefore let that fancy goe of the good Angell and the bad, and let it suffice vs to know, that the charge of the whole Church is committed to the Angels, that they may helpe all the seuerall members of the same, as necessitie and vse shall require. If any man demaunde whether the Angels, though by nature they are aboue vs, are yet in degree inferiour to vs, because they are appoynted to be ministers to vs: I answer, there is no cause of let why they should not yeelde the obedience to God, in that free grace of his, which he bestoweth vpon vs, though so it commeth to passe, that they are called ours, because they apply themselues to helpe vs.

Matth. 18.

11. For the sonne of man is come to saue that which was lost.

12. How thinke yee? If a manne haue an hundred sheepe, and one of them be gone astray, dooth he not leaue ninty and nine, and goe into the mountaynes, and seeke that which is gone astray?

13. And if so be that he finde it, verily I say vnto you, he reioyceth more of that sheepe, then of the nintie nine, which went not astray.

14. So is it not the wil of your father, which is in heauen, that one of these litle ones should perish.

Marke.

Luke. 15.

1. Then resorted to him all the Publicans and sinners to heare him.

2. Therfore the pharisies & Scribes murmured saying, he receiueth sinners, & eateth with thē.

3. Then spake hee this parable to them, saying,

4. What manne of you hauing an hundred of sheepe, if hee lose one of them, dooth not leaue ninety and nine in the wildernes, and go after that which is lost, vntill he finde it?

5. And when he hath found it, he layeth it on his shoulders with ioy.

6. And whē he cōmeth home, he calleth together his friends & neighbours, saying vnto them, reioyce with me: for I haue foūd my sheepe, which was lost.

7. I say vnto you that likewise ioy shall bee in heauen for one sinner that conuerteth, more thē for ninty and nine iust men, which neede none amendment of life.

8. Either what woman hauing ten peeces of siluer, if she lose one peece, doth not light a candle and sweepe the house, and seeke dilligently till she finde it?

9. And when she hath found it, she calleth her friends & neighbors, saying, reioyce with me: for I haue found the peece, which I had lost.

10. Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11. *For the sonne of man.* Now Christ also by his owne example exhorteth to giue honour euen to the weake and abiect brethren. For he came not from heauen as a redeemer to saue onely them, but also for the dead, which had bene lost. But it is two vile a thing for vs to loath them, whom the sonne of God hath set so much by. Neither if the weake ones haue faultes, which might bring them in to contempt, is our pride therefore to be excused: for they are not to bee esteemed after the value of their owne vertues, but for Christes sake: after whose example whoso will not frame himselfe is too froward & prowd.

12. *Howe thinke yee?* Luke maketh a further rehearsall of the occasion of this parable: namely that the Scribes murmured against the Lord, whom they saw daily conuersant with sinners. Therefore Christes will was to shew, that a good teacher must take no lesse paines to recouer those, which were lost, then to preserue those, which are vnder his hande. Though the similitude proceedeth in Matthew: namely, that the disciples of Christe shoulde not onely be friendly entertained: but their faultes are to bee borne with, so as wee may endeuour to bring them that wander into the way. For though it fall out that they doe sometimes goe astray, yet because they are sheepe, ouer whom God hath set his owne Sonne to bee their shepheard, it behoueth vs to gather them from going astray, so farre must wee bee from putting them to flight with vnkindnesse, or from taking liberty to driue them away. For to this purpose belongeth that saying, heede must bee taken that wee destroy not that, which God woulde shoulde bee saued. That which Luke reporteth tendeth somewhat to a diuerse end: because all mankinde is Gods, they are to bee gathered which are strangers, and as great ioy is to bee made, while they that were lost returne to good, as if any man should beyond all hope recouer that, which hee was sory should be lost.

LV. 10. *There is ioy in the presence of the Angels.* If the angels do reioyce among themselues in heauen, when they see restored into their company, that which was lost: it becometh vs that are in the same and like estate with them, to bee partakers of the same ioy. But how is it, that hee sayeth, that the Angels doe reioyce more at the repentance of one wicked manne, then at the perseuerance of many righteous, whome nothing more delighteth then a continuall and iust course of righteousnes? I answere, though it shuld more agree with the desires of the Angels, (as it is also more to be desired) that men should alwayes continue in pure integritie: yet because the mercy of God doth more appeare in the deliuerance of a sinner, who now had been giuen ouer to destruction, and had fallen off as a rotten member from the body, he attributeth to the Angels after the manner of men, the greater ioy for this good vnlooked for or vnhoped for. Further, he doth specially restraine the worde *repentance* to the conuersion of them, which were wholly falne from God, as that they now rise from death to life. For otherwise there ought to be a continual meditation of repentance through the whole life: neyther is any man exempted from this necessitie, when as their seuerall sinnes doe stirre all menne to a daily exercise of the same. But it is one thing amongst offences, or falles, or errours, to goe forwarde to the goale, when thou art entred into the course: and it is an other thing, to call a man home from errour: who was altogether out of the way, or to beginne a right course from the

prison

prisons. They neede not such repentance, who haue now begun to frame their life after the rule of Gods lawe, that they might begin to liue holyly and godly thought be necessary for them to sigh vnder the infirmities of their flesh & to labour to reforme and correct them

Math. Marke. Luke. 15.

11. *Hee sayd moreouer, A certaine man had two sonnes,*
12. *And the yonger of them sayde to his father, Father giue me the portion of the goodes that faileth to me, So hee deuided vnto them his substance.*
13. *So not long after, when the younger sonne had gathered all together, he tooke his iourney into a farre countrey, and there he wasted his goodes with riotous liuing.*
14. *Now, whē he had spent all, there arose a great dearth throughout that land, & he began to be in necessity.*
15. *Thē he went and claue to a citizen of that countrey, and he sent him to his farme, to feede swine,*
16. *And hee would faine haue filled his belly with the huskes, that the swine eat, but no man gaue them him.*
17. *Thē he cāe to himself, & said, how many hired seruants of my fathers haue bread inough, & I dy for hunger*
18 *I will rise and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,*
19. *And am no more worthy to bee called thy sonne: make me as one of thy hyred seruants.*
20. *So he arose, and came to his father, & when he was yet a great way off, his father saw him, and had compassion, and ranne, and fell on his necke and kissed him.*
21. *And the sonne sayde vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to bee called thy sonne.*
22. *Then the father sayd vnto his seruants, bring forth the best robe, & put it on him, and put a ring on his hand and shooes on his feete,*
23. *And bring the fatte calfe, and kill him, and let vs eate and bee mery.*
24. *For this my son was dead, & is aliue againe: and he was lost, but he is found. And they began to be mery.*

This parable is nothing else but a confirmation of the former doctrine. And in the former part of it there is shewed, how ready and willing God is to forgiue sins: and in the other, how malitiously and peruersly they doe, which do murmur at his mercy, which we will handle after in that place. And vnder the person of a prodigal yong man, who through lust & riotous expēses being brought to extreame pouertie, returned in all humility vnto his father, against whom he had bin iniurious and disobedient, Christ describeth all sinners, who loathing their owne madnes, doe apply themselues vnto the grace of God.

And

And vnto a humane father, who not onely forgiueth the offences of his Son, but runneth willingly forth to meete him, he compareth God, who is not satisfied in pardoning them that aske forgiuenesse, except he doe also preuent them of his fatherly kindnesse. Now we will consider the particular poynts.

12. *The yonger of them sayd.* Heere is first described a token of vngodly folly in a young man, in that he desiring to depart from his father, thought not himselfe well, except hee might haue free libertie to wantonnes, without checke or controlement of his father. Vnkindnesse is also added to the former, in that he forsaking the olde man he doeth not only depriue him of those duties which in right hee oweth him, but also spoyleth and diminisheth his goodes. Then followeth a riotous liuing in pleasure, and vnbrideled wickednesse wherein he wasteth all his goodes. By so manifolde sinnes he had deserued, that he should finde his father neuer to be appeased towards him. And it is not to be doubted but that the great goodnesse of God and his incomparable fauour is described vnto vs vnder this example, that no outragiousnesse of sinnes shoulde driue vs with feare from the hope of obtayning forgiuenesse. It is no fonde interpretation if any man shall say that they are like to this foolish and frowarde young man, who abounding with the Lord with great plentie of good things, yet being moued with a blinde and giddie couetousnesse, would part with him, that they might be free away from him: as if it were not more to be desired to liue vnder the fatherly care and gouernance of God, then to haue all the kingdoms of the earth. But becausse I feare least this allusion bee to subtile, I will be satisfied with the litterall sense: not that I finde fault with them, that vnder such a figure reproue their madnesse, which thinke they shall liue happily to haue somewhat of their owne, that they might bee rich of themselues without the heauenly father: but becausse I doe nowe keepe my selfe within the boundes of an interpreter. But Christ heere declareth what vseth to befall to young men, when they follow their owne will: for they being voyd of counsell, and riotous in liuing, are vnmeete to rule themselues where feare & shame restraineth them not, it cannot be but that they should cast themselues headlong whether soeuer pleasure shall cary them, and being full of dishonestie, they make hast to vile pouertie. Afterward he describeth the punishment, which by the iust iudgment of God, remaineth for the most parte of such prodigall wasters: namely, that their goodes being wickedly wasted, they shoulde bee throughly pinched with hunger, and becausse they knewe not how to vse thriftily, abundance of the best bread, they shall be driuen to feede vpon acornes and huskes. To be short, that they becomming swines fellowes, should thinke themselues vnworthy of mans meate: for this is a hoggish deuouring, wastefully to spoyle that, which was giuen for the preseruation and maintenance of life. That some doe subtilly expound this to be a iust plague of vngodly loathing, that they for hunger, should goe to the huskes, which refused the pleasant bread in the houshold of the heauenly father, doe speake very truely and profitably, neither doth any religion forbid the vse of this similitude: but in the meane season it must bee considered what allegories doe differ from the naturall sense.

16. *Hee would faine haue filled his belly.* It declareth that for hunger he no more thought vpon his former dainties. Neither when hee gaue this kinde of

of meate to the swine could he want. That saying of Cyrus is notable, who, when in his flight he had beene long fasting, being somewhat refreshed with meate and browne bread, sayd, that he neuer tasted so sauory bread before: so necessitie compelled this young man, whereof mention is now made, to haue a stomacke to the huskes. The reason is added: because no manne gaue vnto him. For the copulatiue should in my iudgement be reiolued into a word causall. Neither is this spoken of the huskes, which were by him: but I vnderstand it, that no man had compassion of his want. For no man thinketh him selfe bound to the prodigall, which waste their owne goods without regard: nay, because they were wont to spoyle all things, nothing is thought should be giuen them.

17. *Then he came to himselfe.* Here is a meanes described vnto vs, whereby God calleth menne to repentaunce. If they would willingly bee wise, and would yeeld themselues to be taught, hee would allure them more gently: but, because they frame not to obedience, except they bee tamed with corrections, he chastiseth them the sharplier. Therefore hunger was the best scholemistres for this young manne, whom plenty and fulnes made so outragious and disobedient. Being taught by this example, we must not thinke that God doth deale cruelly with vs, if at any time he lay greater troubles vpon vs: for by this means he teacheth the frowarde and them that are drunken with pleasure, obedience. Further, what misery soeuer we suffer, is a profitable calling of vs to repentanee. But as we are slow, so doe we scarce at any time comē to a right minde, except wee be driuen to it by extreame miseries. For vntill that troubles doe oppresse vs, and that desperation doth pricke vs, the flesh doeth alwayes lift vppe it selfe in pride, or at the least resist good thinges. Whereby wee gather that it is no meruaile, if that the Lord do deale oftentimes violently & doubleth his blowes vppon vs, to breake our frowardnesse, and as it is in the prouerbe, hee driueth hard wedges into hard knottes. It is also to bee noted that hope of a better estate, if he returned to his father, prouoked the yong man to repentance. For no greatnes of punishments shall ouerthrow our sinnes, or make vs displeased with our sinnes vntill some profit doe appeare. Therefore as the young manne by hope of his fathers kindnes is mooued to seeke for reconciliation: so the knowledge of the mercy of God must be the beginning of our repentāce, which shall moue and stirre vs to hope well.

20. *When hee was yet a great way off.* This is the chiefe poynt of the parable, If men which by nature are desirous of reueng, and hold their owne right too fast, are yet moued with a fatherly loue, so as they do louingly forgiue their sonnes, and of their owne freewill seeke out those lost wretches: God, whose great goodnes exceedeth all the loues of fathers, will bee nothing harder to vs. And certainly heere is nothing spoken of an earthly father, that God doeth not promise of himselfe. Before they cry, saith he, I wil heare Isa. 65. 23. That saying also of Dauid is well knowne, Psal. 23. 5. I haue sayde I will confesse my vnrighteousnesse vnto the Lord against my selfe, and thou forgaueſt the punishment of my sinne. Therefore as this father is not onely easie to be entreated at the prayers of his sonne: but goeth out to meete him comming, and before hee heareth any one woorde, he embraceth him all torne and deformed as hee is: so God looketh not for longe entreataunce: but assoone as the sinner determyneth

termineth to cõfeſſe his fault he doth willingly meete him. But it is a filthy quarrell of theirs, which do hereof gather, that the grace of god is not beſtowed vpon ſinners, before that they doe preuent the ſame with their repentance. Here ſay they is propoſed to vs a father ready to forgiue, but it is after the ſonne hath determined to returne to him. therefore God doeth not regard nor beſtow his grace vpon any others then them, which begin to ſeeke the ſame. It is true, that it is required that the ſinner ſhould be grieued in conſcience and diſpleaſed with himſelfe, which ſhould obtaine forgiuenes: but they do very euil gather hereof, that repentance, which is the gift of God, doeth proceed from men of the proper motion of their own heart. And in this behalfe is a mortall man very fondly compared with God: for an earthly father cannot renew the peruerſe heart of his ſonne with the ſecret inſtinct of the ſpirit, as God doth of ſtony hearts make fleſhy. To conclude, it is not handled in this place, whether man conuerted vnto God, returneth of himſelfe: but onely vnder the figure of a man is commended the fatherly kindnes of God, and his readineſſe to grant forgiuenes.

21. *Father, I haue ſinned againſt heauen* Here is an other part of repentance noted namely, a feeling of ſinne ioyned with ſorrow & ſhame. For he that is not ſory that he hath ſinned, and hath not his offence before his eyes, will rather attempt any thing, then that he will thinke to returne to a good courſe: therefore it is neceſſary that a loathing of a former eſtate ſhoulde goe before repentance. But there is great weight in this ſpeach, that it is ſayd that the young man returned or came to himſelfe: for who ſo followeth the wandring errours of his deſires, is carryed into a forgetfulnes of himſelfe. And certainly, the violent motions of the fleſh are ſo wandring, that who ſoeuer giueth ouer himſelfe vnto thē, ſhall vaniſh away as a man departed or gone out from himſelfe Therefore the tranſgreſſours are commaunded to returne to their heart, Iſa. 46. 8. There followeth alſo a confeſſion, not ſuch as the Pope hath framed, but ſuch as the ſon doth therewith reconcile vnto him his offended father: for this humility is very neceſſary for the redeeming of offences. This maner of ſpeaking, I haue ſinned againſt heauen and before thee, is as much as if it had bin ſayde, that God was offended in the perſon of an earthly father. And certainely nature it ſelfe teacheth this, that whoſoeuer lifteth vp himſelfe againſt his father, doth alſo vngodlily ariſe againſt God, who maketh children ſubiect to the parents.

22. *Bring foorth the beſt robe.* Though (as it hath beene often ſayd) it were a fond thing to ſearch all ſmall poyntes in parables: yet the letter ſhall not here be wreſted, if we ſay that the heauenly father doth not onely ſo forgiue our ſins, that he burieth the remembrance of them: but alſo reſtoreth thoſe gifts whereof we were depriued: ſo as he ſpoyling vs of them againe, doth chaſtiſe our vnthankfulneſſe, that with the reproach and diſhoneſtie of the nakednes, he might driue vs to be aſhamed.

Matth.	Mark.	Luke 15.
		25. *Now the elder brother was in the fielde, and when he came and drew neere to the houſe, he heard melody & dauncing.*
		26. *And called one of his ſeruauntes, and asked what*

what those things meant. 27. And he said vnto him Thy brother is come, and thy father hath killed the fatted calfe: because he hath receiued him safe and sound. 28. Then he was angry, and would not go in: therefore came his father out and intreated him. 29. But hee answered and sayd to his father, Loe, these many yeares haue I done thee seruice, neyther brake I at any thy commandement, and yet thou neuer gauest me a kid, that I might make mery with my freindes. 30. But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatte calfe. 31. And he sayde vnto him, sonne, thou art euer with mee, and all that I haue is thine. It was meete that wee should make mery, and be glad: for this thy brother was dead, & is aliue againe, & he was lost, but he is found

This last part of the parable accuseth them of vnkindnes, which maliciously would restrain the grace of God, as if they enuied that miserable sinners should attaine saluation. For we know that the pride of the Scribes is here restrained who doe not thinke that the reward due to their deserts is not payed them, if that Christ shoulde admit the Publicans and the common sorte of people to the hope of eternall saluation. Therefore the summe is, if we desire to be accounted the sonnes of God, those faultes of our brethren, which hee fatherly remitteth, we must brotherly forgiue. They that thinke that the people of the Iewes are described vnder the figure of the elder son, though they do it not without some reason, yet they seeme to me not sufficiently to marke the whole course of the text for of the murmuring of the Scribes there arose a speach, as if they were troubled at the kindnes of Christ towardes miserable men, which had beene loose liuers. Therefore he compareth the Scribes, which swelled with arrogancy to thriftie and modest men, who alwayes well regarded their household estate by liuing honestly and sparingly: yea, hee compareth them to obedient sons, who all their life time doe patiently beare the authority of the father. And though they were altogether vnworthy of this prayse, yet Christe speaking after their sense, by concession imputeth vnto them this fained holines for a vertue. As if he should haue said, although I should grant vnto you that which you do falsly brag of, that you haue alwayes beene obedient sonnes vnto God, yet their brethren must not so proudly and cruelly bee cast off, when they repent from their wicked life.

28. *Therefore came his father out.* In these words he reproueth the intollerable pride of hypocrites, that they must be intreated of the father not to enuy at the mercy shewed vnto their brethren. Further, though God doth not entreate, yet by his example he exhorteth vs to beare with the faults of the brethrē And that he may cut off all excuse from their wicked rigor, hee doeth not onely bring in hypocrits speaking, whose false boasting might bee refuted: but also if any man shall wholy discharge all duties of godlines towards his father: yet he denieth him to haue any iust cause of complaint, for ꝙ his brother is forgiuen.

It

It is certaine that the ſincere worſhippers of God are alwayes free and voide from this malitious affection: but the purpoſe of Chriſt is to ſhew, that hee is vnrighteous that enuieth his brother receiued into fauour, although he woulde not giue place to the Angels in holines.

31. *Sonne, thou art euer with me.* There are two cheife pointes in this anſwere the firſt is, that there is no cauſe why the Elder ſhould bee angry, while he ſeeth that he is not indamaged by the receiuing of his brother into fauour: and the other that he hauing no regard of the ſaluation of his brother is grieued and ſory for the ioy conceiued of his returne. All mine, ſayth hee, are thine, that is, though thou haſt yet taken away nothing from my houſe, thou haſt loſt nothing for all things remaine ſafe for thee. Further, what doth our ioy offend thee, whereof thou ſhouldeſt haue bee[n] a companion? For it is meete to reioyce for that thy brother, who we thought had bin loſt, is in ſafety, and returned home againe. Wee muſt note theſe two reaſons: for neither doe we looſe any thing, if God doe kindely receiue into fauour them, which by their ſinnes had beene eſtranged from him, and it is a hardnes without godlines not to be glad, when wee ſee our brethren reſtored from death to life.

Mathew. 18.	Marke	Luke 17.
15. *Moreouer, if thy brother treſpaſſe againſt thee, go, & tell him his fault betweene thee and him alone, if he heare thee, thou haſt wonne thy brother.*		
16 *But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witneſſes euery word may be confirmed.*		3. *Take heede to your ſelues: if thy brother treſpaſſe againſte thee, rebuk him*
17. *And if hee will not vouchſafe to heare them, tell it vnto the Church, and if he refuſe to heare the Church alſo let him bee vnto thee as an heathen man and a Publicane.*		*and if he repent forgiue him.*
18. *Verily I ſay vnto you, whatſoeuer yee bind on earth, ſhall bee bound in heauen, and whatſoeuer yee looſe on earth, ſhall be looſed in heauen.*		
19 *Againe, verily I ſay vnto you, that if two of you ſhall agree in earth vpon any thing, whatſoeuer they ſhall deſire, it ſhall be giuen them of my father, which is in heauen.*		
20. *For where two or three are gathered together in my name, there am I in the midſt of them.*		

15. *If thy brother treſpaſſe againſt thee.* Becauſe hee had ſpoken before of bearing with the infirmities of the brethren, now hee ſheweth more plainely howe, and to what ende, and howe farre they are to bee borne with. For otherwiſe it had beene a ready obiection, that offences cannot otherwiſe bee auoyded, but that euery manne ſhoulde winke at the faultes of other menne, and ſo ſhoulde ſinne bee nouriſhed by bearing with it. Therefore Chriſt

Chriſte preſcribeth a meane betweene both, which neyther ſhall offende the weake too much, and yet ſhall be apte for the healing of their diſeaſes. For ſeueritie compounded to the nature of a medicine is profitable and prayſe worthy. In ſum, Chriſt commandeth his diſciples ſo to forgiue one another, that yet they endeuour to correct their faultes, which muſt be wiſely obſerued: becauſe that nothing is more difficult then to ſpare and fauour men, and freely to reprehende their faultes. All men almoſt do leane to the oneſide, ſo that either they do deceiue one another with deadly flatterings, or elſe they ſtrike them to hardly, whom they ſhould heale. But Chriſt commendeth to his diſciples mutuall loue, which ſhould be farre from flattery. Hee onely commandeth them to ſeaſon their admonitions with moderation: leaſt, if they be too auſtere and hard, they ſhould ouerthrow the weake. And he expreſly ſetteth downe three degrees of brotherly corection: the firſt is, that he which hath ſinned, ſhoulde bee admoniſhed priuately. And the ſecond is, if he ſhew any token of ſtubbornneſſe, that he be againe admoniſhed before witneſſes. The third is, if he preuaile nothing this way, that hee bee deliuered to the publike iudgement of the Church. And this is the purpoſe, which I ſpake of, leaſt that charitie be broken vnder pretence of feruent zeale. Further, becauſe ambition doth cary away the moſt part of men, ſo that they are too deſirous to ſpread the offences of their brethren, Chriſt doth in time meete with this fault, commaunding vs to couer the faultes of our brethren as much as we can. For who ſo are delighted with the ſhame and infamy of the brethren, it is certaine that they are caryed away with hatred and malice: for if there were any charity in them, they woulde haue regard of the ſhame of the brethren. It is yet demanded, whether this rule doeth generally extend to all ſinners. For there are very many, which will allow no publike reproofes, vntill the offender be firſt priuately admoniſhed. But there is a manifeſt reſtraint in Chriſtes wordes: for he doth not ſimply and without exception commaund that whoſoeuer ſinneth, ſhould be admoniſhed or reproued priuately, and without any witneſſe: but he would haue vs to trie this way, when wee are priuately offended: not becauſe the matter is our owne, but becauſe it is meete that we ſhould be wounded with ſorrow, as oft as God is offended. Neither yet doth Chriſt ſpeake heere of ſuffring iniuries: but he doth generally teach vs, ſo to imbrace and vſe louing kindnes amongſt vs, leaſt by handling the weake ones more ſharpely, wee ſhould looſe them which were to bee kept. Therefore this clauſe *againſt thee*, doth not note an iniury done to ſome one man, but diſtinguiſheth betweene ſecrete and manifeſt ſinnes. For, if any man ſinneth againſt the whole Churche, Paul commaundeth that hee ſhould bee publikely reproued, ſo that hee woulde not haue the very Elders ſpared. For of them by name doeth Paule giue Timothy charge, that by publike reprooving them before all men, they might bee made a publike example to others, 1. Tim. 5. 20. And certainely it were a ridiculous thing, that he which offended, ſo that his offence were openly knowne to the publike offence of the brethren, ſhoulde bee admoniſhed of euery one of them: for, ſo if a thouſand knew it, he ſhould be admoniſhed a thouſand times. Wherefore that diſtinction, which Chriſt expreſly maketh, is to be kept, that no man by making ſecret offences common, ſhould raſhly and without neceſſity defame his brother.

If hee ſhall heare thee, thou haſt wonne. Chriſt confirmeth his doctrine by the profit and fruite that ſhall come thereof. For it is no ſmall matter to get a ſoule to God, which was in bondage to Sathan. And wherof commeth it to paſſe, that they which are falne, do ſeldome repent, but becauſe that they being handled odiouſly, and as enemies, doe harden themſelues in obſtinacy? Therefore nothing is better then gentlenesſe, which reconcileth to God them which hadde falne from him. And he that doth intemperately runne into a fonde fauouring the offender, doth willingly looſe the ſaluation of his brother, which he had in his hand. In Luke Chriſt commandeth vs expreſly to bee ſatisfied with a priuate admonition, if our brother be thereby brought to repentance. Heereby is alſo gathered how neceſſary it is that there be amongſt the faithfull a free and mutuall libertie of reprouing one another. For, when as euery one of vs doeth offend often euery day, it were extreame crueltie by our ſilence and diſſimulation to betray the ſaluation of them, whom by a friendly reproofe we might deliuer from deſtruction. For though that ſucceſſe doth not alwayes follow, yet doth there lie a great guiltineſſe vpon him, who neglecteth the remedy preſcribed by the Lord for the preſeruation of the ſaluation of the brethren. It is alſo to be noted, that the diligenter we are to performe this duty, the more the Lord doth yeelde ouer his owne honour to vs. For one man cannot conuert another, it onely belongeth vnto him: yet doth he adorne vs with this vndeſerued title that wee doe gaine or winne a loſt brother.

16. *If he heare thee not, take yet with thee.* The ſecond degree is, that hee which behaued himſelfe ſtubbornely towardes one man, or woulde not abide to be taught, ſhould bee admoniſhed before witneſſes. Some doe here obiect that it is in vaine to call witneſſes, if wee haue to deale with a man that is diſobedient and rebellious, for hee will bee ſo farre from being bent to acknowledg his fault in their preſence, that he will more wickedly deny the ſame. But this knotte ſhall bee eaſily looſed, if thou wilt diſtinguiſhe betweene a kinde or manner of denying, and of ſlypping backe. Hee that preciſely denyeth the deede, and ſayeth, that hee is falſely and ſlanderouſly charged, is to bee let alone: for it ſhall bee in vaine to vrge him by calling him before witneſſes. But, becauſe the moſte parte of men doe eyther frowardly ſcorne, or impudently excuſe that which they had done wickedly and vngodly, vntill they bee brought before greater authority, it ſhall bee profitable to obſerue this courſe towardes them. Alſo the ſaying of our Sauiour muſt ſo be vnderſtoode, as it appeareth by the word he vſeth, which ſignifieth *to reproue*. To reproue, is to conuince by euident demonſtration. And how ſhould I reprooue him, that ſtoutly denyeth the whole matter. For hee that hath ſo hard a browe, as to denie the offence committed, ſhutteth vp the way againſt the ſecond admonition.

Nowe wee vnderſtand againſt whom Chriſt would haue vs to vſe witneſſes, that the admonition may haue the more weight and the greater effect. But there is no abſurditie in it, that he doth bend Moſes wordes ſomewhat into an other ſenſe. *Moſes* forbiddeth to giue iudgement of a matter vnknowne, and ſetteth downe this as a lawfull meanes of triall, that by the teſtimony of two or three, euery word may ſtand or be confirmed.

Chriſt

Christ alluding to that lawe, sayeth, that the cause is euident, where two or three witnesses doe arise to condemne the manne, especially that the iudgement of the Church may be the riper. Neither is there any cause why he should complaine of iniury, for being brought foorth into the light, which refused to heare two or three.

17. *Tell it vnto the Church*. It is demaunded what hee meaneth or vnderstandeth by the name of the Church. For Paule, 1. Corinthians, 5. 5. commaundeth the incestuous Corinthe to bee excommunicate, not of any chosen number, but of the whole company of the godly, and therefore it may seeme probable that the iudgement was heere referred to all the people. But because that then ther was as yet no Church, which hadde giuen their name to Christe, nor any such order appoynted, and the Lorde himselfe speaketh as of a manner vsed and receiued: it is not to bee doubted, but that hee alludeth to the order of the olde Church, as also in other places he applyeth his speach, according to the manner knowne amongst them. When he commandeth, Matthew 5. 23. that the gift, which wee woulde offer bee leste at the Altar, vntill wee may bee reconcyled to the offended brother, it is not to bee doubted, but that hee woulde by the present forme and manner of worshipping of GOD vnder the lawe, teach vs, that wee cannot pray rightly, nor offer any thing to God, so long as wee are at discorde with the brethren. So therefore nowe dooth hee looke into the fourme of disciplyne receiued amongst the Iewes: for it were absurde for him to appoint the iudgement of the Church, when as yet there was none.

Also when as the authoritie of excommunication amongst the Iewes was in the handes of the Elders, who represented the person or state of the whole Church, Christe dooth then very aptly appoynt, that they which haue sinned, should at length be openly brought before the Church, if they do either proudly despise, or scoffingly scorne at priuate admonitions. Wee knowe that after the Iewes returned from the captiuitie of Babylon, they hadde a chosen counsell, which they called *Synhedrim*, in Greeke *Synedrion*, whereunto the censure of manners and doctrine was committed. This gouernment and this brydle to keepe froward and vntractable men in order was lawful and approued of God

If any manne except that all thinges were corrupt and out of order, at the comminge of Christe, so that that tyranny shoulde bee accounted nothinge lesse then the iudgement of the Church: The answere is easie: though the manner of their dealing was defiled and corrupted, yet was the order worthyly praysed of Christe, as it hadde beene in tymes past deliuered by the Fathers. And when as shortly after hee erected a Church, the corruption being taken away, hee restored the pure vse of excommunicating. Yet it is not to be doubted, but that the order of disciplyne, which flourished vnder the kingdom of Christ succeeded in place of that Elder. And certainly, when as the prophane nations hadde a shadowe of this rite of excommunicating, it appeareth that God had put this into the minds of men frō the beginning, that if

any were vncleane and defiled, they ſhoulde bee driuen from the holy exerciſes.

Therefore it was a vile and ſhameſull thing for the people of God to bee altogether without that diſcipline, wherof there was remaining ſome ſhew amõgſt the Gentiles. And that which was obſerued in the lawe did Chriſt tranſlate to vs: becauſe that wee and the auncient fathers haue one and the ſame cauſe. But it was not the purpoſe of chriſt to ſend his diſciples to the Synagogue, which when it willingly nouriſhed filthy corruptions in her boſome, it excommunicated the true and ſincere worſhippers of God. But hee declareth that that order ſhould bee holden in his Church, which hadde beene holily appoynted vnder the law. That which is preſently added of the Heathens and Publicans confirmeth the interpretation that I brought. For becauſe the Heathens and the Publicans were then much hated and abhorred amongſt the Iewes, vnto them hee compareth menne that are vncleane and incurable, which will obey or yeeld to no admonitions. It is certaine that he would not haue giuen this precept to the Heathens, of whome the Church ſhould be gathered, that they ſhoulde flie from themſelues: Neither is there any cauſe at this day why the faithfull ſhould abhorre the Publicans. But Chriſt, that he might the better be vnderſtoode, borrowed that manner of ſpeach, which was preſently vſed in his owne countrey. But the meaning is, that wee ſhoulde haue nothing to doe with the contemners of the Church, vntill they repent.

18 *What ſoeuer yee ſhall binde*. Hee rehearſeth the ſame woordes nowe, which hee vſed before in the ſixteene Chapter: but in a diuerſe ſence. For there his purpoſe was to confirme the authority of doctrine, and heere he appointeth diſciplyne, which is adioyned to doctrine. There Chriſte ſayd that the preaching of the Goſpell ſhoulde not be in vaine, but that it ſhoulde bee a ſauour either to life or to death: here hee ſayeth, though the wicked do ſcorne the iudgement of the Church, yet it ſhall not bee in vaine. This diſtinction muſt bee holden, that hee ſpeaketh there of the woorde preached, and heere of publike cenſures and diſcipline. But let the readers ſeeke for the reaſon of binding and loſing from thence. This is the ſumme, whoſoeuer hauing committed a ſinne, doeth humbly acknowledge his faulte, and entreateth, ſo that hee obtaineth forgiueneſſe of the Church, he is not abſolued only of men, but alſo of God. Againe, whoſoeuer ſcorneth the reproues and threatnings of the Church, if he be condemned of the ſame, that iudgement ſhall be confirmed in heauen, which was giuen by men.

If any man obiect that God by this meanes ſhould be as an vnder iudge, without a voyce of his owne, but muſt ſubſcribe to the iudgement of mortall menne: there is an anſwere ready. For chriſt doth not ſo defend the right of his Church, as that he would thereby diminiſh his owne right and his fathers: but that hee woulde thereby rather ſanctifie the maieſty of his word. For as in the ſixteene Chapter his will was not to eſtabliſh generally euery doctrine, but that which came out of his mouth: ſo neither in this place doth he ſay that euery iudgemẽt ſhall be eſtabliſhed and ratified, but that, wherein he himſelfe is preſident and chiefe: and that not only by his ſpirit, but alſo by his word.

Whereof it followeth, that menne doe God no preiudice, while they pro-

pronounced nothing but from his mouth, and doe faithfully endeuour themselues onely to execute that, which he had commanded. For though Christ is the onely Iudge of the world, yet he would in the meane season haue the ministers of his word to denounce and proclaime the same. Further, he would haue the Church to deliuer his iudgment. So he derogateth nothing frō himselfe by vsing the ministery of men, but he alone looseth and bindeth. Yet hereof ariseth a question, when the church tollerateth many hypocrites, & also absolueth many, which pretende a faygned repentaunce, whether it bee apparaunt that such bee absolued in heauen. I aunswere, that the speach is directed to none other, then to such as doe rightly and sincerely reconcile themselues, to the churche, For he that would giue comfort, and take away feare from fearefull and trembling consciences, he sayth, that whosoeuer shall sinne, if they be receiued into fauour with the Church, are freed from guyltinesse beefore God. For hee appoynted this as a pledge of heauenly grace, which nothing perteineth to hypocrites, which doperuert the right vse of reconciliation.

And there ariseth hence no small hope vnto the godlye, when as they heare that their sinnes are blotted out before God and angels, assoone as they obtain forgiuenesse of the Churche. In the other parte there is no ambyguitie of the meaning of Christ. For, when as stubborne & proud men are ready vnder this pretence to despyse the iudgement of the church, as vngodly knaues, they doe often very boldly appeale to the tribunall seate in heauen. Christ, that he may with terrour breake their pryde, saieth, that their condēnation is ratified in heauen. In the mean while he encourageth his to a iust and righteous seueritie, least they should giue place to the wicked frowardnes of them which refuse or shake off all discipline. Heere is also to bee seene how ignorantly the Papistes, doe wrest this place, to colour all kind of tyranny. It is certaine that the right and authoritie of excommunicating is giuen vnto the church, and all men of a right minde doe confesse the same: but whether that euery man, or that one that is not called by the Church, but created by the horned and disguised beaste, may according to his pleasure send forth their vain and empty crackes of excommunications, according to their pleasure? But it is manifest that the lawfull gouernment of the Church was committed to the Elders, not onely to the ministers of the word, but to them also, which of the people were ioyned to them to be censors of the word. Yet they not contented with their former impudency, indeuoured to proue out of this place, whatsoeuer burdens they layd vpon the people to bee borne. I speake not of that, that the moste wicked enemies of the Church doe vnworthily vsurpe, and by violence take vnto themselues, the authority which was granted vnto the Church: I onely say, when Christe spake not, but onely of correcting of sinnes, they which by their lawes insnare soules doe no lesse foolishly then wickedly abuse his testimony.

It is of the same sorte of branne, that vnder this pretence they defende their auricular confession. For though Christe appoynted that they shoulde bee reconciled to the Churche, which by their faulte were brought to the publike iudgemente: yet was it not his will to lay a lawe vppon all menne,

that they ſhould vnburden them of their ſinnes in the eare of a ſacrificer. But their fancies are ſo friuolous, that it is not neceſſary to ſtand any longer to confute them.

19. *Againe, I ſay vnto you.* He confirmeth the former ſentence: becauſe God will not onely giue the ſpirite of counſell and wiſedome to them that ſhall aske it: but he alſo will cauſe that whatſoeuer they ſhall doe out of his word, ſhould want power and effect. But he ioyning conſent to the prayer, declareth howe ſoberly and reuerently the faithfull ſhoulde behaue themſelues in all their holy actions. The ſinner muſt be admoniſhed, and except hee giue place to that reproofe, he muſt be excommunicated. Here it behooueth not only to aske counſell of the holy mouth of God, that nothing be done but according to his word but alſo it is meete to begin with prayers. Whereby that which I taught before appeareth more euidently, that there is no licence giuen to men to doe what ſo euer they luſt, but God is placed as a reuenger of the gouernement of the church that he might defend and ſanctifie the iudgementes, whereof he is the authour. In the meane ſeaſon, while the faithfull doe meete, they are taught to ioyne their petitions and generally to pray together, not onely to teſtifie the vnitie of faith, but that God would heare the deſire of them all. Therefore, as GOD doth often promiſe otherwhere that he will heare the priuate prayers of euery man: ſo here Chriſt adorneth publike prayers, with a ſingular promiſe, that he might thereby ſtirre vs vp the more earneſtly to exerciſe the ſame.

20. *Where two or three are gathered in my name.* This promiſe ſtretcheth further then the former. For the Lord declareth that hee will bee preſent as oft as two or three ſhall bee gathered in his name, that hee may direct them with his counſell, and bring to proſperous ſucceſſe whatſoeuer they ſhall take in hande. There is no cauſe therefore why they ſhould doubt, which deliuer ouer themſelues to be ruled by him, but that they ſhall feele by his preſence that profite and fruite they ſhall deſire. But ſith it is an ineſtimable good thing, to haue Chriſt the cheife and preſidente in all our affayres, as againe nothing is more miſerable then to bee without his grace: this promiſe ſhould bee no ſmall ſpurre to vs, that wee might godlyly and holyly ioyne together amongſt our ſelues. For whoſoeuer eyther negleeteth the holy aſſemblies, or negligently ſeparateth himſelfe from the brethren, or behaue himſelfe careleſly in preſeruing vnitie, doth hereby declare that he maketh no account of the preſence of Chriſt.

But firſt it muſt be prouided, that they which deſire to haue Chriſt preſent, ſhould bee gathered in his name. But the definition of this clauſe muſt alſo bee noted, that the wicked do no leſſe falſely and impudently then wickedly make his holy name as a cloake to their conſpiracies. Therefore except we will caſt Chriſt forth to their ſcornes, and together ouerthrow that which he here promiſed: firſt, it muſt be known what this ſaying meaneth: namely, that they which are gathered, all lettes, being caſt away, which hinder vs from comming to Chriſt, ſhoulde come ſincerely to Chriſte, and yeelde to obey his worde, and ſuffer themſelues to bee gouerned by his ſpirite. Where this ſimplicitie taketh place, it is not to bee feared but that Chriſte by his bleſsinges will openly declare,

that

that the company is not gathered together in vaine. Wherein the groſſe folly of the Papiſtes doth bewray it ſelfe. They cry that their counſels cannot erre, and therefore that all their decrees muſt bee holden: becauſe that as oft as two or three are gathered together in the name of Chriſt, he is in the midſt of them. But firſt it were to be demaunded, whether they came together in the name of Chriſt or no, of whoſe faith, doctrine and affection it is to be doubted. While the Papiſtes doe omitte or hide this, who ſeeth not that the difference between the holy and prophane aſſemblyes, are ſubtilly confounded by them, that the power of doing any thing may bee transferred from the Church to the ſworne enemies of Chriſt? Therefore let vs knowe, that none but the godly worſhippers of God, which doe ſincerely ſeeke Chriſt are comforted heere with hope, that they ſhould not doubt of his preſence. And the baſtarde and vnfruitfull counſelles, which weaue webbes of their owne braynes, beeing lefte, Chriſte will alwayes remaine as chiefe with the doctrine of his Goſpel amongſt vs.

Matth. 18.	Marke.	Luke 17.
21. *Then came Peter to him, and ſayde, maiſter, how oft ſhal my brother ſinne againſt me and I ſhall forgiue him? vnto ſeuen times?*		4. *And though hee ſinne againſte thee ſeuen times in a day, and ſeuen times in a day turne againe to thee, ſaying, it repēteth me, thou ſhalt forgiue him.*
22. *Ieſus ſayde vnto him, I ſay not to thee, vnto ſeuen times, but vnto ſeuenty times ſeuen times.*		
23. *Therefore is the kingdome of heauen likened vnto a certaine king, which would take account of his ſeruants.*		
24. *And when hee had begunne to reckon, one was brought vnto him, which ought him ten thouſande talents.*		
25. *And becauſe hee had nothing to pay, his maſter commaunded him to be ſold, and his wife, and his children, and all that he had, and the debt to be payde.*		
26. *The ſeruaunte therefore fell downe, and beſought him, ſaying, maiſter, appeaſe thine anger toward me, and I will pay thee all.*		
27. *Then that ſeruaunts maiſter had compaſſion and loſed him, and forgaue him the debt.*		
28. *But when the ſeruaunt was departed, he found one of his fellowes, which ought him an hundred pence, and he layd handes on him, and tooke him by the throat, ſaying, pay me that thou oweſt.*		
29. *Then his fellow fell downe at his feete, and beſought him, ſaying, appeaſe thine anger towardes me and I will pay thee all.*		
30. *Yet*		

30. *Yet hee would not, but went and caſte him into priſon, till he ſhould pay the debt.*
31. *And when his other fellowes ſaw what was done, they were very ſory, and came and declared to their maiſter all that was done.*
32. *Then his maiſter called him, and ſayd vnto him, O euill ſeruant, I forgaue thee all that debt, becauſe thou prayedſt me.*
33 *Oughteſt not thou alſo to haue hadde pitty on thy fellow, euen as I had pitty on thee?*
34 *So his maiſter was wroth, and deliuered him to the iaylers, till hee ſhoulde paye all that was due to him.*
35. *So likewiſe ſhall my heauenly father do vnto you, except yee forgiue from your hearts, ech one to his brother their treſpaſſe.*

21. *Maiſter, how oft.* Peter maketh this obiection according to the common ſence and wiſdome of the fleſh. Naturally it is grafted in all men, that they would haue themſelues pardonned, ſo that if any man do not preſently obtaine forgiuenes, he complaineth that hee is ſtreightly and vnkindly dealt with: but it is much a dee to finde them that will ſhewe themſelues eaſie to bee entreated of others, which deſire to bee gently dealte with themſelues. Therefore, when the Lord exhorteth his diſciples to louing kindnes, this doubt came into Peters minde: what ſhall come of it, if we be ſo ready to forgiue, but that our gentleneſſe ſhall be a bayght to prouoke them to ſinne? Therefore hee demaundeth whether it bee conuenient to forgiue them that ſinne often. For the number of *ſeuen*, ſignifieth as much as the aduerbe ſeuen times, & is taken for a great number. As if he ſhould haue ſayde, Maiſter, how ofte wouldeſt thou haue vs to receiue them that offend into fauour? For it is abſurde and vnprofitable that they ſhould finde vs ſo ready to be appeaſed. But Chriſt is ſo farre from being moued with this obiection, that he expreſly ſayeth, that there ſhould be no end of forgiuing. Neither yet would he appoynt any certaine number, but rather commaundeth that wee ſhould neuer bee weary. Luke doeth ſomewhat differ from Matthew: for he ſimply reporteth the commaundement of Chriſte, that wee ſhould be ready to forgiue ſeuen times yet the ſence and meaning agreeth, that wee ſhoulde be ready and willing to forgiue not once, or twiſe, but as oft as the ſinner repenteth. This is the onely difference, that according to *Matthew* the Lord reproouing Peeter, for that he was too ſtraight in that behalfe, encreaſeth the number hyperbolically, which of it ſelfe ſuffiſeth to ſet forth the ſumme of the matter. Neither did Peter aske the queſtion, whether he ſhould forgiue ſeuen times, for that hee was content to goe ſo farre, but that by obiecting or making a ſhew of great abſurditie, he might draw Chriſte from his iudgement, as I touched euen now: for he that will be ready to forgiue ſeuen times, will alſo be appeaſed at the ſeuenty offence.

But out of Lukes woordes there ariſeth an other queſtion: becauſe Chriſt

Christ doeth not commaunde to forgiue, but when the sinner doeth turne to vs and shall testifie his repentance: for by this meanes hee seemeth to graunt his liberty to deny mercy and forgiuenesse to the wicked. I answere, offences are forgiuen two wayes. If any man doe me an iniury, and I laying aside the desire of reuenge, doe not cease to loue him, but in stead of iniury, I bestow a benefite vppon him: though I thinke hardly of him as hee deserueth, yet am I saide and accounted to forgiue him. For when God commandeth vs to do well to our enemies, he doth not therefore presently require, that wee should allow those thinges in them which hee condemneth: but hee woulde onely haue our mindes free from all hatred In this kind of forgiuenes it is not to be looked for, that he which hath offended shoulde come of his owne accord to appease vs: so that it behoueth vs to loue them, which of set purpose exasperate vs, which refuse fauour, & heape old offences and new together The second maner of forgiuing is, when we so receiue a brother into fauour, that we thinke wel of him, and are perswaded that the remébrance of his sinne is blotted out before God. And this is that I gaue warning of before, that Christ doth not here speake only of iniuries done to vs, but of all kinde of offences. For he would haue them that are fallen to be holpen by our compassion, which doctrine is therefore very necessary, for that by nature we are almost all froward beyond measure: and Sathan vnder pretence of seueritie, driueth vs to extreeme rigor, so that those miserable men that are not forgiuen are swallowed vp of sorrow and despaire But it is here againe demanded whether a man is to be credited as oone as in worde he shall proffer repentance. For if this bee graunted, it shall of necessitie followe that wittingly and willingly they offend. And where were then discretion, if that without correction any manne might freely scorne at vs euen to the hundred offences? I answere first that he speaketh here of daily offences, for the which euen the best men hath neede of forgiuenes. Therefore, when as in so great infirmitie of the flesh, we haue so dangerous a way, so many sleights & assaults, what shoulde become of vs, if at the second and third offence all hope of forgiuenes were taken away? Secondly it is to be added, that Christe spoyleth not the faithfull of iudgement, that they should fondly be too credulous at one woorde: but hee woulde onely haue them righteous and kinde, that they may reach their hande to the repentant: if it appeareth that from the heart they are displeased with themselues for their sinnes. For repentaunce is a holy thing, and hath need of diligent examination: but as oft as the sinner shall giue a signe of conuersion, Christe would that he should be admitted to reconciliaton, least he being ouerthrowne with the repulse, should faint. Thirdly it is to be noted, when any manne hath giuen suspition of himselfe, because of his lightnesse and inconstancie, we may so release him whin he asketh forgiuenes, that here after wee may marke his maners, least hee despise our patience and kindnesse which proceedeth from the spirit of Christe. For the counsell of the Lorde must bee holden, that they that are fallen must bee holpen with our kindnesse, that they may bee raysed vppe againe. And certainely wee must intreate the goodnesse of our heauenly father, who meeteth sinners a farre off, that hee may call them to repentaunce. Further, when as repentaunce is a meruellous woorke of the spirite, and the creation of a newe manne, if we despise the same, we do in-

iury to God himſelfe.

23. *The kingdome of heauen is likened vnto a certaine king.* Becauſe it is harde to draw vs to mercy: and eſpecially when as many faultes of our brethren are to bee borne with, there doth preſently a loathſomneſſe creepe vpon vs, the Lord doeth confirme this doctrine, with a moſt apt and fit parable. The ſumme, whereof is this, they that will not be brought to forgiue the offences of the brethren, do very euill prouide for themſelues, and they make too harde and too ſtraight a lawe for themſelues: for they ſhall finde God as ſtraight and as hard to bee entreated towardes them. For the ſimilitude conſiſteth eſpecially in 3. poyntes: for the maiſter is ſet againſt the ſeruaunt, a great ſumme againſt ſmall or meane thinges, ſingular clemency to extreme cruelty. For what are wee if we be compared with God? And now what ſumme is euery one of vs indebted towardes him? Laſtly, how light are the offences wherewith our brethren be endangered to vs, if our obligation to God be conſidered? Howe vnworthy therfore of the mercy of God is a miſerable wretch loaden with an intollerable burden, who is ſo hard to be entreated of his fellowes, that hee will not forgiue the leaſt offence? As concerning the wordes the ſpirituall eſtate of the Church, is here called the kingdom of heauen: as if Chriſt ſhould haue ſaid, the caſe betweene God and man in reſpect of the ſoule, and the eſtate of the ſpirituall life is at that poynt, as betweene a ciuill earthly maſter, and his ſeruants, in reſpect of mony and the buſines of this preſent life.

25. *His maiſter commaunded him.* It were a friuolous thing ſubtilly to ſearch and ſift out euery perticular poynt here: for God doth not alwayes ſhew his rigour vnto vs at the firſt, vntill we be driuen to entreate and to ſue for forgiueneſſe: nay he preuenteth vs with his free goodnes, but hee onely teacheth what ſhould become of vs, if God ſhoulde vſe vs, as in iuſtice he might. Alſo, if hee ſhoulde exacte of vs that which is due, how meete it were for vs to flee to prayers, for this is the onely remaining refuge for ſinners. The great difference betweene the ſummes is alſo to bee noted: for when as one talent is more then a hundred pence, what are a hundred pence to ten thouſand talents?

31. *When his fellow ſeruauntes.* Though there is no myſterie to be ſought in theſe woordes, yet becauſe they containe nothing but that which nature teacheth, and wee doe daily learne by experience, it is to bee knowne that we ſhall haue ſo many aduerſaries and witneſſes againſt vs before God, as there are menne with whom wee liue: becauſe it cannot otherwiſe be but that ſuch cruelty ſhould be diſpleaſant and odious to them, eſpecially while euery manne is afraide of himſelfe, leaſt that ſhoulde light vppon his owne head, which hee ſeeth befall vnto another. The queſtion that is demanded out of the ſentence following is but in vaine, how God will puniſh thoſe ſinnes which he hath forgiuen: for this is the ſimple meaning: Though he offer mercy to all menne, yet they are vnworthy to enioy the ſame, which are ſuch cruell dealers, of whome no pardon may be obtained. But the Papiſtes are to bee ſcorned at, while they would draw their purgatory fire out of the aduerbe vntill: for it is euident that Chriſte here ſpeaketh of eternall death, and not of any temporall puniſhment, whereby he ſhoulde ſatiſhe the iudgement of God.

Mathew

Mathew.17.	Marke	Luke
24. *And when they were come to Capernaum, they that receiued pole money, came to Peter, and ſayd: Doth not your maiſter pay tribute.*		
25. *He ſaid, yes. And when he was come into the houſe, Ieſus preuented him, ſaying: What thinkeſt thou Simon? Of whom doe kings of the earth take tribute or pole money? Of their children or of ſtrangers?*		
26. *Peter ſayd vnto him of ſtrangers. Then ſayd Ieſus vnto him: then are the children free.*		
27. *Neuertheleſſe, leaſt, we ſhould offend them, goe to the ſea, and caſt in an angle, and take the firſt fiſhe that commeth vp, and when thou haſt opened his mouth, thou ſhalt finde a peice of 20. pence: that take, and giue it vnto them for thee and me.*		

24. *And when they were come to Capernaum.* The purpoſe of this hyſtory muſt eſpecially be noted: for in that Chriſt willingly declared his ſubiection, euen as he had taken vpon him the ſhape of a ſeruant: yet withall hee ſheweth both by words and by myracle, that he was nōt ſo debaſed either by law or by neceſsitie, but of his owne free and voluntary ſubmiſsion, that the worlde ſhoulde eſteeme him, as ſome one of the common people. This was not cuſtome which was wont to be gathered for paſſage, but a yearely tribute which was impoſed vpon the Iewes for euery of their heads, that they ſhoulde pay that to tyrantes, which they were wont to pay to God alone. For we know that this tribute was ſet vppon them by the lawe, that by the yearely paiment of halfe a ſiccle, they ſhould profeſſe God of whō they were redeemed to be their cheife king. When as the kinges of Aſia had tranſlated it vnto themſelues, it pleaſed the Romanes well to follow their example. So the Iewes being as it were eſtranged from the gouernement of God, paied to prophane tyrants the holy tribute commanded in the law. Yet it might ſeeme abſurd, that Chriſt cōming to redeeme the people, could not ſet himſelfe free from tribute. That hee might take away this offence, he taught in words that he was bound thereto, but only of his own free will, and he proued the ſame by miracle: for hee coulde haue exempted himſelfe from earthly Empire, that ruled the ſea and fiſhes.

Your maiſter. Some thinke that the tolle gatherers vpbraided Chriſt, as if that he ſhould withdraw himſelfe from the common courſe. For as they were a ſcornefull and a reprochefull kinde of men, ſo I thinke that this was reprochfully ſpoken. For whereas euery man was wont to bee ſeaſed in his owne citie, we know that Chriſt had no quiet abiding in any one place. Therefore theſe men doe demand, whether he be free from lawes, becauſe that as a wanderer, he goeth about hither and thither. And Peter in his anſwere made a modeſt excuſe to appeaſe them: Yes ſayeth hee, hee will pay. Whereby wee gather that Chriſt was wont to pay before, becauſe Peter promiſed it as a thing not to bee doubted of. And that they call vpon him, rather then vpon the other, I thinke was for that Chriſt dwelt with him: for if they had all vſed one lodging, the exaction ſhould haue beene common.

Therefore

Therefore the Papiſts are to be laughed at, which vnder ſo friuolous a pretence, do make Peter a companion with Chriſt in dignitie. He choſe him a Vicar ſay they, and made him in honour like to himſelfe, whom in paying of tribute he made equall to himſelfe. But by this meanes they may make all ſwineheards Chriſtes vicares, for euen they payd as much. If that Peters ſupremacy appeared in paying of tribute, from whence is this immunitie which they chalenge to themſelues? But ſo it behoueth them to be very fooliſhly fond, which doe ſo depraue the ſcripture after their owne pleaſure.

What thinkeſt thou Simon? Chriſt heerein made a ſhewe of his diuinity, declaring that nothing is hidden from them. But whereto tendeth his ſpeach? Is it to exempt him and his from ſubiection to the lawes? So ſome doe expound it that Chriſtians are free by right: but that they doe freely ſubmit themſelues to the common order, becauſe that otherwiſe humane ſocietie could not be maintained. Yet I thinke this rather to be the meaning: Becauſe it was daungerous, leaſt the diſciples ſhould thinke that Chriſt came in vaine, for that by paying of tribute he might take away hope of deliuerance, he ſimply ſayth that he doeth therefore pay tribute, becauſe that he doth of his owne accorde abſtaine from his owne right and power, whereof is to be gathered that nothing is diminiſhed from his kingdome. But why doeth not hee chalenge to himſelfe that which was his owne? namely, becauſe his maieſtie was vnknowne to the tribute gatherers. For though his kingdome is ſpirituall, yet it muſt be ſo eſteemed of, ſith he was the onely ſonne of God, that he was alſo heyre of the whole world, that all things ought to be ſubiect to him, and to bee brought into order before him. The meaning therefore is, that kings are not therefore appoynted of God to rule ouer mankind, neither hath he eſtabliſhed common wealthes, that hee which is ſonne, ſhould without reſpect be brought into the ſame ſeruitude with other men: yet, vntill the glory of his kingdome be manifeſted, he doth willingly abaſe himſelfe to be as a ſeruant together with others. The Pope doeth no leſſe fooliſhly then happily abuſe this, that he might free his cleargie from lawes: as though that a ſhauen crowne could make them the ſonnes of GOD, which ſhould be free from tributes and taxes. But Chriſt had no ſuch purpoſe, as to chalenge himſelfe the honour of the kinges ſonne, that hee might thereby at the leaſt, obtaine to haue a houſe free by priuiledge from the common order. Wherefore the Anabaptiſts doe very ignorantly wreſt theſe wordes for the weakening of the politike eſtate: for there is nothing more certaine, then that Chriſt did not pleade for the common right of the faithfull: but tooke onely a ſimilitude from kinges, which together with them of their houſholdes are free.

27. *Caſt in an angle.* Though I doe grant that Chriſtes bagges were not alwayes full, yet I doe not thinke that he was enforced by want to giue this cõmandement to Peter: but that he might prooue by miracle, that his dominion reacheth further, then all the kinges of the earth, for he hath the fiſhes tributaries to him. And wee reade that he did this onely once: for one inſtruction in his whole life was ſufficient. Further, a ſtater was ſo much in value as a ſiccle namely, foure drachmes, or two didrachmes.

Mathew

Math. 19.

1. *And it came to passe, that when Iesushad finished thosse sayings, he departed from Galile, and came into the coastes of Iudea beyond Iordan.*
2. *And great multitudes followed him, & he healed them there.*

Marke. 9.

38. *Then Iohn answered him, saying: Maister, wee saw one casting out deuils by thy name, which followeth not vs, and we forbade him, because hee followeth vs not.*
39. *But Iesus said: Forbid him not, for there is no manne that can do a myracle by my name, that can lightly speake euill of me.*
40. *For whosoeuer is not against vs, is on our part.*

Marke 10.

1. *And he arose from thence, & went into the coastes of Iudea, by the far side of Iordan, and the people resorted vnto him againe, & as he was wont he taught them againe.*

Luke. 9.

49. *And Iohn answered & sayd: Master, we saw one casting out deuils in thy name, and we forbade him, because hee followed not thee with vs.* 50. *Then Iesus said vnto him: Forbid yee him not: for he that is not against vs, is with vs.*
51. *And it came to passe, when the dayes were accomplished, that he should be receiued vp: he settled himselfe fully to goe to Ierusalem.*
52. *And sent messengers before him: and they went & entred into the towne of the Samaritanes, to prepare him lodging.*
53. *But they woulde not receiue him, because his behauiour was, as though he would goe to Ierusalem.*
54. *And when his Disciples, Iames and Iohn sawe it, they sayd, Lord: wilt thou that wee commaund that fire come downe from heauen, and consume them as Elias did?*

MAR. 38. *Maister.* Heereby it appeareth that the name of Christe was at then renowned, so that they vsed it, which were not acquainted with his disciples: or it may be that they abused the same, for I dare not affirme any certaintie of it. It may bee, that the party heere mentioned, embraced the doctrine of Christ, and gaue himselfe to worke myracles not of any euil minde. But because that Christe gaue this power but to certaine choyce preachers of his Gospell, I thinke that he tooke this vpon him vnaduisedly, or rather intruded himselfe into this office. But though he prepostrously attempted this, in that he durst imitate the disciples without commaundement, yet his boldnesse was not without successe, for it pleased the Lord by this meanes also to make his name known: as hee woorketh sometime by them whose ministerie hee doeth not allow as lawfull. Furthermore, there is no cause to the contrary, but a man that hath a perticular fayth, may followe a blinde zeale: and so cast himselfe headlong to woorking of myracles. Now I come to Iohn and to his companions They say that they forbade a manne from woorking of myracles. Why did they not firste aske whether it was lawfull or no? For they being now vncertaine and in doubt, do aske the maisters iudgement. Wherof it followeth, that they without consideration tooke vpon them authority of forbidding. Wherfore he is to be condemned of rashnesse, who soeuer shall attempt more then hee knoweth to bee allowed him by the woorde of God. Furthermore, Christes disciples are to bee suspected of ambition: for they doe this in defence of the priuiledge of their owne honour. For how commeth it to passe, that they shoulde so-

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dainly reſtraine a man with whome they were not acquainted from working of myracles, but becauſe they alone would enioy this liberty? for they do alledge this cauſe, that he followed not Chriſt: as if they ſhould haue ſaide: Hee is no follower of thine as we are: therefore why ſhould he haue this honour?

39. *Forbid him not.* Chriſt would not haue him forbidden, not that he had ſet him a worke, or allowed his deede, or elſe woulde haue it allowed by his diſciples: but becauſe that is to be borne with, and to be reioyced at, where God is glorified by any occaſion. So Paul, Phill. 1. 18. though he was diſpleaſed with the euill dealing or ambition of the wanderers, which boaſted themſelues with the name of the Goſpell, yet hereioyceth that the glory of Chriſt is ſet forth by this occaſion. And the reaſon is to bee noted, which followeth, that it cannot be, that he ſhould ſpeake euill of Chriſte, that wrought myracles in his name: & therefore that was to haue beene accounted as gaine For thereof it followeth, that except the diſciples had beene more giuen to their owne glory, then ſtudious and deſirous to ſet foorth the glory of the maiſter, they woulde not haue taken the matter ſo grieuouſly, when as they ſaw the ſame ſette forth, and encreaſed other wiſe. Neither yet, whereas Chriſt ſayeth that they are to bee accounted as friendes, which are not open enemies, doth he commaund to let the bridle ſlacke to all raſh menne to doe what they luſt, that wee ſhoulde hold our peace, while they according to their pleaſure ſhoulde ſtirre hither and thither, and trouble the whole order of the Church (for ſuch licenciouſneſſe muſt bee bridled ſo farre as our calling will ſuffer) hee onely denyeth that they doe well, which doe earneſtly withſtand and ſtoppe, leaſt the kingdome of God ſhoulde encreaſe by any meanes. Neither doth he ſo acknowledge them for his, as that he accounteth them of his flocke, which are indifferent betweene enemies and friendes: but the meaning was, that in as much as they hurt not, they doe profite and helpe. For it is a prouerbiall ſaying, whereby wee are warned not to moue warre, vntill we be prouoked to the ſame.

LVKE. 51. *When the dayes were accompliſhed.* Onely Luke reporteth this hiſtory, which yet is not a little profitable many wayes, for firſte the diuine fortitude and conſtancie of Chriſte in deſpiſing death is heere deſcribed: Then, what great hatred and enmities diſſentions in religion do breede: Thirdly, how the nature of menne is caried to impatience with a raſh zeale: Further, how ready and apt it is to followe the falles and faultes of the Saints: Laſtly, wee are taught meekeneſſe by the example of Chriſte. But the death of Chriſte is called a taking away, not onely becauſe hee was then taken from amongſt men, but becauſe that hee departing from the baſe priſon of the fleſh, aſcended vp on high.

He had ſettled himſelfe. Hereby Luke declareth, that when the death of Chriſte was before his eyes, the feare of it being caſt away, he went forwardes to meete the ſame. yet withal he declareth that he did ſtriue, that as a cõquerour of the terrour, he might boldly offer himſelfe to death. For if no feare had been throwne vpõ him, if no difficulty, no ſtrif, no care, to what ſhuld he ſettle his countenãce? But becauſe he was neither blockiſh, nor yet caried away with a raſh & headie boldneſſe, it behooued him to be mooued at that cruel and bitter death: Nay, at

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that fearefull and horrible torment, which hee knewe to bee neare ready to fall vpon him from the seuere iudgement of God: and euen that is so far from darkening or diminishing of his glory, that it is a notable shew and declaration of his loue towardes vs. For not regarding himselfe, that hee might apply himselfe to our saluation, through the middest of terrours he hastened vnto death, the day and time whereof, he knew to be neare.

52. *And sent messengers before him.* It is to be supposed, that he then had a great company of followers with him. The messengers are sent, neyther to prepare pleasant dainties, nor to chuse some beautifull palace, but onely to declare, that a great company of strangers were comming. But they being shutte out and repulsed, doe tarie waiting for their maister. Further, we doe heereby learne, that which I noted in the second place, when as men doe disagree betweene themselues in matters of doctrine of Religion, they do easily fall out into mutuall hatred. For it was a signe of most bitter hatred, to defraud the hungrie of their meate, and to deny harbour to the weary. But the Iewish religion was so euill thought of, and esteemed amongst the Samaritanes, that they thought them not worthy of any kindnesse which followed it. It may bee, that the greife of the reproach vexed them, that they knewe that the Iewes accounted their temple as prophane, and detested it, and esteemed them as degenerate and corrupt worshippers of God. But when as superstition was once receyued, they frowardly stacke to the same, & with a wicked emulation they contended to defend the same.

At the length the contention grewe so hot, that in one fire it destroyed both their Countries: for Iosephus declareth that it was the firebrande of the warres of the Iewes. And though Christ could readily haue auoyded that enuie, yet he had rather himselfe to be a Iewe, then to get him lodging by an ouerthwart deniall of the same.

54. *And when his Disciples sawe it.* It may be, the region where they were, put them in minde that they should desire that lightning should fal downe vpon the wicked: for in times past Elias hadde in that place ouerthrowne with fire from heauen the kings souldiours, which were sent to take him, 2. Reg. 1. 10. Therefore it came into their minde, to thinke that the Samaritanes which so vnworthily reiected the sonne of God, were ordained to the like destruction. And heere wee doe see whether a foolish imitation of the holy fathers doth cary vs. Iames and Iohn doe pretend the example of Elias: but they cõsider not how much they differre frõ Elias, they do not examine the extreamitie of their zeale, they looke not to the calling of God. The Samaritanes had the like goodly pretence for their idolatrie, as it is set downe in Iohn 4. 20. but they were both amisse, for that without any regard, they were rather Apes, then followers of the holy fathers. And though it is doubted, whether they thought the power to be in their owne handes, or that they desired Christ to giue it them: yet I doe thinke this the more probable, that they were lift vpp with a foolish hope, thinking themselues sufficiently armed to execute that reuenge, so that Christ would allow of it.

55. Yea

55. *Yee know not of what ſpirit yee are.* By this anſwere Chriſte not onely reſtrained the vnbrideled heate in the two diſciples, but he alſo preſcribeth a rule to vs all, that we nourith not any ſuch heate in vs. For it behoueth him, who ſo euer he be that attempteth any thing, that he be well aſſured with himſelfe, that he haue the ſpirit of God for his authour and his guide, and that hee be led with a right and a pure inſtinct of him. Feruencie of zeale doth cary many men: but if the wiſedome of the ſpirit be wanting, they become as blubbers and frothe. Alſo it often falleth out, that the troubleſome affections of the fleſh are mixed with the zeale, and they which ſeeme to be moſt zealous of the glory of God, are blinded with a priuate affection of the fleſh. Wherefore, except the Spirit of God doe guide our zeale, it will not ſerue for an excuſe, that wee attempted nothing but of a good zeale. But the Spirit it ſelfe ſhall gouerne vs by counſel & wiſedome, that we doe nothing beſide our duty, nor beyond our calling, alſo that we attempt not any thing but wiſely and conueniently: Further, he will indue our mindes (euery dreg of the fleſh being wiped away) with a right affection, that we deſire not any thing but that which God commandeth. Chriſte alſo blameth his diſciples, for that they were farre from the ſpirit of Elias, and that they doe wickedly in taking that to themſelues which he did. For Elias executed the iudgement of God, which was cómanded him by the ſpirit of God, but theſe men, not by the commandement of God, but by the prouocation of ꝑ fleſh, are caried to ſeeke reuenge. Wherefore the examples of the Saints are no defence to vs, except the ſame ſpirite doe dwell in vs, which directed them.

Mathew 19.	Marke 10.	Luke.
3. *Then came vnto him the Phariſies tempting him, and ſaying to him: Is it lawfull for a man to put away his wife for euery fault?*	2. *Then the Phariſies came & asked him if it were lawfull for a man to put away his wife, and tempted him.*	
4. *And hee anſwered, and ſayde vnto them: Haue ye not read, that he which made them at the beginning, made them male and female:*	3. *And hee anſwered, and ſaid vnto them: What did Moſes command you?*	
5. *And ſayd: for this cauſe ſhall a man leaue father and mother, and cleaue vnto his wife, and they twain ſhall be one fleſh?*	4. *And they ſayd: Moſes ſuffred to write a bill of diuorcement, and to put her away.*	
6. *Wherefore they are no more twaine, but one fleſhe. Let no man therfore put a ſunder that which God hath coupled together.*	5. *Then Ieſus anſweared and ſayd vnto them: for the hardneſſe of your heart, hee wrote this precept vnto you.*	
7. *They ſayd vnto him: Why then did Moſes commaund to giue a bill of diuorcement, and to put her away?*	6. *But at the beginning of the creation, God made them male & female.*	
8. *Hee ſayde vnto them: Moſes for the*	7. *For this cauſe ſhall a man leaue his father and his mother, & cleaue to his wife.*	
	8. *And they twaine ſhall bee one*	

the hardnesse of your heart, suffered to put away your wiues, but frō the beginning it was not so.

9. I say therefore vnto you, that whosoeuer shall put away his wife, except it be for whoredome and marry another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doth commit adulterie.

one flesh: so that they are no more twaine, but one flesh.

9. Therefore, what God hath coupled together, let no man separate.

10. And in the house his Disciples asked him againe of that matter

11. And he sayd vnto them: whosoeuer shal put away his wife, & marrie another cōmitteth adultery against her

12. And if a woman put away her husband, and be married to an other, shee committeth adulterie.

Though the Pharisies doe lay snares for Christ, and do craftily set vpon him, that they might intrappe him, yet their malice wrought for our profite: as the Lord doeth wonderfully knowe howe to turne to the good of his, what soeuer things the wicked doe deuise for the subuersion of true doctrine. For by this occasion was the question answered, which the libertie of diuorcement did bring forth, and there was a certaine law deliuered, of the holy and inseparable knot of Matrimonie. But thereof is taken an occasion of quarrelling, because that the answere could not bee but odious on both sides in respecte of them. They demand whether it is lawful for a mā to put away his wife for euery cause: If christ denie it, they will cry out that he doth wickedly abrogate the law: If he affirme it, they will bragge that he is rather a baud, then a Prophet of God, who will so fauour the lust of men. And this they had conceiued in their mindes: but the sonne of God, who knew how to take the wise in their owne subtlety, deceiued them of their hope, and seuerely resisted their vnlawfull diuorcements: yet shewing withall, that hee bringeth forth nothing but that which was agreeable to the lawe. For he concludeth the matter in two pointes: he sayth that the order of creation should be as a law, that a man should keepe his marriage promise as a lawe all his whole life, and that diuorcements were permitted, not that they were lawfull: but because he had to doe with a people that was stubborne, and would not be taught.

4. *Haue yee not read.* Christ doeth not answere directly to that which is demanded, but hee doeth plainely satisfie the question proposed: as if any man now being demanded of the masse, should faithfully declare the mysterie of the holy supper, and should at the length inferre, that they are sacrilegious and falsifiers, that dare bee so bolde as to adde or to diminish any thing from the pure institution of the Lord, he should openly ouerthrowe the fained sacrifice of the masse. And Christe taketh this rule, God from the beginning ioyned manne and woman together, that they two might make one perfect man. Therefore hee that putteth away his wife, teareth away from himselfe as it were the one halfe of himselfe. But nature suffereth not, that any man should rend asunder his owne body. Hee addeth another argument drawne from the lesse to the greater, the bonde of matrimonie is holier and straiter, then that wherein the

children are bound to the parents. But godlineſſe tieth the children to the parentes in a band that cannot bee loſed. Much leſſe therefore may the husband, renounce his wife. Heereof it followeth that the bande made of God, is broken if a man be diuorced from his wife. And nowe thus is the meaning of the wordes. That God the maker of mankinde, made man and woman, that euery man being contented with one onely wife, ſhould not deſire any others: for he reſteth vpon the number of two, as alſo the Prophet Malachie, cha. 2.10. when he inueighed againſt Polygamie, bringeth the ſame reaſon, that God in whom ther was aboundãce of ſpirit, ſo that it was at his pleaſure to create mo, yet made but one man: namely, ſuch as is here deſcribed of Chriſt. Therefore the inſeparable ſocietie of one husband with one wife, is proued by the order of creation. If any man ſhall obiect, that by this reaſon it ſhall not be lawfull, the firſte wife being dead, to take an other: The anſwere is eaſie: the bande is not only broken by death, but the ſecond wife is placed of God in the roomth of the former, as if ſhee were one and the ſame.

5. *For this cauſe ſhall a man leaue father.* It is doubted whether Moſes bringeth in Adam, or God ſpeaking in that place: but whether of the two thou takeſt, it maketh little to this preſent place: for it was ſufficient to bring the Oracle of God, though it ſhould be ſpoken by Adam. But hee doth not ſimply commande him that marrieth a wife, to leaue his father, for ſo God ſhould be contrary to himſelfe, if by Matrimonie he ſhould aboliſh that honour which he cõmandeth children to vſe towardes their parents: but while compariſon is made betweene thoſe duties, the wife is preferred before father and mother. But if any man ſhould ſend backe meſſage to his father, & ſhould ſhake off that yoake whereto he is bounde, no man would allow ſuch a monſter. Much leſſe then ſhal there be libertie granted to diſſolue Matrimonie.

They ſhall be two in one fleſh. By this Polygamie is no leſſe condemned, then that libertie of putting away wiues. For if the knitting together of two be ſanctified of the Lorde, then the ioyning eyther with three or foure is adulterous. But Chriſt as I ſayd a little before, doeth apply it otherwiſe to his purpoſe, euen thus, that who ſoeuer ſhould put away his wife, ſhould rend himſelfe in peeces: for the power of holy Matrimonie is ſuch, that the husbande and the wife become one fleſhe. Neither was it the purpoſe of Chriſt to bring in the foule & filthy deuice of Plato, but hee ſpeaketh reuerently of that order appoynted by God. Therefore let the husband & the wife ſo liue together, that the one may ſo nouriſh the other, euen as the one halfe part of himſelfe: and let him ſo command, as the head of the wife, and not as a tyrant: in like maner let the woman modeſtly ſubmit her ſelfe in obedience.

6. *That which God hath ioyned together.* Chriſte in this ſentence brideleth the luſt of men, that they ſhould not by forſaking their wiues, breake the holy knot. And as he denieth it to be in the power of the man to break matrimony, ſo hee giueth a law to all others, that they ſhoulde not confirme vnlawfull diuorces by their authority. For the Magiſtrate abuſeth his authoritie, which ſheweth fauour to a mã to put away his wife: yet chriſt properly bent himſelfe to this purpoſe, ℣ euery man ſhould religiouſly maintaine the faith which he hath giuen for himſelfe, and they which are prouoked by luſt or wicked affection to diuorcement:

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let them thus think with themſelues: who art thou that wouldeſt take liberty to thy ſelfe to breake that which God hath ioyned. But this doctrine may alſo be applyed further The Papiſts imagining vs a Church ſeparated from Chriſt her head, they do leaue vs an vnperfect & a maimed body: in the holy ſupper whereas Chriſte ioyned bread and wine, they are ſo bolde as to depriue all the people of the vſe of the cuppe. Againſt theſe deuiliſh corruptions we may oppoſe: that which God hath ioyned together, let no man put a ſunder.

7. *Why then did Moſes.* They hadde thought vppon this quarrell before, if Chriſte (which was moſt likely) ſhoulde require the lawfull vſe of diuourcements. For what ſoeuer God permitteth in his lawe, ſeemeth to bee lawfull, whoſe onely will maketh the difference betweene good and euill. But Chriſte meeteth their falſe enuy with a fitte anſwer, that Moſes graunted this for their frowardneſſe, and not as that he ſhould allow it as lawfull. And he confirmeth this ſaying with a notable reaſon: *Becauſe it was not ſo from the beginning*. Hee taketh this as graunted, when God at the beginning inſtituted Matrimonie, he eſtabliſhed a perpetuall law which ſhould be in force euen to the end If that the inſtitution of Matrimony is to bee accounted as a lawe inuiolable, it followeth that what ſoeuer declineth from the ſame, proceedeth not from the pure nature of the ſame, but of the corruption of men. Yet it is demaunded whether it was lawfull for Moſes to permitte that, which of it ſelfe was euill and corrupt: I anſwere, that which he did not ſeuerely forbidde, is vnproperly ſayde to bee permitted. For he gaue no lawe of diuorcementes, as that he woulde approue the ſame by his allowance: but when as the wickedneſſe of men coulde not otherwiſe bee reſtrained, hee gaue that remedy which was moſt tollerable, that the man ſhoulde at the leaſt giue teſtimony of the chaſtity of his wife. For the lawe was not giuen but in fauour of the women, leaſt that after they were vniuſtly reiected, they ſhoulde incurre any ſlaunder. Whereby we gather that it was rather a puniſhment layd vpon the men, then a liberty or permiſſion graunted for the prouocation of their luſt. Note alſo that the ſpirituall gouernment, doth differ much from the politike and outward order. What is lawfull and meete to bee done, the Lorde comprehendeth in tenne woordes: nowe becauſe it may bee that many thinges are not called before the iudgement ſeate of men, whereof euery mannes conſcience reproueth and conuinceth him, it is no meruaile if politike lawes doe agree vnto them. Let vs take a familiar example, we haue greater liberty to contende by lawes, then the rule of charitie will beare. Why is this ſo? becauſe right cannot bee giuen to euery manne, except there bee a way opened to demaunde it: in the meane ſeaſon the inwarde lawes of GOD ſheweth, that that muſt be followed which charity commaundeth, yet there is heere no cauſe why Magiſtrates ſhoulde bee excuſed for their negligence, if they doe of their owne accorde ceaſe from correctinge of ſinnes, or ſhall omitte thoſe thinges which the eſtate of their callinge doeth require. But lette priuate menne take heede, leaſte by coueringe their offences, vnder pretence of lawes, they double their faulte. For the Lorde doeth here by the way blame the Iewes, as if it were not ſufficiēt for thē to haue their frowardnes born with, or paſſed by without puniſhment, except they ſhuld make God the author

of their ſinne. If that a rule of liuing godly and holily cannot alway? nor euery where bee gathered out of the lawes politicke, much leſſe of cuſtome.

9. *I ſay vnto you.* Marke reporteth that this was ſpoken to the Diſciples aparte, when they were come into the houſe: but *Matthewe* omitting this circumſtance, ſetteth downe the ſpeach: as the Euangeliſtes doe often leaue out ſome circumſtance by the way. For they count it ſufficient to gather the ſumms of thinges. So there is no difference but that the one ſetteth downe the matter more plainly then the other. And this is the ſumme: Though the lawe doth not punish diuorcements, which do differ from the firſt inſtitution of God, yet hee is an adulterer which putteth away his wife, and taketh him another. For it is not in the will and pleaſure of manne, to diſſolue the faith of Matrimonie, which the Lorde would haue to remaine firme and ſure, therefore ſhe is a harlot that ſupplyeth the roumth of the lawfull wife. But hee putteth an exception, becauſe that a woman by committing whoredome, cutting her ſelfe as a rotten member from her husband, ſetteth him at liberty. They which doe deuiſe other cauſes, are worthily reiected, becauſe they will bee wiſer then the heauenly maiſter.

They will haue the Leproſie to bee a lawfull cauſe of diuourcement, becauſe the infection thereof doeth not onely infecte the husbande but alſo the children. But as I woulde counſell a young man that hee ſhould not touch his wife that hath the Leproſie, ſo I do not allow him that liberty to put her away. If any man obiecte, that they which cannot liue alone, haue neede of remedy, leaſt they ſhoulde burne: I ſay, that is no remedy, which is without the warrant of the word of God. I adde alſo, that they ſhall neuer want the gifte of continencie, if they would deliuer themſelues to be gouerned of the Lord: becauſe they follow, that which hee preſcribeth. Some manne ſhall begin to loath his wife, ſo that he cannot abide to lie with her: ſhall this euill bee remitted by taking two wiues? An other mans wife ſhall fall into the palſie, or Apoplexie, or ſhall bee diſeaſed with ſome other incureable diſeaſe: ſhall her husband reiecte her vnder pretence of innocencie? But we know that they ſhall neuer want the helpe of the ſpirite, which do walke in his wayes. For the auoyding of fornication, ſayth Paule, 1. Cor. 7. 2. Let euery man marry a wife. Hee that hath done this, though it fall not out according to his deſire, hath done his part. Therefore, if any thing want, it ſhall be amended by the help of God. To go any further, it is nothing leſſe then to tempt God. And whereas Paul noteth an other cauſe, 1. Cor. 7. 25. namely, whereas for hatred of godlines, the married perſons are reiected of the vnbeleeuers, that a godly brother or ſiſter, is not then ſubiect to bondage, is not repugnant from the minde of Chriſt. For he doth not ſpeake there of a lawfull cauſe of diuorcement, but onely whether a woman continueth bounde to the vnbeleeuing man, after that ſhe is for hatred of God wickedly put away, and cannot otherwiſe be receiued into fauour, thē if ſhe deny God. Whereof it is no meruaile that Paule chuſeth rather to bee ſeparated from men, then to be alienated from God Yet that exception which Chriſte putteth, ſeemeth to be in vaine. For if the adultreſſe deſerueth death, to what purpoſe ſhuld he ſpeake of diuourcement?

But

But becauſe it was the duty of the husband to follow the adultery with iudgments, that he might cleare his houſe of that offence, whatſoeuer the ſucceſſe be, Chriſt ſetteth the husband that conuinceth his wife of vnchaſtitie free from that bonde: and it may be that amongſt a corrupt and wicked people this ſinne might raigne with freedome from puniſhment. As the ouerwharte pittie of Magiſtrates at this day, drieth men of neceſsity to put away their defiled wiues becauſe adulteries are not puniſhed. And it is to bee noted, that this law is cõmon and free to both partes, as the bonde of faith is mutual and like. For where as the husband is cheife in other thinges, in reſpect of the bed hee is equall to the wife, for hee is not maiſter of his owne body. Therefore, when as the adulterer ſhall fall away from the knot of matrimonie, the wife is ſet at libertie.

Hee that marieth her that is put away. This ſentence hath beene moſt corruptly expounded by many interpreters: for they thought generally and confuſedly, that it was commaunded to liue ſole after diuorcement. So if the husbande ſhould put away the adultereſſe, of neceſsitie they both ſhoulde liue vnmaried. As if that this were the libertie of diuorcement, onely to lie away from the wife: as if alſo Chriſt did not euidently in this cauſe permit that to be done, which the Iewes were woont generally to vſurpe vnto themſelues according to their owne pleaſure. Therefore that errour was too groſſe: for when Chriſte condemneth him for adulterie that marieth her that is put away, it is certaine that this is to be vnderſtoode of vnlawfull and friuolous diuorcements.

Therefore Paule commaundeth them to remaine vnmaried, which are ſo put away, or to be reconciled to their husbandes: becauſe that matrimonie is not ouerthrowne by brawlinges and diſſentiones, as in the firſt Epiſtle to the Corinthians, the ſeuenth chapter, and the eleuenth verſe, and that is gathered out of Marke, whereas the wife by name is ſpoken of, which ſhould depart from her husbande: not that it was lawfull for the wiues ſo to giue a bill of diuorcement to the husbandes, but that the Iewes were fallen into ſtrange corruptions: but Marke noted the corruption which the Lord reproued, and then raigned euery where, that after voluntary diuorcements they both went forwarde to a newe mariage. Therefore he maketh no mention of adulterie.

Matthew 19.	Marke	Luke
10. *Then ſaid his diſciples to him: If the matter bee ſo betweene man and wife, it is not good to marrie.*		
11. *But he ſayd vnto them, all men cannot receiue this thing, ſaue they to whom it is giuen,*		
12. *For there are ſome chaſte, which were ſo borne of their mothers belly: and there bee ſome chaſte, which be made chaſte by menne: and there bee ſome chaſte, which haue made themſelues chaſte for the kingdome of heauen. He that is able to receiue this, let him receiue it.*		

As though the estate of husbands were very hard, that so long as they shall remaine chast, they should be co npelled rather to beare all other thinges then to depart from them: the Disciples moued with this answere of Christe doe except, that it is better to bee without wiues, then to be caught in such a snare. But why doe they not againe consider howe straight the bondage of the wiues is, but that the affections of the flesshe doeth tie them to themselues and their owne commodities, that despising all others, they onely desire to bee prouided for themselues. Yet heere doeth a vile vnthankefulnesse appeare, that they woulde refuse the singular gifte of GOD, eyther for feare or wearines of one discommoditie. It were better according to their opinion, to auoyde mariage, then to tie himselfe in a bande of perpetuall fellowship. And if God hath instituted Matrimonie for the common good of mankinde, though it bringeth some things which are not very acceptable, it must not therefore be despised.

Therefore let vs learne if among the blessinges of GOD, there bee any thing which pleaseth not vs, let vs not bee so daintie nor so frowarde, but let vs vse them with reuerence. Especially, wee must take heede of this wickednes in holy Matrimonie: for because it is inwrapped with many troubles, Sathan indeuoureth to vexe it with hatred, and infamie, that he might withdraw men from it. And Hierome heerein shewed too euident a token of a malicious and peruerse witte, in that he doeth not onely quarrell at that holy and godly order of life: but what tauntes or reproches soeuer hee canne gather out of prophane writers, hee casteth vppon it, that hee might slaunder and deforme the beautie of the same. And let vs thinke that what soeuer troubles doe befall in Matrimonie, are accidentall, because they arise of the corruption of men.

Also let vs remember, that sith after our nature was corrupted, it became a medicine or salue, it is no maruaile if a sower taste bee mixed with the sweete. But it is to be seene how the Lord reproueth this foolishnesse. Hee denying all men to be receiuers of this saying, declareth that the choise is not in our hand, as if that wee had authoritie to consult of the matter. If any man thinke it profitable for him to bee without a wife, and so without tryall made, doeth lay a lawe of sinfull life vpon himselfe, is farre deceiued. For God, who sayde it is good that woman be a helpe to man, will punish the contempt of his order: for mortall menne doe arrogate too much vnto themselues, while they striue to exempt themselues from the heauenly calling. Further, that it is not free for al men to chuse which they lust, Christ prooueth by this, because continencie is a speciall gifte. For when he sayth, all cannot receiue it, but they to whom it is giuen, he plainly declareth that it is not giuen to all men. Whereby their pride is conuinced, which doubt not to arrogate to themselues, that which Christ so plainely taketh from them.

12. *For there are some chaste.* Christe nameth three kindes of menne that are chaste. They which are chaste by nature, or whiche are made chaste by men, are driuen from Matrimonie by want: because they lacke those partes of a manne. Others hee sayeth are chaste, whiche haue made themselues chaste, that they might the better serue God. These hee setteth

free

free from the necessitie of marriage. Whereof it followeth, that all other which doe abhorre Matrimonie, doe with a sacrilegious boldnesse after the manner of giantes) fight with God. The Papistes vrging this worde, making chaste, as if men of their owne pleasure, could make lawes of continency, is too colde. For Christe first sheweth that God giueth this to whom he thinketh good. And a little after hee doth againe affirme, that the sole life is rashly chosen, where any man is not indued with a speciall gifte. Wherefore this making chaste, is not subiect to free will: but the plaine meaning is: when by nature some are apt to marriage, though they doe abstaine, yet they tempt not God, because God graunteth them liberty.

For the kingdome of heauen. Many doe foolishly expound it, for the deseruing of eternall life: as if that sole life contained in itselfe some meritorious worship, as the Papists doe faine it to bee an Angelicall estate. But Christ ment nothing els, but that the maried ought to haue this ende set before them, that they being free from all cares, might the diligentlier apply themselues to the exercises of godlines. Therefore it is a foolish imagination, to account sole life for a vertue: for God is no more pleased by that, then hee is by fasting, neither doeth it deserue to be accounted amongst those dueties which God requireth of vs, but he must looke to an other end: For Christ would expresly set downe, though any man be free from whoredome, yet his sole life is not approued of God, if he only prouide for his owne ease and delightes: but hee is onely hereby excused, if he apply it to a free and quiet meditation of the heauenly life. In summe, Christ teacheth that it is not sufficient, if the vnmarried doe liue chastly, except they do purposely abstain frō it, that they might apply themselues to better exercises.

Hee that is able to receiue this, let him receiue it. By this clause Christe warneth that the vse of Matrimonie must not bee despised, except that in a blinde rashnesse we would cast our selues headlong to destruction: for it behoued him to lay his hand vppon his disciples, whome hee sawe runne headlong without iudgement. But this admonition is profitable for all menne: for few in choyce of that kinde of life that they will leade, doe consider what is giuen them of God: but they leape without choyce, whether soeuer their vnaduised heate doth cary them: and I would this had been better heard heretofore. But I know not with what enchauntments of Sathan their eares were stopt, that against nature, and as it were in despite of God, they woulde lay vppon themselues that snare of perpetuall single life, whom God hadde called to marriage: after, their miserable soules are so caught in the deadly snare of a vow, so that they woulde neuer out of that pit.

Matth. 19.	Marke 10.	Luke 18.
13. *Then were brought to him little childrē, that he should put his hands on them, and pray, & the disciples rebuked them.*	13. *Then they brought little childrē to him, that he should touch them: & his disciples rebuked those that brought them.*	15. *They brought vnto him also babes, that hee should touch them, And when his disciples sawe it, they rebuked them.* 16. *But Iesus called*
14. *But Iesus sayde: Suffer the little*	14. *But when Iesus saw it he was*	

little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15. And when he had put his hands on them, he departed thence.

was displeased, and sayd vnto them: Suffer the little childrē to come to me, & forbid them not, for of such is the kingdom of god.

15. Verily I say vnto you: who soeuer shall not receiue the kingdome of God as a little childe, shall not enter therein.

16. And hee tooke them vp in his armes, and put his handes vpon them, and blessed them.

led them vnto him, and saide suffer the babes to come vnto me, and for bid thē not: for of such is kingdome of God.

17. Verily I say vnto you, who soeuer receiueth not the kingdome of God as a babe, he shall not enter therein.

This history is very profitable, because it teacheth that Christ doth not onely receiue them which do willingly come to him by the motion of a holy desire & faith, but also them which by reason of their age, feele not how greatly they doe neede his grace. There is as yet no vnderstanding in these little children, that they should desire to be blessed: yet he receiueth them louingly and kindly, & with a solemne maner of blessing, he consecrateth them to his father.

Their purpose also, which brought the children to christ, should be obserued: for except they had a stedfast perswasion in their mindes, that hee had the power of the spirit in his hand, to poure out vpon the people of God, it had bin absurde to haue brought children to him. Wherefore it is not to bee doubted, but that they desired that his grace might be bestowed vpon them. Therefore for the amplifying of the matter, Luke addeth this word *Also*, as if he shoulde haue said, after they had tried how many wayes he holpe thē that were growne in yeares, they hoped also that children should not go away from him altogether voyd of all the gifts of the spirit, if he shuld lay his hands vpon thē. Also, the laying on of hands (as wee sayd other where) was an auncient & solemne maner of blessing amongst the Iewes: therfore it is no maruell, if they desire Christe to pray for their children by vsing that solemne ceremonie. Yet by the way, when the greater blesseth the lesse, Heb. 7.7. they giue vnto him the honour of a great prophet.

13. *The disciples rebuked him.* If a Diademe hadde beene set vpon his head, they had willingly and with great reioycing accepted it, because that as yet they knew not his proper office. But now they account it a thing vnworthy his person to receiue children: and their errour wanted not colour: for what business hath so great a prophet and the sonne of God to doe with children. But heere wee learne that these iudges were not vpright, which esteemed of Christe after the vnderstanding of their owne flesh: for thereof it commeth to passe that they should spoyle him of his proper gifts: and againe would attribute vnto him vnder pretence of honour those thinges which belong not vnto him. From hence sprang a great heape of superstitions, which brought a faigned Christe into the worlde. Wherefore lette vs learne not to thinke otherwise of him then hee hath taught, nor to put any other person vpon him, then was put by the fathers.

We

Wee see what befell in Popery: they thought that they yeelded great honour to Christe, if they should bow themselues before a crust of bread: a stincking abhomination before God. Againe, because they thought it not honourable enough for him to supply the place of an aduocate for vs, they created for them an innumerable sort of patrons: but by this meanes the honour of the mediatour was taken from him.

14. *Suffer little children.* He testifieth that he is willing to receiue little children, and then taking them in his armes, he not only embraceth them, but also putting his handes vpon them, he blesseth them. Whereby we gather that his fauour also reacheth euen vnto this age. Neither is it any meruaile: for when as the whole flocke of Adam is shut vp vnder the guiltinesse of death, it is necessary that all from the greatest to the least should perish: but those, which the one redeemer doeth deliuer. But to driue away that age from the grace of redemption, should be too much cruelty: therefore we do not vnaduisedly hold out this buckler against the Anabaptistes. They deny Baptisme to infantes, because they are not capable of that mistery, which is their signed. We do except of the other side, sith Baptisme is a pledge and a figure of free forgiuenesse of sinnes, and also of adoption vnto God, it may not bee denyed to infantes, whome God adopteth and washeth with the bloud of his Sonne. That they obiect that repentance and newnesse of life is there also figured, is easily answered. For they are renewed by the spirite of God, for the measure of their age, vntill by degrees in time conuenient, that vertue which is hidden in them shall encrease and shew it selfe openly. And that they contend that wee cannot be otherwise reconciled to God, and made heires of the adoption but by faith, we graunt this to be true of them that are growne in yeares: but as concerning infantes, this place proueth it to be false.

Certainely, this imposition of handes, was not a iugling nor an idle shewe, neither did Christ poure forth his prayers into the ayre in vaine: & he could not solemnly offer them vnto God, but that he would grant his prayers with out exception. And what should he requeste for them, but that they might be receiued amongst the Sonnes of God? whereof it followeth, that they were regenerate by the spirite into the hope of saluation. And to bee short, his embracing them declared, that Christ accounted them of his flocke. If that they were partakers of the spirituall giftes, which Baptisme figureth, it were absurde, that they should be depriued of the outward signe. Thirdly, it is a sacrilegious boldnes to driue them farre from the sheepefolde of Christe, whome hee nourisheth in his owne bosome, and to cast them out as straungers, shutting the gate vpon them, whom Christe will not haue to be forbidden. *For of such,* In this woorde hee comprehendeth aswell the little ones, as them that are like them. For the Anabaptistes doe very fondly exclude children, at whome they shoulde beginne. But in the meane season he taking occasion of this present matter, exhorted his disciples, that laying by malice and pride, they shoulde put on a childish nature. Therefore it is added by Marke & Luke, that no man can enter into the kingdome of heauen, except he be borne like vnto a childe. But the admonition of Paul is to be noted in the former Epistle to the Cor. the 14. chap. & 20. verse. Be not children in vnderstanding, but in maliciousnes.

Matth. 19.

16. *And beholde one came, and ſaid vnto him, good maſter, what good things ſhall I do, that I may haue eternall life?*

17. *And he ſayd vnto him, why calleſt thou mee good? There is none good but one, euen God, but if thou wilt enter into life, keepe the commaundements.*

18. *Hee ſayde vnto him which? And Ieſus ſayde, theſe, thou ſhalt not commit adultery, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe.*

19. *Honour thy Father and Mother: and thou ſhalt loue thy neighbour as thy ſelfe.*

20. *The young man ſaide vnto him, I haue obſerued all theſe things from my youth: what lacke I yet?*

21. *Ieſus ſaide vnto him, if thou wilt bee perfect, goe ſell that thou haſte, and giue it to the poore, and thou ſhalt haue treaſure in heauen, and come, and follow me.*

22. *And when the young man heard that ſaying, he went away ſorrowfull: for hee had great poſſeſſions.*

Marke 10.

17. *And when hee was out on the way, there came one running, and kneeling to him, and asked him good Maiſter, what ſhall I doe, that I maye poſſeſſe eternall life?*

18. *Ieſus ſaid to him, Why calleſt thou me good? there is none good, but one, euen God.*

19. *Thou knoweſt the commaundements, thou ſhalt not kill. Thou ſhalt not ſteale. Thou ſhalt not beare falſe witneſſe Thou ſhalt hurt no man. Honour thy father & mother.*

20. *Then he anſwered and ſayd to him, maiſter, all theſe thinges I haue obſerued from my youth.*

21. *And Ieſus behelde him, and loued him, and ſayde to him, one thing is lacking vnto thee, goe and ſell all that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen, and come follow me, and take vp the croſſe.*

22. *But hee was ſad at that ſaying, & went away ſorrowfull: for hee hadde great poſſeſſions.*

Lnke 18.

18. *Thē a certain ruler asked him ſaying: good maiſter what ought I to do, to inherit eternal life?* 19. *And Ieſus ſaid vnto him, why calleſt thou me good? none is good, ſaue one, euen god*

20. *Thou knoweſt the commandements, I hou ſhalt not commit adul tery. Thou ſhalt not kil Thou ſhalt not ſteale. thou ſhalt not bear falſe witnes. Honour thy father and thy mother.*

21. *And he ſaide, all theſe haue I kept from my youth.* 22. *Nowe, when Ieſus heard that, he ſayde vnto him, yet lackeſt thou one thing: ſell all that euer thou haſt, & diſtribute vnto ỹ poore, & thou ſhalt haue treaſure in heauen, & come follow me*

23. *But when he heard thoſe things, he was very heauy: for hee was merueilous rich.*

16. *Beholde one came.* Luke ſayeth that hee was a ruler, that is, a manne of great authority, not one of the common people. Though riches get honour, yet it ſeemeth that he was eſteemed as a graue and a good man. And all circumſtances being conſidered, though he is called a young man, yet I thinke he was one of that ſorte, which by a ſober and chaſte life reuerenced the auncient integritie. And hee came not deceitfully (as the Scribes were wont:) but with a minde to learne: and ſo as well in woordes, as by kneeling down he declared that he reuerenced Chriſt as a faithfull teacher. But againe, a blinde confidence in his woorkes hindreth him from profiting vnder Chriſte, vnto whom otherwiſe he deſired to yeelde himſelfe to be taught. So at this day wee ſee ſome not euill affected: yet will hardly taſte the doctrine of the Goſpell: becauſe they are caried away I know not with what ſhadowiſh holines. Further, that we may iudge the better of the eſtate of the anſwer, the maner of the queſtion muſt be

be noted: for he doth not simply aske by what meanes, or which way he should come to eternall life: but what good should he doe to get it. So hee dreameth of merits, whereby he would make a full recompence for eternall life, wherfore Christ very aptly sendeth him to the obseruation of the lawe, which is the certaine way to life, as I will presently more fully declare.

17. *Why callest thou me good?* I doe not take this reproofe so subtilly as a great parte of the interpreters doe, as though Christe woulde secretly instruct him of his godhead. For they doe thinke that these wordes doe signifie thus much, as if he should haue said, if thou knowest no higher thing in mee, then a humane nature, thou doest wrong to giue that title of good to me, which belongeth to God alone. Verely I doe grant, to speake properly, men are not woorthy of so honorable a title, no, nor the Angels: for they haue not a drop of goodnesse of themselues, but what they borowe from God. But Christ had no other purpose, then to bring his doctrine into credite: as if hee shoulde haue sayd: thou doest euill to call me good maister, except thou doest acknowledge me to come from God. Therefore the young man is not heere instructed in the essence of the godhead, but is led to beleeue the doctrine. He had now already some affection to obedience: but Christe would haue him to goe further, as to heare God speaking. For (as it is the maner of men, of deuils for the most part to make Angels) they doe generally call them good teachers, in whom they see nothing that is good: And these are as prophanings of the giftes of God. Therefore it is no maruaile if Christ to get his doctrine authoritie doth call the yong man back to God. *Keepe the commandements.* Some of the old writers haue corruptly interpreted this place (whom the Papists followed) as though that Christe shoulde teach, that by the obseruatiō of the law we could deserue eternal life. But christ considered not what men could doe: but answereth to the question proposed: what is the righteousnes of works, which the law defineth. And certainely, so it must be holden, that God in his law cōprehendeth the way to liue holily and righteously, wherin perfect righteousnes is contained. Neither did Moses vtter this sentence in vaine, He þ doth these shall liue therein. Likewise I call heauen and earth to witnesse, that I haue this day shewed you life. Therefore it cannot be denied, but that the obseruation of the law is righteousnes, whereby life may be obtained, if any man were a perfect obseruer of the lawe. But, because wee are all void of the glory of God, nothing shalbe found in the law but cursing: neither is there any other refuge for vs, then to flie to the free gift of righteousnes. Therefore Paul setteth down two sortes of righteousnes, the one of the lawe, the other of faith: the first he placeth in works, but the secōd in the meere grace of Christ. Whereby we gather that this answere of Christ was of righteousnes, according to the law: for it was meete that the yong man inquiring of the righteousnes of works, should first bee taught, that no man is accounted righteous, but he þ satisfieth the law (which is impossible) that he seeing his own infirmitie might flie to the refuge of faith. Therefore I grant, sith God hath promised the reward of eternall life to the obseruers of his law, this way were to be kept, if þ infirmitie of our flesh hindered vs not: but the scripture teacheth that it is our fault, so that it is necessary for vs to haue that by gift which wee cannot obtaine by merites. If any man obiect that the righteousnes in the law is proposed to vs in vaine, wherto no man can at any time attaine: I answere, it is not in vain, be-

cause it

it is an inſtruction, whereby we are lead vnto that righteouſnes, which is to be had by ſuite. Therefore Paul, where hee ſayth, that the Doers of the lawe are iuſtified by the righteouſneſſe of the lawe, excludeth all men. Further, this place aboliſheth all thoſe faigned deuices, which the Papiſtes inuented for the obtaining of ſaluation. For they were not onely deceiued in that, ſ they would binde God vnto them by their good workes, that hee ſhould ſaue them of dutie or of debt, but while they prepare themſelues to doe good workes, the doctrine of the law not regarded, they bend themſelues to faigned deuotions, as they call them: not that they doe openly refuſe the lawe of God: but becauſe they doe preferre the traditions of men farre before it. But what ſayth Chriſt? namely, this worſhip onely is approued of God, which he preſcribeth, becauſe that obedience is more acceptable to him, then all their ſacrifices. Therefore who ſo euer indeuoureth to frame his life to pleaſe Chriſt, while the Papiſtes are occupied in their friuolous traditions, let him imploy all his indeuour in keeping the commandementes of the law.

18. *Thou ſhalt not kill.* It is maruaile when Chriſt would haue vs bounde to the whole law, why he onely toucheth the ſecond table: but hee therefore doth it, becauſe that by the duties of charitie euery mans mind is beſt diſcerned what is in it. Godlines toward God is the cheife: but, becauſe that hypocrites doe often counterfeit the obſeruation of the firſt table, they are beſt tryed by the ſecond table. Therfore we muſt know that Chriſt choſe thoſe cõmandements, wherein appeareth a teſtimony of true righteouſnes: yet, by that figure Synecdoche, he noteth the whole by a part. There is no matter in that, that hee ſetteth the commandement of honoring the parents in the laſt place: for he regarded not to keepe the exact order. Yet this is worthy to be noted, that hee putteth it in the ſecond table, leaſt any man ſhould bee deceiued by that errour of Ioſephus, who thought that it appertained to the firſt table. That which is after added in the ende: Thou ſhalt loue thy neighbour, is nothing diuerſe from the former commandements, but it is a generall expoſition of them all.

19. *The young man ſayde vnto him.* The lawe might haue beene deade to him, when as hee dreamed that hee was ſo righteous: for, except he had flattered himſelfe through hypocriſie, this had beene a very good admonition towardes the learning of humilitie, to ſee his owne blottes and faultes in the glaſſe of the lawe. But he being drunken with a fooliſh boldnes, careleſly boaſted that he had well diſcharged his dutie euen from his childhoode. Paul confeſſeth that he was in the ſame caſe, and that he was perſwaded that he ſo liued ſo long as hee knewe not the force of the lawe: but after that he felt the power of the lawe, hee was deadly wounded thereby. Therefore Chriſtes anſwere, which followeth was directed to the affection of the manne. Yet Chriſte required nothing of him but the commandementes of the lawe: but, becauſe the ſimple rehearſall of them mooued him nothing, he diſcouereth in other words his ſecret diſeaſe of couetouſneſſe. I grant it is not commaunded in any place of the lawe, that wee ſhoulde ſell all: but when as the ende of the lawe is to drawe menne to the denyall of themſelues, and expreſly condemneth luſt, wee ſee that Chriſte had no other purpoſe, then to correcte that falſe perſwaſion of the young man. For if he had throughly knowne himſelfe, at the hearing

ring of the lawe rehearſed, hee woulde haue confeſſed himſelfe in daunger of Gods iudgement.

Now, becauſe the ſimple woordes of the lawe doe not ſufficiently conuince him of his guiltineſſe, hee declareth the inward ſence in other woordes. For if Chriſt ſhould now require any other thing beſides the commaundements of the lawe, he ſhould be contrary to himſelfe. He taught euen now that perfect righteouſnes was comprehended in the commaundementes of the lawe: howe therefore ſhould it agree for him to reproue the law for default? Further, that proteſtation of Moſes, which I cited before had beene falſe. Therfore chriſtes meaning was not, that the young man wanted one thing beſides the obſeruation of the law, but one thing in the obſeruation of the law For, though the law doth in noe place compell vs to ſell all: yet, becauſe it bringeth all our corrupt luſtes to nothing, becauſe it teacheth vs to beare the croſſe, becauſe it woulde haue vs to be ready to abyde hunger and penury, the young man is farre from the full obſeruation of the ſame, ſo long as he is caried away with the loue of his riches And he ſaith one thing wanted, becauſe hee had no neede to ſpeake of whoredome and murther. but hee noteth the ſpeciall diſeaſe, as if hee ſhoulde touch the byle with his finger. And it is to be noted that he doth not only commaund him to ſell, but to giue to the poore: for to reiecte riches were of it ſelfe no vertue, but a vaine ambition. Crates the Theban is commended by the prophane hiſtoriographers, becauſe he caſt his money and what precious thing ſoeuer he had into the ſea, for that he thought hee could not be ſafe, except hee deſtroyed his riches. As though it had not beene better for him to haue beſtowed that vpon others, which hee thought ſuperfluous for himſelfe. Certeinly, when as charitie is the bond of perfection, hee that defraudeth himſelfe and others of the vſe of money, deſerueth no prayſe. Therefore Chriſt doeth not ſimply commend the ſelling, but the liberalitie in helping the poore. Chriſt alſo vrgeth further the mortification of the fleſh, when he ſaith *follow me*: For he doth not only commaund him to giue him his name, but to put his ſhoulders to the bearing of the Croſſe, as *Marke* doeth expreſly expound it. And it was meete that hee ſhould be thus launced: becauſe that when hee was at home, hee was wont to liue pleaſantly vnder the ſhadow and in idleneſſe, he had neuer conceiued, or had taſte very little, what it ſhoulde meane to crucifie the old man, and to tame the luſts of the fleſh. But the Monkes are too ridiculous, while vnder pretence of this place, they challenge to themſelues the taſte of perfection. Firſte, it is eaſie to vnderſtand, that it is not commaunded to all menne without difference to ſell all. For the husband-man, which is accuſtomed to liue of his labour, and thereby to nouriſh his children, ſhoulde ſinne, if hee ſhoulde ſell this ſmall portion of land, not being compelled thereto by neceſſitie. Therefore it is better to keepe that, which God hath put into our handes, ſo that wee doe modeſtly and thriftily maintaine our ſelues and our houſhold, and giue ſome part to the poore, then waſtefully to ſpoyle all. But what a goodly ſelling is this, which the Monks doe ſo much brag of? When as a great number, which cānot finde foode at home, thruſt themſelues into monaſteries, as into ſwines ſties full ſtuffed. All men doe carefully ſpare from themſelues, that theſe idle bellyes might be fatted with other mens bread.

A notable chaunge ſurely, when they being commaunded to giue to the poore that which they rightly poſſeſſe, they are not content with their owne, but take away other mens.

MAR. 21. *Ieſus beheld him, and loued him.* That which the Papiſtes do hereof gather, that good morall woorkes, (which are not wrought by the inſtinct of the ſpirite, but goe before regeneration) doe of right deſerue, is too childiſh a deuiſe. For, if they gather a deſert of the loue of God, we may ſay that frogs and flies doe deſerue: becauſe God loueth all his creatures, without exception. Therefore it is needfull to diſtinguiſh the degrees of loue. In reſpect of this preſent place it ſhall bee ſufficient to know that God loueth none with a fatherly loue, but his owne ſonnes, whom he hath regenerate with the ſpirit of adoption: and by this loue it commeth to paſſe, that they ſhall be approued before his tribunall ſeate. According to this ſence, to be beloued of God, and to be iuſtified before him are both one in ſignification. But God is ſayd ſomtimes to loue them, whom he neither alloweth nor loueth: for becauſe the preſeruation of mankind is acceptable vnto him (which conſiſteth in iuſtice, equity, moderation, wiſdom, faith, and temperaunce) he is ſaid to loue the publike vertues: not that they doe merit ſaluation or grace: but becauſe they tend to that ende, which he alloweth. In this ſence, according to diuers reſpects, he loued & hated Ariſtides & Fabritius: for in as much as he had adorned them with an outward righteouſnes, & that for the common good, hee loved his owne worke in them: yet, becauſe the heart was corrupt, that outward ſhew of righteouſneſſe auailed them nothing to the obtaining of righteouſnes. For we know that the hearts are purged onely by fayth, & that the ſpirit of vprightnes is giuen only to the mẽbers of chriſt. So the queſtiõ is anſwered, how it could be that chriſt ſhuld loue a man that was proud, and an hipocrite, when nothing is more odious before God then theſe two vices. Neither is it any abſurditie that God ſhuld loue that good ſeede, which he put into ſome natures, ſo that he yet reiecteth the perſons and the workes for their corruption.

MAT. 22. *Hee went away ſorrowfull.* The departure ſheweth at length how farre the young man was from the perfection, whereto Chriſt called him. For how cõmeth it to paſſe that he withdraweth himſelfe from chriſtes ſchoole, but becauſe it was a griefe to him to forſake his riches? But if we be not ready to beare pouerty, it is euident that luſte doeth yet raigne in vs. And this is that, which I ſaid before, that Chriſt commaunded to ſell all, was not an addition to the lawe, but a tryall of the ſinne that lay hid. For as euery man is more giuen to this or to that ſinne, ſo by the reprehending of the ſame he is the more layde open.

Further, this exãple teacheth vs that to continue cõſtantly in chriſtes ſchoole, it is conuenient to renounce the fleſh. This young man departed from Chriſt, who brought with him both a deſire to learne, & modeſty: becauſe it was hard for him to leaue that vice, wherwith he was acquainted. The ſame ſhall befall to vs, except the ſweetnes of the grace of Chriſt do make all the intiſements of the fleſh vnſauory to vs. Whether this temptation were but for a time, ſo ỹ the yong mã afterward repented, it is vnknowne: yet by coniecture it is probable, that he was drawne away by his couetouſneſſe, that he ſhould not profit any thing.

Math. 19.

Mathew. 19	Mar. 10.	Luke 18
23. *Then Iesus sayd vnto his disciples, verely, I say vnto you, that a rich man shall hardly enter into the kingdome of heauen*	23. *And Iesus looked round about and said vnto his disciples, howe hardly do they that haue riches enter into the kingdome of God?*	24. *And when Iesus saw him sorrowfull, hee sayde, with what difficulty shall they that haue riches enter into the kingdome of God?*
24. *And againe I say vnto you, it is easier for a Camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.*	24. *And his disciples were astonied at his wordes. But Iesus answered againe, and sayde vnto them, Children, howe hard is it for them that trust in riches, to enter into the kingdome of God?*	25. *Surely it is easier for a Camell to goe through a needles eie then for a rich man to enter into the kingdome of God.*
25. *And when his disciples heard it, they were exceedingly amased, saying, who then can be saued?*	25. *It is easier for a Camell to goe through the eye of a needle, then for a riche man to enter into the kingdome of God.*	26. *Then said they that hearde it, and who then can bee saued?*
26. *And Iesus beheld them, and sayde vnto them, with men this is vnpossible: but with God all things are possible.*	26. *And they were much more astonied, saying with themselues who then can be saued?*	27. *And hee sayde, the things which are vnpossible with men, are possible with god*
	27. *But Iesus looked vppon them and sayde, with men it is impossible but not with God: for with GOD all things are possible.*	

23. *A rich man shall hardly enter.* Christ doeth not declare howe noysome and deadly a plague couetousnes is, but also howe great hinderance riches doe bring. Marke asswageth the sharpnesse of the saying, while he applyeth it onely to them which put their trust in riches. But I thinke that the former sentence is rather confirmed by these words, then corrected: as if he should say, that it should not seeme marualous to them, that riche men haue so harde entrance into the kingdome of heauen: for it is a common disease almost of all men, to trust in their riches. This doctrine is also very profitable for all men: namely, to rich men, as that they being admonished before of their danger, should take heede: to poore menne, that they shoulde bee content with their estate, and not so couetously desire that, which will bee more to their harme then to their gain. It is certaine that riches of it selfe do not hinder vs frō following: but (such is the corruption of man) that they which haue abundance canne scarsly escape from drowning themselues therein. So that they which flow with riches are holden bounde by Sathan, as it were in chaines, that they shoulde not looke vp into heauen: nay, they entrench, binde and enthrall themselues wholy to the earth. The similitude of the Camell, which hee addeth a little after, amplifieth the difficultie. for it declareth that rich men do swel & are more puft vp with pride & vaine boldnes, so that they cannot suffer thēselues to be brought into such straites, as God doth keepe his children.

I thinke that by this word *Camel* is rather noted a great rope for a ship, then a beast.

25. *And when his disciples heard it.* The disciples doe marualle: for this should not make vs a litle carefull, considering ỹ riches do stop vp the entrance into the kingdome. For which way soeuer wee shall turne our eyes, a thousand stops wil set themselues against vs. But let vs note that they were so amased, that yet they fled not from the doctrine of Christ. He of whom mention was made euen now dealt otherwise: for the straightnes of the commandement so feared him, that he diuorced himselfe from Christ: but though these men bee amased, and doe aske who then can be saued, yet they bende not their course an other way, but desire to vanquish the doubtfull hope. So it shall profit vs to feare the threatninges of God, so oft as hee denounceth any hard or fearefull thing: so that our mindes faint not, but rather be stirred vp.

26. *With men this is vnpossible.* Christ doeth not altogether set their mindes free from all care: because it was profitable for them to vnderstand how hard it is to ascend into heauen. First, that they might imploy all their endeuours to this purpose: then, that they distrusting themselues might seeke for helpe from heauen. Wee see how sluggish and careless we be. What should befall, if the faithfull should thinke that they should walke pleasantly, through a soft and pleasant plaine, for recreation? This therefore is the cause, why Christ doth not extenuate the danger (that he might thereby put his disciples out of feare) but rather increaseth it. For, whereas before he had onely sayd that it was hard, now he sayth, it is impossible.

Whereby it appeareth that they are very prepostorous teachers, which are so afraid to speake hardly, that they giue libertie to the sluggish flesh. But it were better to follow the rule of Christ, who so tempereth his speach, that he might teach men that are throwne downe in themselues, only to repose themselues in the grace of God, and withall that hee might stirre them vp to prayers. So hee doth wisely helpe the infirmity of men, not by attributing any thing vnto them but by stirring vp the mindes to hope in the grace of God. And by this answere of Christ is that generall rule refelled (which the Papists gathered out of Hierome.) Who soeuer shall say that the law is hard to be kept, let him be accursed. For Christ doth plainely declare, that it is not possible for men to keepe the way to saluation, but so far as the grace of GOD doeth helpe and directe them.

Mathew. 19.	Marke 10.	Luke 18.
27. *Then answered Peter, and saide to him, Behold, we haue forsaken al, and followed thee: what shall wee haue?* 28. *And Iesus sayd vnto them, verely I say to you, that*	28. *Then Peter beganne to say vnto him, Loe, wee haue forsaken all, & haue followed thee.* 29. *Iesus answered and said, verely I say vnto you, there is no man that hath forsaken*	28 *Then Peter said, Lo, we haue left all, and haue followed thee.* 29. *And he sayd vnto them, verely I say vnto you, there is no man ỹ hath left house, or parents, or brethrẽ, or wife, or chil-*

that when the sonne of man shall sit in the throne of his maiestie, yee which followed mee in the regeneration, shall sitte also vppon the twelue thrones, and iudge the twelue tribes of Israel.	*saken house, or brethren, or sisters, or father, or mother, or wife or children, or landes for my sake & the Gospels.*	*children for the kingdom of Gods sake.*
29. *And whosoeuer shall forsake houses, or brethren, or sisters, or father or mother, or wife, or children, or landes, for my names sake, he shall receiue an hundreth folde more, and shall inherit euerlasting life.*	30. *But hee shall receiue an hundred folde, now at this present: houses, and brethren, and sisters, and mothers, and children, & landes with persecutions, and in the world to come life euerlasting. But manie that are first, shall be last, and the last first.*	30. *Which shal not receiue much more in this worlde, and in the world to come life euerlasting.*
30. *But many that are first shall be last, and the last shalbe first.*		

Luke 22.

28. *And ye are they which haue continued with me in my temptations.*	
29. *Therefore I appoynt vnto you a kingdom, as my father hath appointed vnto me*	
30. *That ye may eate & drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israell.*	

Peter doth secretly compare himselfe and the other disciples with that rich man, whome the worlde had alienated from Christ, And because they led a poore and wandring life not without reproofe and troubles, neither did there appeare any shew of a better estate in time to come: hee demandeth, and not without cause, whether they haue left all, and followed Christ in vaine. For it were an absurd thing for them to be spoyled, and not to be better recompenced by the Lord. But what were those all thinges? For, when as they were base & poore men, they scarse had a house to leaue: therefore this bragging might seeme to bee ridiculous, And certainely experience sheweth how greatly men doe commonly esteeme of their duties towardes God. As at this day they which were almost ready to begge in popery, doe proudly cast foorth that they haue lost much for the cause of the Gospell: yet the Disciples may bee excused, for though their estate was neuer gorgious, yet they liued at home of their handie occupations, as the richest of them all. And wee know that poore menne accustomed to a quiet and honest life, are hardlyer drawne from their wiues and children, then those men, which are caried by ambition, or that are drawn hether and thether with the blast of prosperitie. And except there had been some reward layd vp for them, they did very fondly to change the maner of their life. But as they were in this behalfe to be excused, yet herein they offended, that they desire now to see triumph, when they had not yet gone through the warfare.

If at any time wee doe loath and bee vnpacient, that the time or triumph is delayde, let vs learne first to consider the solaces, wherewith the Lorde asswageth the bitternesse of the crosse in this worlde: then to stirre

vp our ſelues with the hope of eternall life. For in theſe two pointes is the anſwere of Chriſt contained.

MAT. 28. *Verely, I ſay vnto you.* Leaſt the Diſciples ſhould thinke they had loſt their labour, and repent them of the courſe they had begun, Chriſt teacheth them that the glory of his kingdome, which as then was hid, ſhould be reuealed as if he ſhould ſay, there is no cauſe why you ſhould faint at this your baſe eſtate. For I, who doe ſcarſly lie amongſt the meaneſt will at the length aſcend into a throne of maieſtie. Therefore beare a litle, vntill the time of manifeſting of my glory ſhall come. But what doth he then promiſe them? Namely, that they ſhal be fellowes of the ſame glory. For by giuing them thrones, wherin they ſhould iudge the twelue tribes of Iſraell, he compareth them to Ambaſſadours, or to cheife counſellers and preſidentes, which haue the cheife ſeates in the kingly aſſembly. Wee know that the Apoſtles were choſen twelue in number, that ſo it might be declared that God by the ſending of Chriſt woulde gather together the diſperſed remnantes of his people. This was the cheife dignitie, but as yet it was hidden: therefore Chriſt deferreth their deſires vnto the laſt manifeſtation of his kingdome that then they might receiue the fruit of their election: yet it is not to bee doubted, but that Chriſte ſpake in this place of the latter day. *In the regeneration.* Some doe referre this point, to that which followeth in the text. So regeneration ſhould be nothing elſe but the newneſſe, which ſhould follow our reſtoring, while that which is mortall ſhall bee ſwallowed vp of life, and our weake body ſhall be made like to the heauenly glory of Chriſt. But I doe rather referre this regeneration to the firſt comming of Chriſt, becauſe the world then began to be renewed, and the Church ſprang vp out of the darkeneſſe of death into the light of life. And this maner of ſpeaking is found euery where in the Prophets, and doth very well agree with the circumſtance of this place. For the renewing of the Church ſo often promiſed, made them hope, for ſome great happines, when as the Meſsias ſhoulde appeare. Chriſt, therefore that he might take away that errour, diſtinguiſheth betweene the beginning & the ende of his kingdome.

LVK. 28. *You are they.* Though Luke ſeemeth to report this ſpeach of Chriſt diuerſly, and as if it were ſpoken at an other time: yet I think not otherwiſe, but that it appertaineth to this time. Neither is there ſet downe a continual Sermon or ſpeach of chriſt, but diuerſe ſentences ſet together without regard of ꝑ order of the time, as ſhal againe be ſayd a little after. But he vſeth mo words then Mat. for ſith the Apoſtles followed him in his temptations, and continued conſtant, he ſayth that they ſhall be partakers with him of his glory. It is demanded what he meaneth by theſe temptations? I thinke that he meant thoſe troubles, where with God generally exerciſed him and his Apoſtles. And hee doeth very aptly vſe this word *Temptations*: for euen according to the ſenſe of the humane nature his faith and patience was proued.

29. *I appoynted vnto you a kingdome.* He doth not onely make them rulers heere, but kinges, for hee imparteth with them the kingdome which hee receiued of his father. But there is a greate vehemency in that worde *I appoynt*, that they ſhoulde not with a raſhe and hotte deſire make too much haſte to poſſeſſe

possesse that kingdome, whereof hee onely had the lawfull authoritie of ordaining: and he exhorteth them to patience by his example. For though his father had made him a king, yet he is not presently placed in his glory: nay he humbled himselfe, and through the shame of the crosse hee obtained the kingly honour. To eate and to drinke vppon his table is metaphorically put for this, that they should be followers of all his glory.

MAT. 29. *Whosoeuer shall forsake.* After hee had stirred vp their mindes to hope for the life to come, he also encourageth them with present comforts, and cõfirmeth and strengtheneth them to beare the crosse. For though God suffereth his to be much afflicted, yet he doth neuer forsake them, but hee will recompence their sorrowes with his helpes. Neither doth he onely speake to his Apostles, but taking this occasion, hee generally directeth his speach to all the godly. This is the summe: they that shall willingly lose all things for Christes sake, shall yet euen in this life be more blessed then if they had kept all, but the cheife rewarde is laid vp for them in heauen. Yet that promise of recompensing of an hundred fold, seemeth not to agree with that we see in experience. For they which for the most part are spoyled of parents, or children, and other kinsmen, or are depriued of their wiues, and robbed of their goodes for the testimonie of Christe, are so farre from recouering their owne goods, that as people without company and forsaken, they should painefully and hardly trauell in banishmẽt with great want and pouerty. I answere, if any man do rightly esteeme the present grace of God, wherewith he comforteth and lifteth them vp in their miseries, he will grant that is rightly preferred before all the riches of the world. For though the vnfaithfull doe flourish, yet because they know not what shall become of them to morow, it is necessary that they should alwayes be doubtful and afrayde: neither can they otherwise enioy their pleasures, but that after a sorte they are amazed at themselues. In the meane season God maketh his merrie, so that the litle good, which they enioy is more worth vnto them, and farre more pleasant, then if without Christ great aboundance of goods should flowe vpon them. In which sense I take that word was added in Marke *with persecutions*, as if Christ should haue sayde, though the godly in this worlde doe alwayes suffer persecutions, and that the crosse doeth alwayes cleaue as it were to the backe of them: yet the sauce of Gods grace is so sweete, which maketh them so merry, that their estate is more to bee desired then the pleasures and dainties of kings.

30. *Many that are first.* This sentence was added to teach vs to shake off the sluggishnes of the flesh. The Apostles hasted now to the reward when as they were scarce come foorth into the race. And we all are of this disposition almost, that if we haue passed one month in seruice, wee all desire to be rewarded and set at liberty, as if wee had beene very seruiceable soldiours, and hadde well deserued. But Christ exhorteth them that beganne well to goe on forward couragiously, and withall he warneth them that runne, and beganne very freshly, that they shall auaile nothinge, if they faynte in the middest of the race. As Paule also declareth, all that runne, obtayne not the pryce, 1 Corinthyans, 9. 24. And in an other place by his owne example, that they should forgette those thinges which are behinde, and to endeuour to the

other parte of the course, which is before. Philipphians, 3. 13. Therefore as ofte as wee doe thinke of the heauenly crowne, it becommeth vs to be pricked forward as it were with newe spurres, that we become not duller hereafter.

Matth. 20. Marke. Luke.

1. For the kingdome of heauen is like vnto a certaine housholder, which went out at the dawninge of the day, to hyer labourers into his Vineyarde.
2. And he agreed with the labourers for a penny a day, and sent them into his vineyard.
3. And he went out about the third houre, & saw others standing ydle about the market place,
4. And sayd vnto them, goe yee also into my vineyard, and what soeuer is right, I will giue you: & they went their way.
5. Againe hee went out about the sixt or nynth houre, and did likewise.
6. And he went about the eleuenth houre, and found other standing idle, and said vnto them, why stand ye here all the day idle?
7. They sayde vnto him, because no manne hath hyred vs. He sayd to them, go ye also into my vineyarde, and what soeuer is right, that shall yee receiue.
8. And when euen was come, the maister of the vineyard said vnto his steward, call the labourers, and giue them their hyre, beginning at the last, till thou come to the first.
9. And they which were hyred about the eleuenth houre, came and receiued euery manne a peny.
10. Nowe, when the first came, they supposed that they should receiue more, but they likewise receiued euery man a peny.
11. And when they had receiued it, they murmured against the maister of the house:
12. Saying, these last haue wrought but one houre, & thou hast made them equall vnto vs, which haue borne the burden and heate of the day.
13. And he answered one of them, saying, friend, I doe thee no wrong: didst thou not agree with mee for a peny?
14. Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15. Is

15. *Is it not lawefull for mee to doe as I will with mine owne? Is thine eye euill, because I am good?*
16. *So the last shall be first, and the first last: for many are called, and few are chosen.*

Sith this parable is nothing else but a cõfirmation of the sentence going next before, *The first shalbe last*, let vs now see how it is to be applyed. Some interpreters doe gather this to be the summe of it. Because the heauenly inheritance is not obtayned by merites of workes, but is giuen freely, they shall bee all equall in glory. But Christe doeth not dispute eyther of the equalitie of the heauenly glory, or what the estate of the godly shall be: but he only sayth this, that there is no cause why they, which are first in time, should glory or bragge ouer others For the Lord as oft as he please can call them, whom hee seemed to neglect for a time, & eyther to make them equall, or to preferre them before them which were first.

It should be but foolish curiositie, if any man would exactly discusse all the particular poyntes of this parable. Therefore no more must bee sought, then it was Christes purpose to deliuer. Also we haue shewed alreadie, that he applied himselfe to no other ende, but to prouoke his as it were with continuall spurres to goe forward. We know that sluggishnes doth for the most part arise of too much confidence. So it commeth to passe, that many as if they had got to the ende of the race, doe faint in the midst of the course. Therefore Paule commaundeth vs to forget those thinges, which are behind vs, that we considering what there is yet remaining for vs, shoulde prepare our selues to runne lustily. Yet it shall not bee hurtfull to run through the wordes, that the doctrine may thereby more euidently appeare.

1. *For the kingdome of heauen is like.* The meaning is, that the same account is to be made of the calling of God, as if any man should hire labourers in the morning for certaine wages, to dresse his vineyard, and then should afterwards send some without couenant, to whom he yet giueth like reward or hire. And hee doth therefore make mention of the kingdom of heauen: because he compareth the spirituall life to the earthly, and the reward of eternall life to money, wherwith men are paid their wages for their labours, which they haue done. Some do subtily apply this place, as if christ should distinguish between thee Iewes & the Gentiles: for they say that the Iewes were called at the first houre, and had a reward promised by couenant: because the Lord promised them eternall life, vpon condition if they performed the law. But in calling of the Gentiles, there was no couenant made especially of workes: because saluation was giuen them freely in Christ. But all these subtilties are to no purpose: for there was no difference in the couenant which God made, but onely in the time, for that they which went into the vineyard in the euening, receiued the same reward þ they did, which came first. For though God in times past promised in the lawe a reward of workes to the Iewes: yet, wee knowe that this tooke not effect: because that no man coulde at any time obtaine saluation by his owne merites. Why then (shall some man say) doth Christ expresly make mention of a couenant, speaking of the first, and sayeth nothing of it when hee speaketh of the other? Namely, that hee might teach that no manne is iniuried by this,

that the latter haue as much honour, as if they had beene called at the firſt. For in proper ſpeach hee oweth nothing to any man: and of his own right he challengeth of vs (whom he hath tyed vnto himſelfe) what ſoeuer obedience we are able to yeelde vnto him. But, becauſe he doth freely offer vs a rewarde, hee is ſayd to hyre our labours, which otherwiſe are due to him. Heereof it commeth to paſſe, that he alſo calleth the crowne, which he giueth vs freely by the name of a reward. Furthermore that he might declare that we haue no cauſe to quarrell with God, if hee ioyne others with vs, which came long after vs, as fellowes in honour, he boroweth the ſimilitude of the cuſtome of men, who firſt doe agree of the wages, before they ſende the labourers to worke. But if any man will hereby gather, that men are created to labour, and that euery man hath his charge inioyned him of God, that men ſhould not be ſlouthfull and idle, he ſhall not wreſt Chriſtes wordes at all. Alſo it may be gathered, that our whole life is vnprofitable, and may rightly bee condemned for ſlouthfulnes vntill the wee frame our liues according to the commandement and calling of the Lord. Whereof it followeth that they auayle nothing in toyling, which do raſhly take vpon them this or that kinde of life, and waight not for the allowance of their calling from God. Laſtly, it is to be gathered out of the wordes of Chriſt, that they do pleaſe god, which do labor to profit the brethren. It ſeemeth that a peny (which is ſomewhat more in value then foure French Caroleys) was the ordinary hire for a dayes worke. The houres 3, ſixe and nine are therefore mentioned: becauſe that the day was wont in times paſt to be deuided from ſunne riſing to ſunne ſetting into twelue houres, ſo was there an other diuiſion of the day by three houres: ſo againe did they deuide the night into foure watches. Therefore the eleuenth houre ſignifieth the end of the day.

8. *And when euen was come.* There is no myſterie to bee ſought in this, that the maiſter commandeth to begin at the laſt, as though God would crown them firſt, which were in courſe of time laſt. For this deuiſe ſhould not agree with the doctrine of Paule, who ſayth, that they, which remaine at the comming of Chriſt, ſhall not preuent them, which ſlept before in Chriſt, but ſhall follow.

Chriſte nowe in this place ſetteth it downe in a diuerſe order: becauſe hee coulde not otherwiſe declare (that which hee after added) that the firſte murmured, becauſe they had no more giuen them. Note alſo that he doth not ſay that there ſhoulde be ſuch murmuring at the latter day, but onely denieth that there ſhalbe any cauſe of murmuring. For the faigned perſon, which hee bringeth in, in the ſimilitude, giueth no ſmall light to this doctrine, that the liberalitie of God is ſubiect to no complaintes of men, though he adorne with large rewardes the vnworthie, they haue deſerued nothing. In vaine therefore doe ſome imagine, that the Iewes were reproued in theſe wordes, who were malicious and enuious againſt the Gentiles. For it were abſurd to make ſuch equall in rewarde with the Sonnes of God. And this wickednes lighteth not vpon the faithfull ſo to murmure againſt GOD. But the meaning is plaine, that it is free for GOD, ſith hee defraudeth no man of his iuſt rewarde, to beſtowe vppon them, whome he lately called with a rewarde, which was vndeſerued.

18. *So the last shall be first.* Hee doeth not heere compare the Iewes with the Gentiles, as he doth otherwhere: nor the reprobate, which fall away from the faith, with the elect, which doe persever. Therefore the sentence which is added by some, *Many are called, but few are chosen*, doth not agree with it. Christe only willed, that as any man is called before others, so he would runne the race with more diligence: then he exhorteth all men to modestie, that some should not preferre themselues before others, but that they should willingly admit thē to the common price. The Apostles, because they were the first fruites of the whole Churche, seemed to challenge some notable thing to themselues: and Christ denyed them not, but that they shoulde sit as iudges to iudge the twelue tribes of Israel. But least ambitiō or vaine confidence in themselues should make them swell, they were withall to be warned, that others which were called long tyme after them, should be partakers of the same glory: because God is bound to no man, but calleth freely whom soeuer hee pleaseth, and giueth vnto them that are called, such reward as pleaseth him.

Matth. 20.	Marke 10.	Luke 18.
17. *And Iesus went vp to Ierusalem, and tooke the twelue disciples aparte in the way, & said vnto thē,* 18. *Behold, wee goe vp to Ierusalem, & the sonne of man shalbe deliuered vnto the chiefe Priestes, & vnto the Scribes, and they shal cōdemne him to death* 19. *And shal deliuer him to the Gentiles, to mocke, & to scourge, and to crucifie him: but the third day he shall rise againe.*	32. *And they were in the way, going vp to Ierusalem: and Iesus went before them, and they were amazed, and as they followed, they were afrayde, and Iesus tooke the twelue againe, and began to tell them what things should come to him.* 33. *Saying, beholde, we goe to Ierusalem, and the sonne of man shalbe deliuered vnto the high Priestes, and Scribes, and they shall condemne him to death, and shal deliuer him to the Gentiles.* 34. *And they shall mock him, and scourge him, and spitte vpon him, and kil him: but the third day hee shall rise againe.*	31. *Then Iesus tooke vnto him the twelue, & said vnto them, beholde, wee goe vp to Ierusalem, and all things shalbe fulfilled to the sonne of man, that are written by the Prophets.* 32. *For he shall be deliuered vnto the Gentiles, and shal be mocked, and shalbe spightfully entreated, and shalbe spitted on.* 33. *And when they haue scourged him, they wil put him to death: but the third day hee shall rise againe.* 34. *But they vnderstoode none of these things: and this saying was hid frō them, neither perceiued they the thinges which were spoken.*

Though the Apostles had bin taught before how the Lord should depart, yet because they had not profited as was meet, he rehearseth now againe, that which he had often saide. Hee seeth that the day of death draweth neere: yea, that the time is now at hand, whē he should offer vp himselfe to be sacrificed. & he seeth his disciples not only afraid, but euē astonied with a blind feare. Therfore he exhorteth thē to constancy, least they would faint at the temptation. Further, he confirmeth them two wayes. For in that he telleth them before what shoulde

come to passe afterwarde, hee doeth not onely strengthen them, least they being compassed with so daine troubles not looked for, shoulde be ouer throwne: but hee opposeth the manifestation of his Godhead against the offence of the crosse, least that shorte time that hee shoulde be throwne downe shoulde discourage them, whereas they should be perswaded that he was the sonne of God: and therefore the conquerer of death. The seconde reason hee vseth to confirme them, is gathered of the neerenesse of the resurrection. But it is good to looke neerer into the words. *Marke* declareth that which the other two conceale, and as well the Apostles as other their companions, were heauy, and afraid, before that Christe tooke his Apostles aparte, and tolde them, that hee went presently to the sacrifice of death. But it is vncertaine why they were thus afraide, except it was because they had tryed before, that they had great aduersaries at Ierusalem. Therefore they had rather that Christe shoulde take his ease in some backe place, out of the reach or cast of the darts, then willingly to offer himselfe into the handes of so deadly enemies. And though this feare was many wayes corrupted, yet this was no small token of obedience and godlinesse, that they followed Christe. It had beene much better, if they had followed gladly and cheerefully whether soeuer the sonne of God would haue led them. but this reuerence is prayse worthy, that they had rather abide troubles themselues, then they would forsake him.

17. *He tooke the twelue.* It might seeme merueilous, when as all had neede of comfort, (for they were all afraid) why hee made onely the twelue priuy of his secrete. But I thinke that he would not therefore speake of it openly, least the rumor thereof should be spread far abroad before the time. Further, when as hee hadde no hope of good to bee wrought presently by his admonition, hee thought it sufficient to commit the same to a fewe which should afterwardes be witnesses of the same. For, as the seede cast into the earth, doeth not presently bring forth fruite, so we know that Christ spake many thinges to his Apostles, which brought not forth fruit presently. If that hee had admitted all without choyce to this speach, it might haue beene that many for feare would haue fled away, and haue filled the common peoples eares with this rumor. So the death of Christ should haue bin without glory, which he so rashly seemed to go vnto. Therfore he speaketh secretly to his Apostles: & yet he chose not thē as such as were fit to profit therby, but (as I touched euen now) that they might afterward be witnesses of the same. But Luke dealeth more fully in this behalfe: for hee doth not only declare that christ foretold these things, which were at hand: but the doctrine which he added withal, that those things, were fulfilled in the sonne of man, which were written by the Prophets. For this was the best remedy to ouercome the temptatiō, to haue some marks or notes euen in the shame of the crosse, wherby the prophets had noted the promised sauiour. Now it is not to be doubted, but that the Lorde shewed also out of the Prophets, what profit they should hope for by his death. For the Prophets doe not onely teach that Christ should suffer: but they adde the cause, that he might reconcile the world to god.

18. *Behold, wee goe vppe to Ierusalem.* Heereby wee perceiue that Christe was armed with diuine force for the conquering of the terrors of death. who witting & willing hastened to meete death For why should he without cōpulsion

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goe to that bloudy butchery : but becauſe the inuincible power of the ſpirite, vanquiſhing feare, hadde exalted him aboue all humane affections. But in that he toucheth the circumſtances more nearly, he doth therein giue a more euidēt declaration of his Godhead. For he could not by his humanity geſſe, that after he was condemned of the Prieſts and Scribes, hee ſhould bee deliuered to the Gentiles, that being entreated with ſpittinges vppon, and other reproches, he ſhould be beaten with whips, and at length be caried to the puniſhment of the croſſe. And it is to be noted, that though the Lord knew the infirmity, yet hee would not hide the moſt grieuous offence. For as we ſayde before, there coulde nothing haue befallen more to the ſhaking of the mindes of the godly, then to ſee all the holy order of the Church againſt Chriſt. Yet to deceiue or to beare with their infirmity, he ſpareth not, but doeth freely declare the matter itſelfe, & ſheweth the maner how to ouercome the temptatiō. that is, that they ſhuld certainly looke for the reſurrection : but becauſe it was neceſſary that he ſhuld firſt die, he appoynteth thē by hope in the meane ſeaſon to waite for their triumphe.

34. *But they vnder ſtood none of theſe things.* What blockiſhnes was this not to vnderſtand thoſe things which Chriſt tolde them ſo plainely and familiarly, of no high nor hidden matter: but ſuch, as they of thēſelues might haue conceiued ſome ſuſpition of. But here it behoueth alſo to remember, that which I ſpake other where, they were therefore holden in ſo great ignoraunce, becauſe that when they had imagined that they ſhould haue a ioyfull & a happy iourney, they accounted it for a great abſurdity, that Chriſt ſhould ſo reprochfully bee crucified. Whereby wee gather how much the mindes of men are bewitched with ſuch falſe imagination, wherefore we muſt be the more heedfull, leaſt we being tangled with ſuch deuiſes, become blinde in the light.

Matth. 20.	Marke 10.	Luke.
20. *Then came to him the mother of Zebedeus children, with her ſonnes woorſhipping him, and deſiring a certaine thing of him*	35. *Then Iames and Iohn, the ſonnes of Zebedeus came vnto him ſaying : Maiſter, wee woulde that thou ſhouldeſt doe for vs that wee deſire.*	
21. *And he ſayde vnto her, what wouldeſt thou? She ſayde to him: Graunt that theſe my two ſonnes, may ſit the one at thy right hand, and the other at thy left hand in thy kingdome.*	36. *And he ſaid vnto them : what would you I ſhould doe for you?*	
	37. *And they ſaid vnto him: grant vnto vs, that wee may ſitte one at thy right hand, & the other at thy left hand in thy glory.*	
22. *And Ieſus anſwered and ſayde: yee know not what yee aske Are yee able to drinke of the cup that I ſhall drinke of, and to bee baptiſed with the baptiſme that I ſhall be baptiſed with? They ſaid to him, we are able.*	38. *But Ieſus ſayde vnto them: you know not what you aske. Canne yee drinke of the cuppe, that I ſhall drinke of, and be baptiſed with the baptiſme that I ſhall bee baptiſed with?*	
23. *And he ſayd vnto them: ye ſhall drinke in deede of my cuppe and*	39. *And they ſayd vnto him : wee can. But Ieſus ſayd vnto them, yee*	

and shall be baptised with the baptisme that I am baptised with: but to sit at my right hand, and at my left hand, is not mine to giue: but it shall bee giuen to them, for whom it is prepared of my father.

shall drinke in deede of the cuppe that I shall drinke of, and bee baptised with the baptisme wherwith I shalbe baptised. 40. But to sitte at my right hand, & at my left is not mine to giue: but it shall be giuen to them, for whom it is prepared.

This history containeth a notable spectacle of the vanity of man. For it teacheth that true & godly zeale is often mixed with ambition or some other corruption of the flesh: so that they which follow Christe, doe looke some other where then becommeth them. Further, they doe wander farre out of the way, which are not content with Christ alone, but seeke this thing or that thing besides him and his promises. Neither is it sufficient to apply the mind simply to Christ at the first, except there be alwayes a continuance of the same purity: because that corrupt affections do often creepe vpon vs in the midste of the race, and draw vs backe into some crooked path. As it is credibly to bee supposed that Zebedeus two sonnes professed Christ sincerely at the first: but when they saw themselues in no small credit with him, and here mention made that he is toward a kingdom, their mindes are presently caried to a wicked desire, and they loath to remaine simply in their office. If this befalleth to the two chiefe disciples, it behooveth vs to walke very carefully, if we will not fall from the right course. Especially where any apt occasion offreth it selfe, heed must be taken least the couetousnes of honours should infect or poyson the desire of godlines. But though Mat. & Mark do somwhat differ in words, yet they agree in the substance of the matter. Mat. sayth that Zebedeus wife came & made request for her sonnes, that they might be placed first in the kingdom of Christ. Mark bringeth in them making the request thēselues. But it is probable that they being ashamed to do it themselues, did craftily set their mother forwardes, who might the more boldly demaund it. But that the motion came frō them, it is gathered of this, that Christ answereth them, and not the mother. Also that the mother humbly shewed that she had somwhat to aske, before she would vtter what she had in her minde. And they also in Marke doe generally condition, that they would haue graunted them what soeuer they shoulde desire. This fearefull insinuation testifieth that they thought euill of it themselues.

21. *In they kingdome.* This was praise worthy in Zebedeus sonnes, that they hoped for some kingdome of Christ, whereof there appeared not then so much as the least shew. They see him despised vnder the base estate of a seruaunt, yea they see him despised and loathed of the world, and subiect to many reproofes: yet they perswaded themselues that shortly he shoulde bee a glorious king, because hee had so taught them. Sure a singular example of faith: but we perceiue hereby how quickly the pure seede degenerateth into corruptions, assoone as it is settled in our hearts: for they imagined the shadow of a kingdom, & presently they fall away and seeke for the chiefe roumes. Therefore, sith this wicked & vile

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couetouſneſſe ſprang after a generall beginning of faith, which of it ſelfe was worthy to be prayſed, we muſt pray vnto God that he would not only open the eyes of our minds, but alſo that he would continually direct vs, and hold vs in the right way. He muſt alſo be intreated, that he would not onely giue vs faith, but that he would keepe vs pure from all mixture.

22. *You know not what you aske.* This their folly is to be condemned in two poyntes: firſt, for that they ambitiouſly deſired more then was meete, then for that they imagined a vaine fantaſie in ſtead of the celeſtiall kingdom of Chriſt. Concerning the firſt, whoſoeuer not ſatisfied with Gods free adoption deſireth to be aloft, goeth beyond his calling, and by thruſting himſelfe in, further then is meete, becommeth vnthankefull vnto God. Nowe it were too ouerthwart a courſe to meaſure the ſpirituall kingdom of Chriſt, by the vnderſtanding of our fleſh. And certainely, the more ſuch idle ſpeculations doe delight mans vnderſtanding, ſo much the more they muſt be auoided: as ſee the bookes of the ſophiſters, full of ſuch vaine deuiſes.

Can you drinke of the cup. That he might reproue their ambition, and withdraw them from their corrupt deſire, he ſetteth before them the croſſe, and all the trouble which the children of God muſt paſſe through. As if hee ſhoulde haue ſayd: haue you ſo much leiſure from the preſent warfare, that you now appoynt an order for the glory and pompes of the triumph? For if they had beene earneſtly giuen to follow their calling, they had neuer giuen place to this wicked imagination. Wherefore Chriſt in this ſentence commandeth them which doe greedily ſnatch at the price before the time, to bee occupied in meditating the exerciſes of godlineſſe. And certainely, ambition is beſt ſuppreſſed with this bridle, becauſe that our eſtate is ſuch while we wander in this world, that it behoueth vs to ſhake off thoſe vaine delightes: the enemy ſometime ſetteth vpon vs with ſecret ſleights, and thoſe very many, and ſometime he aſſaulteth vs with open force. Is not he worſe then a foole, who amongſt ſo many deathes doeth careleſly delight him in a fantaſied triumph? The Lord commandeth his to be ſure of the victory, and to triumph in the midſt of death, becauſe that otherwiſe they ſhould not be encouraged to fight manfully: but it is one thing for a man in hope of a reward promiſed from God, to bend himſelfe to fight chearefully: and to apply himſelfe withall his force to this purpoſe: and it is another thing for men vnmindfull of the warres, forſaking the enemy and neglecting the dangers, to runne before vnto the triumph: which ſhoulde haue beene wayted for vnto the time appointed. Note alſo that this prepoſterous ſpeede, doeth for the moſt part draw men from their calling. For euen as the moſte cowarde in battle doth moſt greedily deſire the pray: ſo in the kingdome of Chriſte none doe more deſire the ſupremacie, then they which doe moſt flee all trouble and labours. Therefore Chriſt doth rightly tie them to their ſtanding, that are puffed vp with vaine glory. But the ſumme is, that the crowne is prepared for none but them which ſtriue lawfully: and eſpecially, that no man ſhall liue and raigne with Chriſte, except hee bee a partaker of his ſufferings and death before.

By the worde Baptiſme, the manner of the Metaphore doeth plainely appeare: for wee knowe that the faithfull are inſtructed by Baptiſme,

to

to deny themſelues to crucifie the olde man, and alſo to beare the croſſe. It is to be doubted whether the Lord by the word *cup*, alluded to the miſterie of the holy Supper: but becauſe that then it was not yet in vſe, I doe rather take it for the meaſure of afflictions, which God aſsigneth to euery man. For becauſe that the Lord according to his pleaſure layeth his burden vpon euery man, euen as the houſholder deuideth and parteth his portions amongſt his houſhold, therefore it is ſayd that he giueth them his cup to drinke. But there is no ſmall comfort in theſe wordes to alay the bitterneſſe of the croſſe, while that Chriſt doth ioyne himſelfe with vs in the ſame. For what is more to be deſired, then to haue all things in common with the ſonne of God? For by that meanes it commeth to paſſe, that thoſe things which at the firſt ſhew ſeeme to be deadly, doe worke for our ſaluation and life. And who ſoeuer deſireth to bee altogether without the croſſe, how ſhall he be accounted amongſt the diſciples of Chriſte, who refuſeth to be baptiſed with his baptiſme? for this is nothing elſe then to withdraw himſelfe from the firſt rudiments. And now as oft as baptiſme is mentioned, let vs remember that we are baptiſed of this condition, and to this end, that wee ſhould beare the croſſe vpon our ſhoulders. Iohn and Iames doe brag very luſtily, that they are readie to drinke of the cuppe, in the which the bolde confidence of the fleſh appeareth: for when wee are without the reach of the dartes, wee ſeeme able to doe any thing. And that which befell ſhortly after, diſcouered their rathneſſe. Yet this good was in them, that as menne ready for both eſtates, they offer themſelues to beare the croſſe.

23. *Ye ſhall drinke in deede of my cup.* Becauſe they were his diſciples, it was neceſſary that they ſhould be made like their maiſter. And Chriſt telleth them before, what ſhould come to paſſe afterwards, that they might arme thẽſelues with patience: & vnder the perſon of theſe two men, he ſpeaketh to his diſciples. For though many of the faithfull haue that lot to die peaceably, & not a violent and bloudy death, yet it is cõmon to al (as Paul Ro. 8 teacheth) to be made like to ꝓ image of Chriſt. Therfore they are all their life, as sheepe led to the ſlaughter.

It is not mine to giue. Chriſt by this anſwere derogateth nothing form himſelfe: but only declareth that this office was not enioyned him of the father, to aſsigne euery man a diſtinct and proper ſeat in heauen. Hee came, that hee might gather all his into eternall life: and this ought to ſuffice vs, that there is an inheritance for vs purchaſed with his bloud. But in what degree ſome ſhall bee placed aboue others, neyther is it our parte to enquire, neither would God that Chriſt ſhould reueale it to vs, but that it ſhould bee deferred vnto the laſt reuelation. Now wee vnderſtand the purpoſe of Chriſt, that he diſputeth not heere of his owne power, but onely woulde haue the ende conſidered wherefore hee was ſent of the father, and what belongeth to his calling. And therefore he maketh a difference betweene the ſecrete counſell of God, and the office of teaching committed vnto him. A profitable admonition, teaching vs to be ſoberly wiſe, and not to endeuour our ſelues to breake into the hidden myſteries of God, and eſpecially that wee bee not aboue meaſure, in ſearching the eſtate of the life to come. For it doeth not yet appeare, 1. Iohn 3. 2. what wee ſhall bee, vntill God ſhall make vs like vnto him. But it is to bee noted, that there is not an equalitie amongeſt the children of God,

after

after they shall bee receiued into the heauenly glory, but hee rather promiseth that degree of honour to euery one of them, to the which they are ordained by the eternall counsell of God.

Matth. 20.	Marke 10.	Luke 22.
24. *And when the other tenne heard this, they disdained at the two brethren.* 25. *Therefore Iesus called them vnto him, & saide: ye know that the Lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.* 26. *But it shall not be so among you: but who soeuer wil be great among you, let him be your seruaunt,* 27. *And who soeuer will bee chiefe among you, let him be your seruaunt.* 28. *Euen as the Sonne of man came not to bee serued, but to serue, and to giue his life for the raunsome of many.*	41. *And whē the ten heard that they began to disdaine at Iames & Iohn.* 42. *But Iesus called thē vnto him, & said to them: yee know that they which delight to beare rule among the Gentiles, haue domination ouer thē, & they that bee great among them, exercise authority ouer thē.* 43. *But it shal not be so amōg you: but who soeuer wil bee great among you, shal be your seruant.* 44. *And who soeuer will be chiefe of you, shall bee the seruaunt of all.* 45. *For euen the Sonne of man came not to be serued, but to serue, & to giue his life for the rāsome of many*	24. *And there arose also a strife among thē, which of them should seeme to be the greatest.* 25. *But he sayde vnto them: The kings of the Gentiles raigne ouer them & they that beare rule ouer them, are called Gracious Lords.* 26. *But you shall not be so: but let the greatest among you, be as the least: & the chiefest, as he that serueth.* 27. *For who is greater, hee that sitteth at table, or he that serueth? Is not hee that sitteth at table? And I am amonge you, as hee that serueth.*

24. *When the other ten heard this.* Luke seemeth to referre this contention to an other time. But whosoeuer shall wisely consider that 22. chapter, shall easily perceiue, that those speaches spoken at diuers times, were wrytten vp together without regard of order. Therefore that contention for superiority, whereof Luke maketh mention, sprang from the foūtaine, that the sonnes of Zebedeus, ambitiously sought for the chiefe places in the kingdom of Christ. And yet the other hadde no iust cause to disdaine them: for when as the two were sharply reprooued for their foolish ambition, so that they went away from Christ with shame, what hurt tooke the other ten, by that foolish desire of theirs, which they obtained not? For though there was iust cause giuen thē of emulation, yet the repulse of the others should haue appeased thē. But the Lord would by this occasiō discouer the disease that lay hid in thē. for there was not one of thē which would willingly giue place tō the others, but euery man nourished secretly in himselfe the hope of the superiority. For it commeth to passe, that they enuy & contend amongst thēselues: yea, that wicked desire raigneth in all men. If that this vice was grafted in base and obscure men, & brake out vpon light and almost no occasion: how much behooueth it vs to take heede, where there is woode for the hidden fire to burne, or matter to woorke on. Therefore wee see that ambition waxeth hotte amongst the mighty and honourable, and sheweth the flames farre

farre and wide, except the ſpirit of modeſty doe quench from heauen, that pride that ſticketh in the nature of man.

25. *Ye know that the Lords of the Gentiles haue domination ouer them.* Firſt it is ſaid that Chriſt called them vnto him, that he might reproue them apart. And we do gather hereof, that when they were aſhamed of their deſire, they did not openly complaine, but there began a ſecret whiſpering & grudging, and euery one of them did ſecretly preferre himſelfe aboue others. Further, he doth not generally declare how deadly a plague ambition is, but ſimply teacheth that there is not a more fooliſh thing, then to ſtriue about nothing. For he declareth that there ſhall be no ſuch ſuperioritie in his kingdom as they did ſtriue for. They therfore are deceiued, which doe ſtretch this ſaying to all the godly in generall, when as Chriſt onely teacheth of that matter in hande, that the Apoſtles were very fond to make any queſtion of degree, of power, or of honour in their eſtate and calling: for the office of teaching where to they were appointed, had no likelihood with the Empires of the world. I graunt that this doctrine aswell appertaineth to priuate men as to kings and magiſtrates for no man deſerueth to be accounted of the flocke of Chriſt, but he that hath ſo profited vnder the ſchoolemaſter of humilitie, ſo that he will arrogate nothing to himſelfe, but humbly applyeth himſelfe to maintaine brotherly loue.

This is true, but the purpoſe of Chriſte was (as I ſayde) to put a difference, between the ſpirituall regiment of his Church and earthly empires, leaſt the Apoſtles ſhoulde apply themſelues to courtly graces and faſhions. For as euery one among the nobles is beloued of kinges, ſo hee climeth vppe to wealth and office. But Chriſte ſette Paſtours ouer his Church, not to beare a Lordly rule ouer them, but to miniſter. So the errour of the Anabaptiſtes which doe banniſh kings and Magiſtrates form the Church of God, becauſe Chriſte ſayde they were not like his diſciples, is ouerthrowne: for the compariſon is not made heere betweene Chriſtians and prophane meanne, but betweene offices. Note alſo, that Chriſte regarded not ſo much the perſons of the menne, as the eſtate of the Church. For it might come to paſſe that hee which ſhoulde be the Lorde of a towne or of a Cittie, might alſo for neceſſitie execute withall the office of teaching. But it was ſufficient for Chriſte to declare what the office Apoſtolicall woulde beare, and what was againſt the ſame. Yet it is demaunded why Chriſte who appoynted diſtinct orders in the Churche, refuſeth all degrees in this place. For hee ſeemeth ſo to ouerthrow all, or at the leaſt to make them equall, that none ſhoulde be lift vppe aboue others. But the courſe of nature teacheth vs a farre other order. And Paul deſcribing the gouernement of the Churche, ſorehearſeth diuers offices of the miniſterie, that he preferreth the office of the Apoſtles before the office of the Paſtours: and he commanded Timothie & Titus without doubt by the commaundement of God, to be aboue others in authority I anſwere, if we ſearch all things throughly, kings themſelues doe not rule rightly and lawfully, except they ſerue: yet herein the office of the Apoſtleſhippe differeth from the earthly gouernement, for that kinges and magiſtrates are not hindered by their ſeruice, but that they may rule and be ouer their ſubiectes with royall glory and pompe. So

Dauid,

Dauid, Ezechias, and such like, when as willingly they became the seruants of all men, yet were they adorned with the Scepter, Diademe, Throne, and other such Ensignes. But the gouernement of the Churche admitteth no suche thing: for Christ gaue no more allowance to the pastours, then y they shoulde bee ministers, and that they should altogether abstaine from Lordly gouernement.

Heere is also to be noted, that this is spoken rather of the thing it selfe then of the affection. Christ separateth his Apostles from the degree of kinges, not because it was lawfull for them to lift vpp themselues aboue kinges, but becauſe there is a great difference betweene the estate of kinges, and the office of the Apostleship. Therefore when as it behoueth them both to bee humble and lowly, the Apostles must alwayes looke what forme of gouernement the Lord hath appointed vnto his Church.

As concerning the wordes, where Mathew sayeth, the *Kinges exercise authoritie ouer them*; Luke sayth, *they are called gracious Lordes, or bountifull*, both meaning one thing. As if hee should haue sayd: Kings flow in wealth, and haue aboundance of riches, that they might bee bountifull and liberall. For though kings reioyce more in their power, and had rather to be feared, then to be loued yet they desire to bee prayſed, and to bee accounted bountifull. Whereof they haue in the Hebrew tongue the name bountifull, so called of giuing or bestowing: for the customes & tributes are payed them to no other end, but that they may haue sufficient for their neceſſary charges of their honour and glory.

26. *It shall not be so among you.* It is not to be doubted but that Christe reproueth the foolish imagination wherewith he saw the Apostles deceiued. It is foolishly and fondly done of you, to imagine that you shall haue a kingdome, which I abhorre. Therefore, if you desire to serue me faithfully, you must think vpon another course, that euery one of you doe earnestly apply themselues to serue others. But hee speaketh vnproperly, commanding him that will be greatest, to become a seruant, for ambition will not suffer him to serue and submitte himselfe to the brethren. I grant that they which doe aspire to honour, doe vse a seruile flatterie, but their purpose is nothing lesse then to serue. But the meaning of Christ is plaine: for sith euery man is caried away with the loue of himselfe, he sayth that this affection must be otherwise altered. As if hee shoulde haue sayd: Let this be your onely greatnesse, excellency and dignity, to submit your selues to the brethren: let this also be your superioritie to be the seruantes of all.

m 28. *As the Sonne of man.* Christ confirmeth the former doctrine by his owne example, because he had willingly humbled himselfe, and taken vppon him the estate of a seruant, as Paule also teacheth, Phil. 2. 7. Further, that hee might more euidenly declare howe farre he was from such ambitious pompe, he calleth them backe to his death: as if hee shoulde haue sayde: Because I haue chosen you in honour next vnto my selfe, corrupt ambition prouoketh you to desire to raigne. I (after whose example you should frame your life) came not to lift vp my selfe, or to take vpon me any kingly dignitie: but doe rather take vpon mee the shame of the crosse, together with the base and contemptible estate of the flesh.

If.

If any man obiect that Christ was therefore exalted of the father, that euery knee should bow before him, is easily answered, for that he now sayth, is to be referred to the time of his humiliation. Therefore it is added by Luke, that he was so conuersant amongst them, as if he were their seruant: not that hee was inferiour to them, either in shewe or in title, or in deede (for he would be acknowledged for their maister and Lord) but because he humbled himselfe to so great lowlinesse, so that he submitted himselfe to beare their infirmities. Furthermore, it is to be remembred, that he compareth heere the greater with the lesse, as he doth in Iohn 13.14. If I which am your Maister and your Lord, haue washed your feete, much more ought you to doe this one to an other.

To giue his life for the ransome of many. Christ doeth therefore make mention of death (as wee sayd) that he might withdraw his disciples from that peeuishe fantasie of an earthly kingdome. In the meane while, is the force and fruite of the same aptly and very well expressed, while he sayth that his life should be the price of our redemption. Whereof it followeth that our reconciliation with God is a free gift, the ransome whereof is no where else to be found, but in the death of Christ. Therefore in this one word, is ouerthrowne what soeuer the Papists doe prattle of their filthy satisfactions. Furthermore, when as Christe should ransome vs to himselfe by his death, so that this submission whereof hee speaketh, is so farre from derogating from his great glory, so that it greatly adorneth the same. Hee speaketh of *Many* not definitely for any certaine number, but for diuers. because he opposeth himselfe against all others. And in this sense is it taken in the Epistle to the Rom. 5.15. where Paul speaketh not of any one sort of men, but it comprehendeth all mankinde.

Mat. 20.

29. *And as they departed from Iericho, a great multitude followed him.*

30. *And behold, two blinde men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord the Son of Dauid haue mercy on vs.*

31. *And the multitude rebuked them, because they should hold their peace: but they cryed the more: saying, O Lorde, the sonne of Dauid, haue mercy on vs.*

32. *Then Iesus stoode still, and called them: What*

Marke 10.

46. *Then they came to Iericho: and as hee went out of Iericho with his Disciples, and a greate multitude, Bartimeus the sonne of Timeus, a blinde man sate by the way side begging.*

47. *And when he heard that it was Iesus of Nazareth, he begã to cry and to say: Iesus the son of Dauid haue mercy on mee.*

48. *And many rebuked him, because he should holde his peace: but he cried much more, O sonne of Dauid, haue mercie on me.*

49. *Then Iesus stood still, and commanded him to be called: & they called the blinde, saying to him: Be of good comfort: arise, he calleth thee.*

50. *So he threw away his cloke, and rose and came to Iesus.*

51. *And*

Luk 18

35. *And it came to passe, that as hee was come neare vnto Iericho, a certaine blinde man sate by the way side begging.*

36. *And when hee heard the people passe by, he asked what it meant.*

37. *And they sayd vnto him that Iesus of Nazareth passed by.* 38. *Then he cryed, saying: Iesus the sonne of Dauid haue mercy on me.*

39. *And they which went before, rebuked him that hee should holde his peace, but he cryed much more, O sonne of Dauid, haue mercy on me.*

40. *And Iesus stoode still, and commanded him to be brought vnto him. And when he was come neare, he asked him:*

41. *Saying*

What will yee that I ſhould doe to you?
33. *They ſayde to him: Lord, that our eyes may be opened.*
34. *And Ieſus moued with compaſſion, touched their eyes, & immediately their eyes receiued ſight, & they followed him*

51. *And Ieſus anſwered and ſaide vnto him: What wilt thou that I do vnto thee? And the blinde ſayde vnto him: lord that I may receiue ſight.* 52. *Then Ieſus ſaid vnto him: Goe thy way, thy faith hath ſaued thee. And by and by, hee receiued his ſight, and followed Ieſus in the way.*

41. *Saying, what wilt thou that I doe vnto thee? And he ſaid, Lord, that I may receiue my ſight.*
42. *And Ieſus ſayd vnto him: receiue thy ſight, thy faith hath ſaued thee.*
43. *Then immediately hee receiued his ſight, and followed him prayſing GOD: and all the people, when they ſawe this, gaue prayſe to God.*

29. *And as they departed thence.* Oſiander ſeemeth very ſubtilly, to make of one blinde man foure. But his deuiſe is very friuolous. Becauſe he ſawe the Euangeliſtes differ in many wordes, he imagined that hee gaue one blinde man his ſight at his entrance into the city: but the ſecond and two others had their ſight giuen them, when Chriſt departed thence. But all the circumſtances doe ſo agree, that no wiſe man will beleeue that they entreate of diuerſe hyſtories. For (that I may omit the reſt) when they that followed Chriſte, endeuoured firſt to make him hold his peace, and ſawe him healed beyond their expectation would they ſo ſoone haue attempted the like in the other three? But it is not needefull to follow euery point, out of the which euery man may gather eaſily, that they doe ſet down one and the ſame hyſtorie. But the difference offendeth them, for that Matthew and Marke doe ſay that the myracle was wrought vpon one or two blinde men, as Chriſt went out of the Citie: And Luke maketh mention that it was done before he came into the Citie. Then that Marke & Luke doe ſpeake but of one blinde man, and Mathew addeth two. But ſith we know that this doeth often fall out among the Euangeliſtes, that in ſetting down one and the ſame hyſtorie, one letteth paſſe that which is reported of the other: and againe, that is more plainely expounded by one which is paſſed in ſilence by the other: it muſt ſeeme no newe nor ſtraunge thinge in this preſent place. And I doe ſuppoſe that the blinde man cryed out as Chriſte came toward the Citie: but ſith hee was not hearde then, becauſe of the noyſe, hee gate him into the way, at his comming out of the Citie, and then at length Chriſt called him.

So Luke beginning at the very beginning, doeth not proſecute the whole hyſtorie, but paſſeth ouer the time of Chriſtes tariance in the citie: and the other two doe onely touch the time which was neareſt to the myracle. And it may bee coniectured, that Chriſte oft times for the tryall of the faith of men, doth ſometimes deferre them, and ſo hee tryed this blinde man. The ſeconde knotte is eaſily looſed: for wee haue ſeene in an other place before, that Marke and Luke reported, that one man poſſeſſed with a deuill was healed, where Mathew nameth two, euen as in this place, & yet they diſagree not. But it may rather be coniectured, when one blind man at the firſt ſought for help of Chriſt an other was moued by his example, and by this occaſion two receyued their ſight. But Marke and Luke doe ſpeake of one onely, eyther becauſe hee was

more knowne then the other, or beecauſe the power of Chriſte was as notably ſhewed in one as in two. And ſurely, Mark ſeemeth to ſpeake of him that was ſo well knowne, and therefore ſetteth downe as well his owne name as his fathers. For he doth not commend either his birth or his wealth: for hee was of the meaneſt ſort of the people, a begger. Wherby it appeareth that the myracle wrought vpon him, was the more notable, becauſe that his calamitie was commonly knowne. And this ſeemeth to mee to be the reaſon, why Marke & Luke doe onely name him, and ſay nothing of the other, who was as an inferiour addition. But *Mathew* who was as an eye witneſſe, would not omit this other, though he was not ſo well knowne.

29. *O Lord the ſonne of Dauid, haue mercy on vs.* I ſayd euen now, that one of theſe began to cry: but the like neceſſitie doeth eaſily driue the other to ioyne himſelfe alſo with him. Alſo, they giue no ſmall honour to Chriſt, in this that they deſire him to haue mercy vppon them, and to helpe them. For they were perſwaded that he had helpe and remedie in his hand, which they needed: but their faith is more to be maruailed at in this, that they confeſſe him to bee the Meſsias, whom wee know the Iewes noted with this title. Therefore they flie to Chriſte, not onely as to ſome Prophet, but the onely authour of ſaluation, which was promiſed of God. The crying doth ſhew the vehemency of their affection: for when they knew that their wordes were odious to many, that regarded not the honour of Chriſt, their earneſt deſire ouercame their feare, ſo that notwithſtanding they freely lifted vp their voyce.

31. *The multitude rebuked them.* It is maruaile that Chriſtes diſciples, which followed him for dutie and reuerence, would driue theſe poore wretches from the grace of Chriſte, and as much as in them lay, ſtopt the paſſage of his power. But this commeth oft times to paſſe, that the greateſt number of them, which profeſſe the name of Chriſt, do rather hinder and ſtay vs from comming to him then call vs to him. If Sathan wrought by godly and ſimple men, which followed Chriſte for ſome religion, to bee a hinderance to theſe two blinde menne, howe much more will hee bring his purpoſe to paſſe by hypocrites and faithleſſe menne, if wee take not diligent heede to our ſelues? Therefore we haue neede of conſtancy, whereby wee may paſſe all ſtoppes and hinderances: yea, the moe ſtoppes Sathan layeth in our way, the more it behoueth vs to bende our ſelues earneſtly to prayer: as wee ſee theſe blinde men doubled their cry.

32. *What will yee that I ſhall doe?* He doth louingly and gently aske, what they deſire. For he had determined to graunt their requeſts: for it is not to bee thought, but that they praied with a ſpecial motion of the ſpirit. For as the Lord will not deliuer all men from bodily diſeaſes: ſo doth he not allow them ſimply to pray after their pleaſure. There is a rule preſcribed vs, what we ſhould aske, and how, and in what reſpect: it is not lawfull to decline from the ſame, except the Lord by the ſecret motion of the ſpirit, teach any peculiar and ſpeciall petition. But Chriſt asketh them this queſtion, not ſo much in reſpect of their priuate cauſe, as in reſpect of all the people. For wee knowe that the worlde deuoureth the bleſſinges of God without ſenſe, except it be moued & ſtirred vp.

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Therefore Christe by this sayinge, stirreth vppe the multitude there present to obserue and marke the myracle, as he doth also moue them with a visible signe, while he openeth their eyes with touching them. When *Matthewe* sayeth that Iesus hadde compassion of them, it is not the participle of that verbe, which he vsed euen now in the person of the blinde manne. They besought Christe of his mercy, that hee woulde helpe them miserable creatures: but the Euangelist now declareth, that Christ was not onely moued of his free goodnesse to heale them, but because he was mooued to sorrow and griefe together with them for their euill. For the Metaphore is borrowed of the bowelles, where in humanitie and mutuall compassion resteth, which stirreth vs vp to helpe our neighbours.

MARKE. 52. *Thy faith hath saued thee.* By the word faith, he doth not only name the hope of recouering of his sight, but a deeper perswasiō that this blind man had, in this that he acknowledged Iesus to be the Messias promised of god. Neither is this to be thought to bee a confuse knowledge, for we haue seene before, that this confession was taken out of the lawe and the Prophets. For the blinde man did not rashly call Christ by the name of the sonne of Dauid, but receiued him for such a one, as he was taught by the promise of God, shuld come. But Christ ascribeth it to faith, that the blind man receiueth his sight: for though the power and grace of God doeth sometime extend euen to the vnbelecuers, yet no man vseth his benefites rightly & profitably, but hee which enioyeth the same by faith, nay, the vse of the giftes of God, is so farre from profiting the vnfaithfull, that it is rather hurtfull. Wherefore this saluation, whereof Christ maketh mention, is not restrained to the outward health, but also comprehendeth the curing and sauing of the soule. As if Christ should haue saide, that the blinde man had obtained by fayth, that by Gods mercy hee should haue his request graunted. If that the Lord in respect of fayth, bestoweth his grace vppon the blinde man, it followeth that he was iustified by fayth.

MATH. 34. *They followed him.* This was a signe of thankefulnesse, that the blinde menne applyed themselues to follow Christ. And though it is vncertaine, whether they did tary long in this office and calling: yet it was a token of a thankefull minde, to shew foorth the grace of Christ in this iourney to many. Luke addeth that the people gaue the glory to God: which maketh for the assured proofe of the myracle.

Matth.	Marke.	Luke 9.
		1. Nowe, *when Iesus entred and passed through Iericho,*
		2. *Behoulde there was a manne named Zacheus, which was the chiefe receiuer of the Tribute, and hee was rich:*
		3. *And hee sought to see Iesus, who he should be, and coulde not for the preasse, because hee was of a low stature,*

4. *Wherfore he ranne before and climed vp into a wilde figge tree, that hee might ſee him: for hee ſhoulde come that way.*
5. *And when Ieſus came to the place, he looked vp, and ſaw him, and ſayde vnto him, Zacheus, come downe at once: for to day I muſt abide at thine houſe.*
6. *Then he came downe haſtily, & receiued him ioyfully.*
7. *And when all they ſaw it, they murmured, ſayinge, that he was gone in to lodge with a ſinfull man.*
8. *And Zacheus ſtoode foorth, and ſaide vnto the Lord: Beholde, Lorde, the halfe of my goodes I giue to the poore: and if I haue taken from any man by forged cauillation, I reſtore him foure folde.*
9. *Then Ieſus ſayd to him: This day is ſaluation come to this houſe, for as much as he is alſo become the ſonne of Abraham.*
10. *For the ſonne of manne is come to ſeeke, and to ſaue that which was loſt.*

Hereby it appeareth that Luke was not very curious in obſeruing the order & courſe of times. For after that he hath declared the myracle, he now rehearſeth what befell in the time of Iericho. And he ſaith, when Chriſt offered him ſelfe to all men, walking by the wayes, there was one Zacheus, who was very deſirous to ſee him. For this was a ſigne of his great deſire, that he climed vp vppon a tree, when as rich men for the moſt parte are proude, and chalenge a ſhew of grauity in themſelues. It may bee that other alſo deſired the ſame: but Luke eſpecially maketh mention of this man, rather then of any of the other, partly in reſpect of the eſtate of him, partly in reſpecte of the wonderfull conuerſion of the man ſo ſodainly wrought. And though Zacheus had not as yet faith planted in him, yet this was a certaine preparation to the ſame. For he could not ſo earneſtly deſire to ſee Chriſte without a heauenly inſtincte: eſpecially to that ende, as it preſently appeareth. For it is certaine, that ſome of a vaine curioſitie came to ſee Chriſte from places farre diſtant: but it appeareth by the ſucceſſe, that Zacheus had the ſeede of godlineſſe in his minde. So the Lord before he manifeſteth himſelfe vnto men, doth often inſpire them with a blinde affectiō, whereby they are caried to him, whome they haue not yet knowne nor ſeene. And though they haue no certaine apparante reaſon why they doe ſo, yet he deceiueth them not: but reuealeth himſelfe in time vnto them.

5. *Zatheus, come downe at once, for this day I muſt.* An example of grace worthy to to be remembred, in that the Lord preuenteth Zacheus, and taryeth not for his bidding, but of himſelfe ſeeketh entertainment at his houſe. We know how odious & how deteſtable the name of a Publican was, & that doth Luke ſhortly after declare. Therefore it was great kindnes of the ſonne of God to come to him, whoſe company the cōmon people abhorred, and that before hee was bidden. But it is no meruaile that hee doeth him this honour, whome hee had drawne

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vnto him by the secrete motion of the spirite before: for it was a more excellent gifte, to dwell in his heart, then to enter into his house. And by this speach hee declareth that men which doe sincerely desire to knowe him, shall neuer seeke him in vaine. For Zacheus obtaineth muche more then he hoped for. Further, the force and direction of the holy Ghoste doeth more plainely appeare in this, that Zacheus obeyed so readily, and came so speedily from the tree, and receiued Christ with ioy. For though he had not as yet a perfect faith, yet this readinesse to learne, and obedience, was a beginning of faith.

7. *When all they sawe it.* The inhabitants of the towne doe murmure, and so it may be that some of them that followed Christ, did, because that he went in to a man diffamed and of an euill name, yet when no manne bad him. So, when as the world neglecteth the grace of God offered vnto it, it murmureth and grudgeth that it is bestowed vpon others. But let vs se how far their grudging is from equitie: they thinke it an absurd thing that Christ should make that account of that wicked manne. For *Sinner* is not taken heere in the common sense, as in diuers other places: but it signifieth a man of a filthy and notorious euill life. Let vs grant that Zacheus was such a man: yet it must first bee considered, for what purpose Christ chose to lodge at his house. For while they murmurred without the doore, god mightely shewing the glory of his name within confuted their wicked cauill. For the conuersion of Zacheus, was a wonderfull worke of God: yet there was no iust cause why they should speake so infamously of Zacheus. Hee was a receiuer of custome: and of it selfe it was not wicked to gather customes. but the Iewes were odious and enuious against that sort of people, because they thought it not meet for them to be tributaries. But what maner of man soeuer Zacheus was Christ was yet to be praysed, and not to be blamed for his kindnesse for helping this miserable manne: in that hee brought him from destruction to saluation. For that offence feared him not, but that he went forward to doe that which his father commanded. And it behoueth all the ministers of the Gospell to haue this courage, that they should make more account of the saluation of one soule, then of the murmuring words of all the wicked, and therefore, though they see their deedes and al their sayings subiect to slanders, yet they should not cease from their office.

8. *And Zacheus stoode foorth.* Christes worke may bee iudged of by this comming forth: but men make such preposterous haste, that they leaue no place to God. Also Zacheus conuersion is described by the fruites and the outward signes, because it was probable that he increased his wealth, by the hinderance of many men, he is readie if hee hath defrauded any man, to restore foure fold: furthermore he bequeatheth halfe of his goods to the poore. Some man might in deede haue bestowed all his goodes vpon the poore, whose liberalitie yet might be nothing accounted of before God: but though heere be no mention made of the inward repentance, yet Luke meaneth that this godly purpose which hee commendeth in Zacheus, sprang from that liuely roote. So Paule speaking of repentance, exhorteth vs so to behaue our selues, that menne may thereby vnderstand that wee are become better. Let him that steale steale no more: but let him rather labour and worke with his hands, that hee may haue to helpe the poore and needie, Ephes. 4. 28. Therefore wee must begin at our

heart, but our repentance muſt be ſhewed by our workes But let vs note that Zacheus would not offer to God a portion of thoſe thinges which hee had gotten by ſpoyle, as many rich menne doe giue a part of their theftes to God, that they might haue the more libertie to ſpoyle afterwarde, and they may goe free for the wrongs they haue done before. But Zacheus doeth ſo ſacrifice the one halfe of his goodes to God, that hee alſo recompenceth what iniuries ſo euer he hath done. So Zacheus is not onely ready to ſatisfie any thing he had gotten by fraud, but he imparteth his lawfull patrimonie with the poore: whereby he declareth that he is turned from a wolfe, not onely into a ſheepe, but alſo into a ſhepheard. And now amending the faultes before committed, he renounceth thoſe euill practiſes hereafter: as God requireth of his this firſt, that they ſhould abſtaine from all offence. But Zacheus doth not of neceſsitie binde others to follow his example, and to ſpoyle themſelues of the one halfe of their goodes: but that rule onely muſt be kept, which the Lord preſcribeth, that wee ſhould yeelde our ſelues and all wee haue, to holy and lawfull vſes.

9. *This day is ſaluation come to this houſe.* This teſtimonie which Chriſt giueth to Zacheus, declareth that he did not diſſemble: neither yet doth he aſcribe the cauſe of ſaluation to his good workes: but becauſe that conuerſion was a ſure pledge of the adoption of God, hee doeth thereby gather very well, that that houſe ſhould inherite ſaluation: and this doe the wordes alſo ſignifie. For becauſe Zacheus was one of the children of Abraham, hee argueth that his houſe ſhould be ſaued. Further, it is neceſſary that he which would bee accounted amongſt the children of Abraham, ſhould follow his faith: yea, the ſcripture giueth this commendation properly to faith, for that it putteth the difference betweene the naturall children of Abraham, and ſtrangers. Therefore wee muſt know that that is principally commended, which is the cauſe wherefore his good workes doe alſo become acceptable to God. Neyther is it to be doubted but that Chriſtes doctrine went before the conuerſion of Zacheus. Therefore that was the beginning of ſaluation, the hearing of Chriſt teaching of the free mercy of God, of the reconciliation of men with him, of the redemption of the Church, and by faith to receiue that doctrine. Becauſe that *Houſe* is the maſculine gender in Greeke, this place may be expounded two wayes. The olde interpreter referreth this to Zacheus: which iudgement I do alſo like beſt. Eraſmus had rather tranſlate it, that the houſe it ſelfe was the childe of Abraham: which though I doe not refell, yet I doe thinke that it is moſt aptly applyed to Zacheus. For while God adopteth the houſholder, hee alſo promiſeth that hee will bee God of his whole houſe, by right the ſaluation reacheth from the head to the whole bodie. But this word *Alſo*, or *And*, is of importance: for Chriſte declareth that Zacheus is no leſſe the childe of Abraham then the other Iewes, which in their pride deſpiſe him. And leaſt his former life ſhoulde ſeeme to haue ſhut the gate of ſaluation againſt him, hee reaſoneth of his office, and proueth that there is nothing in this change, that ſhould offende any man: becauſe hee was ſent of the father to ſaue them which were loſt.

Matth. 25.

14. For the kingdom of heauen is as a man that going into a ſtrange cõtry, called his ſeruants, & deliuered to thẽ his goods. 15. And vnto one he gaue 5. talents, & to an other two, and to an other one, to euery man after his owne habilitie, & ſtraight way went from home. 16. Then he that had receiued the 5. talents, went and ocupied with them and gained other fiue talents.

17. Likewiſe alſo, hee that receiued two, he alſo gained other two. 18. But hee that receiued that one, went and digged it in the earth, & hid his maſters money. 19. But after a long ſeaſon, the maiſter of thoſe ſeruants came and reckened with them. 20. Then came hee that had receiued fiue talẽts, and brought other fiue talents, ſaying: Maiſter, thou deliueredſt vnto mee 5. talents: beholde, I haue gained with them other fiue talents.

21. Then his Maiſter ſayde vnto him: It is well done good ſeruaunt & faithfull: thou haſt beene faithfull in little, I wil make thee ruler ouer much enter into thy maiſters ioy.

22. Alſo hee that had receiued two talents, came and ſaide maiſter, thou deliueredſt vnto mee two talents: beholde I haue gained two other talents with them. 23. His maiſter ſaid vnto him: It is well done, good ſeruaunt and faithfull. Thou haſt beene faithfull in little, I will make thee ruler ouer much, enter into thy maiſters ioy.

24. Then he which had receiued the one talent, came and ſaide: maſter, I knew thou waſt an hard man, which reapeſt where thou ſowedſt not, and gathereſt where thou ſtrawedſt not:

25. I was therefore afraid, and went and hidde thy tallent in the earth: behold, thou haſt thine owne.

26. And his maiſter anſwered and ſayde

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Luke 19.

11. And whiles they heard theſe things, he continued & ſpake a parable, becauſe he was neare to Ieruſalem, & becauſe alſo they thought that the kingdõ of God ſhuld ſhortly appeare. 12. He ſaid therefore, a certaine noble man went into a far cõtry, to receiue for him a kingdõ & ſo to come againe: 13. And he called his ten ſeruants, and deliuered ten pieces of mony, and ſayde vnto them, occupy till I come. 14. Now his citizens hated him, & ſent an embaſſage after him: ſaying, wee wil not haue this mã to raigne ouer vs. 15. And it came to paſſe when he was come againe, and had receiued his kingdom, that he cõmanded the ſeruants to be called to him, to whõ hee gaue his mony, that hee might know what euery man had gained. 16. Thẽ came the firſt, ſaying. Lord thy piece hath encreaſed ten pieces. 17 And he ſaid vnto him: well, good ſeruant: becauſe thou haſt bin faithful in a very little thing, take thou authority ouer x. cities. 18. And the ſecõd came, ſaying: Lord, thy piece hath encreaſed 5. pieces. 19. And to the ſame he ſayd: Be thou ruler ouer 5. cities. 20. So the other came & ſaid: lord, behold thy piece which I haue laid vp in a napkin. 21. For I feared thee, becauſe thou art a ſtraite man thou takeſt vppe that thou laideſt not downe, and reapeſt that thou diddeſt not ſow. 22. Thẽ he ſaid vnto him, of thy own mouth will I iudge thee, O euill ſeruaunt: Thou knoweſt that I am a ſtraite manne, taking vppe that I laid not down, & reaping ẏ I did not ſowe. 23. Wherfore then gaueſt not thou my mony into the banke, that at my cõming I might haue receiued it with vantage? 24. And

ſayd vnto him: thou euill ſeruant and ſlouthfull, thou kneweſt that I reape where I ſowed not, and gather where I ſtrawed not. 27. Thou oughteſt therefore to haue put my money to the exchangers, and then at my comminge, ſhould I haue receiued mine owne with vantage. 28. Take therfore the talent from him, and giue it vnto him which hath ten talents. 29. For vnto euery man that hath, it ſhalbe giuen, and he ſhall haue aboundance, and from him that hath not, euen that he hath ſhalbe taken away.

30. Caſt therefore that vnprofitable ſeruaunte into vtter darkeneſſe: there ſhalbe weeping & gnaſhing of teeth.

24. And he ſaid vnto them that ſtood by, take from him that picce, & giue it him that hath ten pieces

25. (And they ſayde vnto him, Lord, he hath ten pieces:)

26. For I ſay vnto you, that vnto all them that haue, it ſhall be giuen: and from him that hath not, euen that hee hath, ſhall be taken from him.

27. Moreouer, thoſe mine enemies, which would not that I ſhould raigne ouer them, bring hither, & ſlay them before me.

28. And when he had thus ſpoken, he went foorth before, aſcending vp to Ieruſalem.

LV. 11. *And whiles they heard theſe things.* This was a wondlerfull thing, that the diſciples being ſo oft admoniſhed of the death of Chriſt, doe paſſe ouer to a kingdome. And this was a double errour: firſt that they dreamed of a bleſſed reſt without affliction, then that they valued the kingdome of God after their owne fleſhly vnderſtanding. Whereby it appeareth how ſmall and darke their faith was: for though they had taſted of the hope of the reſurrection, yet that taſte was ſo little, that they had not any thing certainly and firmely of Chriſte as they ſhould. They beleeue that he is the redemer, which was promiſed in times paſt, by whome they hope the Church ſhall be renued: but that knowledge doeth preſently vaniſh into fantaſies, which doe either peruert or darken the force of his kingdom. But nothing is more abſurd, then that ſo many admonitions giuen them, ſhoulde be forgotten without profite. This truly was a beaſtly blockiſhnes in them, not onely to remaine ſecure and careleſſe, but to haſt as it were to the triumph, when as Chriſt had ſo lately and expreſly tolde them, that his bitter and ſhamefull death was at hand.

12. *A certaine noble man.* Matthewe not regarding the order of the times, placeth this parable amongſt others. But becauſe his purpoſe was from the beginning of the 22. chap. to gather togither the laſt ſpeaches of Chriſt: there is no cauſe why the readers ſhuld much ſeeke what was ſpoken the firſt, the ſecõd or the third day, within ſo ſhort a time. Now it is worth the labour to note, what Matth. and Luke doe differ amongſt themſelues: for when he toucheth onely one part, this latter toucheth two. This they doe both ſette downe, that Chriſte is like to a noble manne, who going into a farre country to get a kingdom, deliuered his money to his ſeruants to occupy, and ſo forwards. But that other part is only touched by Luke, that his ſubiects abuſed the abſence of the prince, moued a tumult, that they might ſhake off his yoake from them. chriſt in both points bent to this, that the diſciples were far deceiued, in that they thoght that they ſhoulde now haue a kingdome eſtabliſhed, and that they went nowe

to

to Hieruſalem, preſently to erect a glorious eſtate of the ſame. So the hope of a preſent kingdom being taken away, he exhorteth them to hope and patience. For he telleth them that they muſt abide many troubles a long time, & carefully, before they ſhall enioy that glory, which they ſo earneſtly gape after.

Into a farre country. Whereas the Diſciples thought that Chriſte went euen then to take poſſeſſion of his kingdome, he reproueth this errour firſt: becauſe hee muſt take a long iourney to get him his kingdom. Further, they which hunt after curious poyntes, doe ſubtilly diſpute what that farre country ſhould meane. I ſuppoſe that Chriſt ment no other thing, then his long abſence from the time of his death, vntill his laſt comming. For though he ſitting at the right hand of his father, hath obtained the rule ouer heauen and earth, and ſince he aſcended into heauen all power is giuen, that euery knee ſhoulde bow before him: yet, becauſe hee hath not throughly brought all his enemies vnder, nor yet appeared as iudge of the worlde, nor manifeſted his glory, it is not vnaptly ſayde that hee is abſent from his, vntill hee returne againe furniſhed with a new kingdome. It is true that hee raigneth now, in that he regenerateth his into a heauenly life, and renewеth them after the image of God, and accompanieth them with Angelles, while hee gouerneth his Church by his word, preſerueth it by his might, enricheth it with the giftes of the ſpirit, cheriſheth it with his grace, and ſuſtaineth it by his power: and to bee ſhort, hee beſtoweth vpon it what ſoeuer is neceſſary for the ſaluation of the ſame, while hee ſtayeth the rage of Sathan, and of al the wicked, & bringeth all their deuiſes to nothing: but becauſe this manner of gouernement is hid from the eyes of the body, the manifeſtation of the ſame is properly deferred vnto the latter day. Therefore when as the Apoſtles did fondly take holde of the ſhadow of a kingdome, the Lord ſayth that he muſt ſeeke the kingdom a farre off, that they might learne to abide that delay.

13. *He calleth his ten ſeruaunts.* The number of the ſeruants, is not ſo much to be reſted vpō, as the ſummes of money. For Mat. ſpeaking of diuers ſummes, containeth the more plentiful doctrine for that chriſt doth not lay the like burden of trauell vpon all men, but cōmitting a ſmall ſum to one, hee maketh an other ruler ouer more. They both agree in this, that Chriſte after a ſort goeth a iourney into a far country from his, vntill the laſt day of the reſurrection: but in the meane while it is not meete that they ſhould ſit idle & do nothing: for euery perticular man hath a certaine calling laid vpon him, wherein he ſhould exerciſe himſelfe: therefore they ought to apply their buſines, that they might diligently further the Lords worke Luke ſaith ſimply, that euery mā hath a piece of mony giuen him, becauſe that whether the Lord cōmitteth vnto vs more or leſſ, euery man ſhall giue a like account for himſelfe. Matthew (as I ſayde) dealeth more fully and plainly, for he ſpeaketh of diſtinct & ſeuerall portions. For we know that the Lord doth not giue to al men without differēce, the like meaſure of gifts: but diuideth thē diuerſly as he thinketh beſt, that ſome ſhuld excel others, 1. Cor. 12. 7. & Eph. 4. 7. Alſo we muſt know, that what giſt ſoeuer the Lord beſtoweth vppon vs, is committed vnto vs as money, that ſome gaine ſhould ariſe thereof. For there is not a viler thing, then that the graces of God (the force whereof conſiſteth in the fruit of them) ſhould lie buried, & not be applyed to ſome vſe.

MAT.

MAT. 15. *To euery man after his owne ability.* Christ doth not in these words distinguish nature from the gifts of the spirit. For their is no power nor abilitie, which is not to be acknowledged to be receiued frō God. Therfore whosoeuer would part with God, shal leaue nothing for himselfe. Thē what is the meaning of this, that the maister gaue to euery man more or lesse after his owne abilitie? That is, because God, as he hath disposed euery mā, & adorned him with naturall gifts, so also doth he lay this or that vppon him, exerciseth them in doing of things, he calleth them forwardes to diuers callings, he furnisheth thē notably, for the worke, & giueth occasion for them to be occupied in. But the Papists are to be laughed at, while they do hereof gather that the gifts of god are bestowed vpon euery man, according to the measure of his deseruing. For though the old interpreter vsed this word vertue, yet he ment not that God would bestow vpō men, according as they should behaue themselues, and get the prayse of vertue: but only as the maister should esteeme them fit. And we know that God findeth no man fit, vntil he hath made him so. And there is no ambiguitie in the Greek word *Dunamis*, which Christ vseth.

20. *He which had fiue talents.* They are said to gaine, which do profitably employ what soeuer God hath left with thē. For the life of the godly is aptly compared to gayning by occupying, for they ought to deale to and fro for the maintenance of societie amongst themselues. And the industry which euery man applyeth in the occupying of the gift committed to him, & the calling it selfe, the faculty of well doing, and the other gifts, are accounted for marchandise: because they belong to this vse and end, that there may be a mutuall fellowshippe amongst men. And the gaine wherof Christ maketh mention, is the common profit, which setteth forth the glory of God. For though God doth not enrich nor encrease our works, yet as euery man doth profit most his brethren, & doth profitably apply for their saluation the gifts, which hee hath receiued of God: so is he sayd to profit or to gaine to God himselfe. For the heauenly father doth so much account of the saluation of men, that whatsoeuer is imployed that way, he would haue it reckoned amongst his accounts.

Further, least wee shoulde waxe weary of well doing, Christe sayeth that their labour shall not bee in vaine, which doe exercise themselues faithfully in their calling. Luke sayeth that hee was made ruler ouer fiue citties, which hadde gayned fiue pieces: by which wordes he declareth that the glory of his kingdome shall be farre otherwise at his last comming, then it now appeareth. For now we labour and trauell as it were about the businesse of one absent, but then he shall haue great aboundaunce and store of honours in his hand, wherewith he will royally sette vs vppe. The manner of speach set downe by Matthew is more simple and playne, *Enter into thy maisters ioy*: whereby hee declareth that faythfull seruauntes, whose labours hee shall allow shall bee made partners with him of the blessed aboundaunce of all good thinges: but it is demaunded what hee meaneth by this, which is added, *Take the talent from him, & giue it to him that hath ten:* for then all maner of occupying shall cease. I answere, that must be remembred, which I spake of before: they doe amisse, which do curiously search euery particular poynte. But the naturall meaning is, that though slouthfull and vnprofitable seruants are now furnished with gifts of the

spirit

ſpirit, at length they ſhall be ſpoyled of all, that their wante and ſhamefull pouertie may turne to the glory of the good. Chriſte ſayeth, that theſe ſlouthfull ſeruantes doe hide either their talent or peice in the earth. becauſe they wil take no paines, while they prouide for their owne pleaſures and eaſe: as we ſee many while they giue themſelues to themſelues and to their owne commodities, they doe flye all duties of charitie, and haue no reſpect of the common profite. Where it is ſayd that the maiſter after his returne called his ſeruantes to an account, as the good may hereby receiue comfort, becauſe they knowe that their labour is not in vaine: ſo againe it ſtriketh no ſmall terrour to the ſlacke and ſlouthfull. Therefore let vs learne before the Lorde commeth and reckoneth with vs, to reckon with our ſelues euery day of our owne accord.

24. *I knew that thou waſt an hard man.* This hardneſſe appertaineth nothing to the ſumme of this parable: and they doe gather a fond fancie, which do here diſpute, how auſterely and ſtraightly God dealeth with his. For it was as farre from Chriſtes purpoſe heere to note any ſuch rigour, as to prayſe vſuries, when as hee bringeth in the maiſter, ſpeaking thus: Thou oughteſt to haue put my money to the exchangers, ꝙt at the leaſt it might haue increaſed by vſury. Chriſt onely declareth that no excuſe ſhall ſerue for their ſlouth, which both ſuppreſſe the giftes of God, and conſume their age in idlenes. Whereby wee doe alſo gather that no kind of life is more commendable before God, then that whereof ſome profite doth ariſe to the ſocietie of men. This ſentence, *To euery one that hath, ſhalbe giuen*, is expounded before in the thirteene chapter.

Alſo in the eight Chapter before, we haue taught, that the vtter darkenes is oppoſed to the home light. For when as in olde the ſuppers were kept in the night, and had many torches and lampes to light them, Chriſt ſayth, that they which are caſt out of the kingdome of God are caſt out into darkenes.

LVKE. 27. *Moreouer, thoſe mine enemies.* In this ſecond parte hee ſeemeth ſpecially to reproue the Iewes, yet hee toucheth all, which in the abſence of the maiſter doe bend themſelues to fall away. And Chriſte purpoſed not onely to terrifie ſuch with denouncing of horrible vengeance: but alſo to keepe his in faithfull obedience. For it is no light temptation to ſee the kingdome of God ſhaken with the faithleſneſſe and rebellion of many. Therefore that wee might remaine quiet amongſt ſo many tumultuous ſtirres, Chriſt ſayeth, that hee will come againe, and will bee reuenged at his comming of that vngodly falling away.

Mathew 21	Marke 11.	Luke 16.
1. *And when they drewe neere to Ieruſalem, and were come to Bethphage, vnto the mount of the Oliues, then ſent Ieſus two diſciples.*	1. *And when they came neere to Ieruſalem, to Bethphage, & Bethania vnto the mounte of Oliues, he ſent forth two of his diſciples.*	29. *And it came to paſſe when he was come neere to Bethphage, and Bethania, beſides the mount which is called ꝙ mount of Olyues, he ſent 2. of his diſciples.*
2. *Saying to them, go into the towne*	2. *And ſayd vnto them, goe your*	30. *Saying,*

towne that is ouer against you, and anon ye shall find an Asse bound, and a Colte with her: loose them, and bring them vnto me.

3. And if any man saye ought vnto you, say ye that the Lord hath need of thē, & straight way he will let them goe.

4. All this was don, that it might be fulfilled which was spokē by the prophet saying

5. Tell yee the daughter of Sion, behold thy king cōmeth vnto thee meeke, and sitting vpon an Asse, and a Colt, the foale of an Asse vsed to the yoake.

6 So the disciples went, & did as Iesus had commanded them:

7. And brought the Asse and the Colte, and put on them their clothes, and set him thereon.

8. And a great multitude spreade their garments in the way, and other cutte downe branches from the trees, and strawed them in the way.

9. Moreouer, the people that went before, and they that followed, cryed, saying, Hosanna the sonne of Dauid: blessed be hee that commeth, in the name of the Lord, Hosanna, thou which art in the highest heauen.

your wayes into that towne that is ouer against you, and assoone as yee shall enter into it, yee shal finde a Colte bounde, whereon neuer man sate: loose him, and bring him.

3. And if any manne say vnto you, why doe yee this? say that the Lord hath neede of him, and straightway he will send him hither.

4. And they went their way, and found a Colt tied by the dore without, in a place where two wayes met, and they loosed him.

5. Then certaine of them that stood there, sayd vnto them what doe yee loosing the Colte?

6. And they sayd vnto them, as Iesus had commanded them. So they let them goe.

7. And they brought the Colte to Iesus, and cast their garments on him, and hee sate vpon him.

8. And many spread their garmentes on the way: other cutte downe branches of the trees, and strawed them in the wayes.

9. And they that went before, and they that followed, cryed, saying, Hosanna, blessed bee hee that commeth in the name of the Lord.

10. Blessed bee the kingdome that commeth in the name of the Lord of our father Dauid: Hosanna, O thou which art in the highest heauens.

30. Saying, goe to the town, which is before you wherein assooneas ye are come, yee shal find a Colt tyed, whereon neuer man sate: loose him, and bring him hither.

31. And if any man aske you why yee loose him, thē shall ye say vnto him becausе the Lorde hath neede of him.

32. So they ☧ were sent, went their way, & found it, as hee had saide vnto them. 33. And as they were loosing the Colt, the owners thereof sayd vnto them, why loose ye the Colte?

34. And they sayd, the Lord hath neede of him.

35. So they brought him to Iesus, and they cast their garmentes on the Colt, & set Iesus thereon

36. And as he went, they spred their clothes in the way. 37. And when hee was now come neere to ☧ going down of the mount of Olines, the whole multitude of the disciples begā to reioyce, & to prayse god with a loud voice, for al the great works ☧ they had seen, 38. Saying blessed be the king ☧ cōmeth in the name of the Lord: peace in heauen & glory in the highest places.

Christ sent for the Asse by his Disciples, not becausе he was weary of the iourney, but to an other ende. For sith the time of his death was now at hande, his minde was to shew, what should bee the nature of his kingdome.

He

He beganne to do so at his baptisme: but this remained to be shewed towards the end of his calling. For why should hee thus long abstaine from being called king, and now at the length of himselfe professeth himselfe to be a king, but because hee is not farre from the ende of his race? Therefore the time being neere of his departure into heauen, he openly began his kingdome vpon earth. But this pompe had been very ridiculous, if it had not answered to the prophesie of Zachary. Christe challenging a kingly honour to himselfe, entreth into Ierusalem, riding vpon an Asse, a royall shew I warrant you. Note also that he had borrowed the Asse of another. Nowe in that he wanted a saddle & other furniture, so as his disciples were compelled to lay their cloathes vpon it, was a token of vile and shamefull pouerty. He had, I graunt, a great company following him, but of what manner of men, but such as vnaduisedly had runne to him out of the next villages? There are many ioyfull shoutes heard: but of whom? namely, of poore men, and of the baseste sort of the people: as if he had of purpose set himselfe to be scorned of all men. But because he was to doe two thinges together, as to giue some shewe of his kingdome, and to teach that it is not like to earthly empires, nor standeth in the transitory riches of this worlde, it was meete that he should hold this very course. Yet this also might seeme a fonde thing to prophane men, if God had not declared before by his Prophet, that there shoulde come such a king to restore the sauing health of his people. Therefore least the contemptible estate of Christe shoulde hinder vs from beholding his spirituall kingdome in this shewe, let vs alwayes haue that heauenly Oracle before our eyes, wherewith God more adorned his sonne vnder that contemptible shew of a begger, then if he shuld haue shone with all the ensignes of all the kinges of the earth. Without this sauce this history will neuer bee sauoury to vs: therefore *Matthews* wordes are of great weight, when he sayeth, that the saying of the Prophet was fulfilled. For when he saw that menne which are too much giuen to glorious and pompous shewes, can hardly be brought by their owne wisdome of the flesh to profit any thing by this history, hee leadeth them from the simple beholding of the thing to the cōsideration of the prophesie.

2. *Goe into the towne.* He borrowed not the Asse to ease him in his iourney: for beeing come as farre as Bethanie, hee might easily haue gone the rest of the iourney on foote. But as kinges goe vppe into their Charets that they may bee seene a farre off: so the Lorde woulde by this meanes moue the people to looke vppon him, and by some token to ratifie the cries of his followers, least any man shoulde thinke that they gaue him the honour of a king against his will. It is vncertaine from whence the Lorde commaunded them to bringe the Asse, but that it is supposed from some countrey village. For it is very ridiculous that some doe allegorically expound it of Ierusalem. As vnapt also is that allegory which they doe coyne of the Asse and the Colte, they woulde haue the Asse to bee a figure of the Iewish people, which had beene before brought vnder and accustomed to the yoke of the lawe: and that the Colt whereon neuer manne had rydden represented the Gentiles. And that Christe did therefore firste ride vppon the Asse, because hee was firste to begin with the Iewes: and that then he shifted ouer to the Colt, because that he was

also

alſo in the ſecond place ſet ouer the Gentiles. And Math. ſeemeth to note his riding vpon them both. But conſidering this figure Synecdoche is ſo often vſed in the ſcripture, it is no meruaile if he name two for one. But it plainly appeareth by the other Euangeliſtes, that hee ridde onely vppon the Colt. And Zachary taketh away this doubt: for becauſe of the familiar vſe of the Hebrew tongue, he rehearſeth one thing twiſe. *And anon yee ſhall finde.* Leaſt he ſhould hinder the diſciples from yeelding a ready obedience, the Lord ſpeedily anſwereth to theſe queſtions. And firſt hee telleth them that he ſendeth them not at aduenture, when hee ſayth, that at the firſt entraunce of the towne they ſhoulde finde a young Aſſe with his damme, then that no man ſhould hinder them, but that they ſhould bring him, ſo that they anſwered that he had neede of it. And by this meanes he proued his Godhead For it belongeth to God alone to know that, which is abſent, and to bend the heartes of menne to yeeld conſente. For though it might haue beene, that the owner of the Aſſe hauing no euill opinion of him, would willingly graunt it: yet to ſay whether hee ſhould bee at home or no, or whether he would then lend it him, or whether he would giue credit to thoſe men vnknowne to him, it was not in mortall men to ſay. And as Chriſte ſtrengtheneth his diſciples, that they might be the readier to obey: ſo wee ſee how dilligent and ready they ſhew themſelues in obeying. And the ſucceſſe declareth, that this whole matter was gouerned of God.

5. *Tell yee the daughter of Sion.* This is not in Zachary word for word: yet the Euangeliſt doth aptly and fitly apply that to all godly teachers, which God gaue in commaundement to one Prophet to declare. For this was the onely hope, whereupon the children of God ſhoulde ſtay and ſtrengthen themſelues, that the Redeemer ſhould come at the length. And therefore the Prophet teacheth that the comming of Chriſt ſhould bring full and perfect matter of reioycing to the faithfull. For becauſe God is not otherwiſe mercifull to them, but by putting a Mediatour betweene them, and the ſame Mediatour is he which deliuered his from all euils, what can there be with out him, that can comfort men loſt by their owne ſinnes, & oppreſſed with miſeries. And as Chriſt being abſent, it is of neceſſitie that we ſhuld be altogether ouerwhelmed with ſorow: ſo againe the Prophet telleth the faithfull, that they haue iuſt cauſe to reioyce, when the Redeemer is preſēt with thē. And thogh he cōmendeth Chriſt with other titles, as that he is iuſt and furniſhed with ſaluation: yet Matthewe tooke but that one poynt, which ſerued for his purpoſe, namely, that he ſhuld come poor or meeke, that is vnlike to earthly kings, which excell in royall and pompous eſtate. And this is added as a token of his pouerty, that he ſhould ride vpon an Aſſe, or the Colt of an Aſſe. For it is not to be doubted, but that hee oppoſeth this meane manner of riding, againſt a princely pompe.

6. *The diſciples went.* It is already ſpoken before, that the diſciples are here commended for their diligence and readines to obey. For the authority of Chriſte was not ſo great that his bare name ſhoulde ſuffice to moue ſtraungers. Alſo it was to be feared, leaſt they ſhuld be charged with theft. Therfore it doth hereby appeare, how much they credited the maiſter, in that they anſwere not againe, but truſting to his promiſe, they haſted to execute that which they were commaunded.

Leſt

Let vs also learne by their example, to goe through all lets and hinderances, that we may obey the Lord in those thinges, which he requireth of vs. For all lets set aside, he shall finde passage, and he will not suffer our endeuour to be in vaine.

8. *And a great multitude.* The Euangelistes doe heere declare, that the people acknowledged Christ as a king. But it might seeme to bee but a iest, that the simple people by cutting downe of boughes, and spreading of garmentes in the way, should giue to Christ the vaine title of a king. Yet as they did this in earnest, and testified their obedience from their heart: so Christ accounted thē as fit heraulds or proclaymers of his kingdome. Neyther is ther any cause why wee should maruaile at such a beginning, when as at this day also he now sitting at the right hande of his father, euen from his heauenly throne calleth obscure men, by whom his maiestie is set forth in base maner. That they cut down the boughes of Palmes (as many interpreters doe gesse) according to an auncient and solemne custome of that day, I see no probabilitie nor likelihood. But it rather appeareth that they were moued with a sodaine instinct of the spirite, to giue this honour to Christ, when as the disciples, which were examples of this matter to the rest of the multitude, had thought of no such thing: and this also may be gathered out of Lukes wordes.

9. *Osanna the sonne of Dauid.* This prayer is taken out of the Psalme, 118.25 Mathew also doth purposely set downe the Hebrewe wordes, that wee might knowe that these greetinges were not rashly giuen to Christ, nor that the Disciples spake at randon without regarde, what wordes soeuer came vppon their tongues end: but they reuerently followed that forme of prayer, which the holy Ghost by the mouth of the Prophet had taught the whole Church. For though he speaketh there of his kingdome, yet no doubt, but that he had speciall regard and would haue others to haue regard to that eternal succession, which the Lord had promised him. For he had prescribed vnto the Church a perpetuall order for prayer, which was also vsed, when the wealth of the kingdome was decayed So it came to passe by custome, that they euery where vsed these wordes in theyr prayers for the redemption promysed.

And Mathewes purpose was (as wee touched euen now) to set down in Hebrewe a verse notably and commonly vsed, to declare that the people acknowledged Christe to bee the Redeemer. The pronunciation of the words is somewhat altered: for it should rather haue beene sayd, *Hoschia: na* saue, I beseech but we know that the words can scarsly be translated into an other tongue, but that somewhat of the founde must bee chaunged. And the spirit did not onely teach the old people to pray for the kingdome of Christ, but also prescribeth the same rule vnto vs now. And when as God will not raigne but by the hande of his sonne, the same is noted in these words, when wee saye, Thy kingdom come, as it is more plainely declared in the Psalme. Furthermore, this praying to God, that hee would preserue his Sonne our king, wee graunt that this kingdome is not erected by manne, nor vpholden by the power of menne: but standeth inuincible by his defence from heauen.

He is sayd to come in the name of God, which doth not intrude himselfe, but taketh the kingdome at the commaundement and appointment of God which

which is more certainely gathered out of Marke, where there is another crie ſet downe, Bleſſed be the kingdome that commeth in the name of the Lord of our father Dauid. For ſo they ſay in reſpect of the promiſes: becauſe the Lord had ſayd that he would at the length deliuer that people, and had appointed the meane of the reſtoring of the kingdome of Dauid. Then we ſee that the honour of the Mediatour, from whom the reſtitution and ſaluation of all thinges was to be hoped for, is attributed to Chriſt. But when as they were common, rude & ſimple people, which called the kingdome of Chriſt, the kingdome of Dauid, hereby we learne that this doctrine was commonly knowne, which at this day ſeemeth to be ſo ſtrang & hard, becauſe they are but litle exerciſed in the ſcriptures.

In Luke are theſe few wordes added, *Peace in heauen, and glory in the higheſt places.* Wherin there is no difficulty, but that they anſwere not to the ſong of the Angels, which we had in the ſecond chapter. For there the Angels aſſigne the glory to God in the heauens, and peace to men vpon the earth: heere the peace aſwell as the glory is referred to God. Yet in the ſenſe there is no diuerſitie. For though the Angels do ſhew the cauſe more plainely, why it was meete that glory ſhould be ſong to God: (namely, becauſe that by his mercy men enioy peace in this worlde) yet the meaning is all one, of that, and this that the multitude now ſayth, that peace is in heauen: for we know that miſerable ſoules can other wiſe haue no peace in the world, except God reconcile himſelfe vnto them frō heauen.

Math.	Marke.	Luke 19
		41. *And when he was come neere, hee beheld the citie, and wept for it.*
		42. *Saying, O, if thou hadſt euen knowne at the leaſt in this day thoſe thinges, which belong vnto thy peace, but now are they hid from thine eyes.*
		43. *For the dayes ſhall come vpon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee in on euery ſide.*
		44. *And ſhall make thee euen with the ground, and thy children whiche are in thee: and they ſhall not leaue in thee a ſtone vppon a ſtone, becauſe thou knoweſt not the time of thy viſitation.*

41. *He wept vpon it.* When as Chriſt deſired nothing more, then to diſcharge that office layd vpon him by his father, and hee knew that this was the ende of his calling, to gather together the loſt ſheepe of the houſe of Iſraell: he deſired that his comming might be to the ſauing health of all men. This was the cauſe why he being moued with mercy, wept for the deſtructiō of the city of Ieruſalē which was at hand. For when he conſidered þ it was choſen of God to bee the ſacred ſeate, wherein the couenant of eternal ſaluation ſhould reſt, & the ſanctuary frō whence ſaluation ſhuld proceed into the whole world: it could not bee but that he ſhould greatly bewaile the deſtruction of it. Alſo, when he ſhould ſee the

the people which he had adopted into the hope of eternall life, miserably to perish through their owne vnthankfulnes and malice: it is no maruaile if he could not refraine from teares. Some thinke it an absurditie that Christe shoulde bewaile that mischeife, which hee coulde haue remedied, but this knot is easily dissolued. For as hee descended from heauen, that by taking vpon him the flesh of man, he might be a witnesse and minister of the saluation of God: so tooke hee vpon him indeede humane affections, so farre foorth as was meete for the calling he had taken vpon him. And that must alwayes be wisely noted, what person hee taketh vpon him when he speaketh, or labourcth for the saluation of men, as in this place, that he might faithfully fulfill the commandement of the father, it was necessary for him to seeke that the fruite of redemption might extende to the whole body of the elect people. Therefore for so much as hee was appointed a minister of saluation to this people, he bewayled their destruction in respect of his office. Hee was God, I grant: but as oft as hee supplyed the office of a teacher, his Godhead rested, and after a sort hid it selfe, least it should be any hinderãce to him in doing the office of a Mediatour. But by this weeping he declared, that he did not onely loue them brotherly, for whose sake hee was made man, but that God had also powred into his humane nature the spirite of a fatherly affection.

42. *O, if thou hadst knowne.* This speach is patheticall or affectionate, & therefore abrupt. For wee knowe that they which are moued with vehement affections, can vtter but halfe their meaninges. Note also that two affections are mixed heere together. For Christ doth not only take pitie of the destruction of the citie, but he also reproueth this vnthankefull people of a haynous offence, in that they refusing saluation offred them, puld willingly vpon them the horrible iudgement of God. And the copulatiue which is put between is very forceable. For Christ doth secretly compare Ierusalem with the other cities of Iudea & of the whole world, in this sense. If thou also, which hast a speciall priuiledge aboue the rest of the world, if thou (I say) at least, which art a celestiall sanctuary vpon the earth hadst known. Presently there followeth after an other amplification gathered of the time. Though hetherto thou hast wickedly, vngodly and stubbornely behauedthy selfe against God, now at the length, it were time for thee to repent. For he sheweth that the day is now come, which was ordained before in the secret counsell of God, and spoken of before by the Prophetes for the saluation of Ierusalem: This is the acceptable time (sayth Esayas, 49.8. and 2.Cor.6.2.) This is the day of saluation. Seeke the Lord while he may be found call vpon him, while he is neere, Esay, 55.6. By this word peace he noteth after the Hebrew phrase all points of happines. He doth not simply say that Ierusalem knew not her peace, but those thinges which belonged to peace: for it falleth often out, that men are not ignorant of their happynes: but the way & meanes (as they say) they know not, they are so blinded with malice. But sith this reproofe is mixed with mercy, let vs note that the excellenter gifts menne are indued with, the greater punishment are they woorthy of, because that to their other sinnes is added a sacrilegious prophanation of the heauenly grace.

Secondly, let vs note that the neerer God approacheth vnto vs, and proffereth the light of ſound doctrine if we neglect this occaſion, we are ſo much the leſſe to be excuſed. The gate of ſaluation is alwayes open: but becauſe he ſometime is ſilent, it is no ſmal nor common benefit, when as he calleth vs vnto him with a loud voice and familiarly: and therefore there remaineth the ſharper, reuenge for that contempt. *But now are they hidde.* This is not ſpoken for the leſſening of the fault of Ieruſalem: for her wonderfull blockiſhneſſe is noted as a ſhamefull cauſe, why ſhee coulde not ſee God being preſent. I graunt that it belongeth onely vnto God to open the minde of them that are blind: and no man can be able to ſee the miſteries of the heauenly kingdome, but he whom God lyghteneth inwardlye with his ſpirite: but they are not therefore worthye of forgiueneſſe, which perishe through their owne beaſtly blindneſſe. Chriſt alſo purpoſed to take awaye the offence, which otherwiſe might bee a hinderaunce to the ruide and weake. For when as the eies of all menne were caſt vpon that cittie, the example of that Citie was of great importaunce of both ſides eyther to worke miſcheife or to doe good. Therefore leaſt theyr incredulitie and proude contempt of the goſpell ſhould hinder any man, it is condemned of filthy blindnes.

43. *The dayes ſhall come vpon thee.* Nowe taking vppon him, as it were the perſon of a iudge, hee rebuketh Ieruſalem more ſharply. So alſo the Prophetes though they lamented with teares their deſtruction, for whom they ought to be carefull, yet they gather their courage and hearts, and fall to ſeuere threatnings: becauſe they know that not onely the care of the ſaluation of men was laied vpon them: but alſo that they were appoynted preachers of Gods iudgementes. Further, he ſayeth that Ieruſalem for this cauſe ſhould ſuffer horrible puniſhements, becauſe ſhee knew not the time of her viſitation: that is, they contemned the redeemer which was ſent them, and did not embrace nor accept his fauour. Now let the cruelty of the punihments which they ſuffered terrifie vs leaſt we with our ſlouthfulnes do put out the light of ſaluation, but let vs be carfull to receiue the grace of God: yea let vs ſpeedily runne foorth to meete it.

Math. 21. | Marke. 11 | Luke 19.

10. *And when he was come into Ieruſalem, all the Citie was moued, ſayinge, who is this.*

11. *And the people ſayde this is Ieſus the prophet of Nazaret of Galile.*

12. *And Ieſus wente into the temple of God, and caſt out all them that ſolde and bought*

11. *So Ieſus entred into Ieruſalem, and into the temple and whē he had looked about on all things, and now it was euening, he went forth vnto Bethania with the twelue.*

12. *And on the morow, when they were come out from Bethania, hee was hungry.*

13. *And ſeing a figgtree a farre off, that had leaues, hee went*

39. *Then ſome of the Phariſes of the company ſaid vnto him, maſter, rebuke thy diſciples.*

40. *But he anſwered and ſayde vnto them, I tell you, that if theſe ſhoulde holde their peace, the ſtones would cry.*

A litle after.

45. *Hee wente alſo into the*

bought in the Temple, and ouerthrewe the tables of the money chaungers, & the seats of them that sold doues.

13. And sayd vnto them, it is written, mine house shall bee called the house of prayer: but yee haue made it a denne of theeues.

14. Then the blind and the halte came to him in the temple, and he healed them.

15. But when the chiefe Priestes and Scribes sawe the meruailes that hee did, and the children crying in the tẽple, and saying, Hosanna, the sonne of Dauid, they disdayned:

16. And sayde vnto him, hearest thou what these saye? And Iesus sayde vnto them, yea: reade yee neuer by the mouth of babes and sucklinges thou haste made perfecte the prayse?

17. So hee lefte them, and went out of the Cittie vnto Bethania, and lodged there.

18. And in the morninge, as he returned into the Cittie, he was hungry.

19. And seeing a figgetree in the way, hee came to it, and founde nothing thereon, but leaues onely, and sayde to it: neuer fruit grow on thee hence forwardes. And anon the figtree withered.

20. And when his disciples saw it, they meruailed, saying, how soone is the figtree withered?

21. And Iesus answered and sayde vnto them, Verely I say vnto you, if ye haue faith and doubte not, ye shall not only do this which is done to the figtree, but also if ye shall say vnto this mountaine, take thy selfe away, and cast thy selfe into the sea, it shall be done.

22. And all things whatsoeuer ye shall aske in prayer, beleeuing, ye shall receiue.

23. And when he was come into the Temple, the chiefe Priestes and the Elders of the people came vnto him as he taught, and sayde, By what authoritie doest thou these things? and who gaue thee this authoritie?

24. Iesus answered and sayde vnto them, I will also aske you one thing, which if ye tell me, I likewise will tell you by what authoritie I do these things.

25. The Baptisme of Iohn, whence was it? from heauen, or of men? Then they reasoned with themselues, saying, If we shall say, from heauen, he will say vnto vs, why then did ye not beleeue him?

26. But if we shall say, of men, we feare the people: for all hold Iohn as a Prophet.

27. And they answered Iesus, and sayde, We cannot tell. And he answered and sayde vnto them, Neither tell I you by what authoritie I do these things.

28. But what thinke you? A certaine man had two sonnes, and came to the first, and sayde, Sonne, goe worke to day in my vineyarde.

29. He answered and sayde, I will not: but afterward he repented, and went.

30. And he came to the second, and sayde likewise. And he answered and sayde, I goe sir: but went not.

31. Whether of them twaine did the will of his father? They sayde vnto him, The first. Iesus sayde vnto them, Verely I say vnto you, that the Publicanes and the harlots go into the kingdome of God before you.

32. For Iohn came vnto you in the way of righteousnesse, and ye beleeued him not: but the Publicanes and the harlots beleeued him: and ye when ye had seene it, repented not afterward, that ye might beleeue him.

33. Heare another parable: There was a certaine housholder which planted a vineyarde, and hedged it round about, and digged a wine presse in it, and built a tower, and let it out to husbandmen, and went into a straunge countrey.

34. And when the time of the fruites drewe neere, he sent his seruauntes to the husbandmen, that they might receiue the fruites of it.

35. And the husbandmen tooke his seruauntes, and beate one, and killed another, and stoned another.

36. Againe he sent other seruauntes more than the first: and they did vnto them likewise.

37. But last of all he sent vnto them his sonne, saying, They will reuerence my sonne.

38. But when the husbandmen sawe the sonne, they sayde among themselues, This is the heire, come, let vs kill him, and let vs take his inheritance.

39. And they tooke him, and cast him out of the vineyarde, and killed him.

40. When the Lord therefore of the vineyarde commeth, what will he do vnto those husbandmen?

41. They sayde vnto him, He will miserably destroy those wicked men, and will let out his vineyarde vnto other husbandmen, which shall render him the fruites in their seasons.

42. Iesus sayde vnto them, Haue ye neuer read in the Scriptures, The stone which the builders refused, the same is become the head of the corner? This is the Lords doing, and it is marueilous in our eyes.

43. Therefore I say vnto you, the kingdome of God shall be taken from you, and shall be giuen to a nation bringing forth the fruites thereof.

44. And whosoeuer shall fall on this stone, shall be broken: but on whomsoeuer it shall fall, it will grinde him to powder.

45. And when the chiefe Priestes and Pharisees had heard his parables, they perceiued that he spake of them.

46. But when they sought to lay hands on him, they feared the people, because they held him as a Prophet.

22. And Iesus answered and spake vnto them againe by parables, and sayde,

2. The kingdome of heauen is likened vnto a certaine King, which made a mariage for his sonne,

3. And sent forth his seruauntes to call them that were bidden to the mariage: but they would not come.

4. Againe he sent forth other seruauntes, saying, Tell them which are bidden, Behold, I haue prepared my dinner, my oxen and my fatlings are killed, and all things are ready: come vnto the mariage.

5. But they made light of it, and went their waies, one to his farme, another to his merchandise.

6. And the remnant tooke his seruauntes, and entreated them spitefully, and slewe them.

7. But when the King heard thereof, he was wroth, and sent forth his armies, and destroyed those murderers, and burnt vp their citie.

8. Then he sayde to his seruauntes, The mariage in deede is prepared, but they which were bidden were not worthy.

9. Go ye therefore into the high wayes, and as many as ye finde, bid them to the mariage.

10. So those seruauntes went out into the streetes, and gathered together all that they founde, both good and bad: and the mariage was furnished with guestes.

11. And when the King came in to see the guestes, he espied there a man which had not on a wedding garment.

12. And he sayde vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was speechlesse.

13. Then the King sayde to the seruauntes, Binde him hand and foote, and take him away, and cast him into vtter darkenesse: there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

15. Then went the Pharisees, and tooke counsell how they might entangle him in his talke.

16. And they sent vnto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the person of men.

17. Tell vs therefore, what thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18. But Iesus perceiued their wickednesse, and sayde, Why tempt ye me, ye hypocrites?

19. Shew me the tribute money. And they brought vnto him a penie.

20. And he sayde vnto them, Whose is this image and superscription?

21. They sayde vnto him, Cesars. Then sayde he vnto them, Giue therefore vnto Cesar the things which are Cesars, and vnto God the things which are Gods.

22. When they had heard these words, they marueiled, and left him, and went their way.

23. The same day came vnto him the Sadducees, which say that there is no resurrection, and asked him,

24. Saying, Master, Moses sayde, If a man die, hauing no children, his brother shall marie his wife, and raise vp seede vnto his brother.

25. Now there were with vs seuen brethren: and the first when he had married a wife, died, and hauing no issue, left his wife vnto his brother.

26. Likewise also the second and the third, vnto the seuenth.

27. And last of all the woman died also.

28. Therefore in the resurrection whose wife of the seuen shall she be? for they all had her.

29. Iesus answered and sayde vnto them, Ye erre, not knowing the Scriptures, nor the power of God.

30. For in the resurrection they neither marie wiues, nor are married, but are as the Angels of God in heauen.

31. But as touching the resurrection of the dead, haue ye not read that which was spoken vnto you of God, saying,

32. I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33. And when the people heard this, they were astonied at his doctrine.

34. But when the Pharisees heard that he had put the Sadducees to silence, they came together.

35. And one of them which was a lawyer, asked him a question, tempting him,

36. Saying, Master, which is the great commandement in the Law?

37. Iesus sayde vnto him, Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy minde.

38. This is the first and great commandement.

39. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe.

40. On these two commandements hang all the Law and the Prophets.

41. While the Pharisees were gathered together, Iesus asked them,

42. Saying, What thinke ye of Christ? whose sonne is he? They sayde vnto him, The sonne of Dauid.

43. He sayde vnto them, How then doth Dauid in spirit call him Lord, saying,

44. The Lord sayde vnto my Lord, Sit on my right hand, vntill I make thine enemies thy footestoole?

45. If Dauid then call him Lord, how is he his sonne?

46. And no man was able to answer him a word, neither durst any man from that day forth aske him any more questions.

23. Then spake Iesus to the people and to his disciples,

2. Saying, The Scribes and the Pharisees sit in Moses chaire.

3. All therefore whatsoeuer they bid you obserue, that obserue and do: but do not ye after their workes: for they say and do not.

4. For they binde heauie burdens and grieuous to be borne, and lay them on mens shoulders: but they themselues will not moue them with one of their fingers.

5. But all their workes they do for to be seene of men: they make their phylacteries broade, and enlarge the borders of their garments,

6. And loue the vppermost places at feastes, and the chiefe seates in the Synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your master, euen Christ, and all ye are brethren.

9. And call no man your father vpon the earth: for one is your father, which is in heauen.

10. Neither be ye called masters: for one is your master, euen Christ.

11. But he that is greatest among you, shall be your seruaunt.

12. And whosoeuer shall exalt himselfe, shall be abased: and he that shall humble himselfe, shall be exalted.

13. But woe vnto you Scribes and Pharisees, hypocrites! for ye shut vp the kingdome of heauen before men: for ye neither enter in your selues, neither suffer ye them that are entring in, to enter.

14. Woe vnto you Scribes and Pharisees, hypocrites! for ye deuour widowes houses, and for a shewe make long prayer: therefore ye shall receiue the greater damnation.

15. Woe vnto you Scribes and Pharisees, hypocrites! for ye compasse sea and land to make one proselyte, and when he is made, ye make him twofolde more the child of hell than your selues.

16. Woe vnto you, ye blinde guides, which say, Whosoeuer shall sweare by the temple, it is nothing: but whosoeuer shall sweare by the golde of the temple, he is a debtor.

17. Ye fooles and blinde: for whether is greater, the golde, or the temple that sanctifieth the golde?

18. And whosoeuer shall sweare by the altar, it is nothing: but whosoeuer shall sweare by the gift that is vpon it, he is a debtor.

19. Ye blinde: for whether is greater, the gift, or the altar that sanctifieth the gift?

20. Whosoeuer therefore shall sweare by the altar, sweareth by it, and by all things thereon.

21. And whosoeuer shall sweare by the temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall sweare by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe vnto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint, anise, and cummin, and haue left the weightier matters of the Law, iudgement, mercie, and faith: these ought ye to haue done, and not to leaue the other vndone.

24. Ye blinde guides, which strayne at a gnat, and swallow a camell.

25. Woe vnto you Scribes and Pharisees, hypocrites! for ye make cleane the outside of the cup and of the platter, but within they are full of extortion and excesse.

26. Thou blinde Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also.

27. Woe vnto you Scribes and Pharisees, hypocrites! for ye are like vnto painted graues, which outwardly appeare beautifull, but within are full of dead mens bones, and of all filthinesse.

28. Euen so ye outwardly appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29. Woe vnto you Scribes and Pharisees, hypocrites! for ye build the sepulchres of the Prophets, and garnish the tombes of the righteous,

30. And say, If we had been in the dayes of our fathers, we would not haue been partakers with them in the blood of the Prophets.

31. Wherefore ye be witnesses vnto your selues, that ye are the children of them which killed the Prophets.

32. Fill ye vp then the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Therefore behold, I send vnto you Prophets, and wise men, and Scribes: and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35. That vpon you may come all the righteous blood that was shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slewe betweene the Temple and the altar.

36. Verely I say vnto you, all these things shall come vpon this generation.

37. O Hierusalem, Hierusalem, which killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, as a hen gathereth her chickens vnder her wings, and ye would not?

38. Behold, your house is left vnto you desolate.

39. For I say vnto you, ye shall not see me henceforth, vntill ye say, Blessed is he that commeth in the name of the Lord.

24. And Iesus went out, and departed from the Temple: and his disciples came to him, for to shew him the buildings of the Temple.

2. And he answered and sayde vnto them, Verely I say vnto you, there shall not be left here one stone vpon another, that shall not be throwen downe.

3. And as he sate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when shall these things be? and what signe shall there be of thy comming, and of the ende of the world?

4. Iesus answered and sayde vnto them, Take heede that no man deceiue you.

5. For many shall come in my name, saying, I am Christ, and shall deceiue many.

6. And ye shall heare of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the ende is not yet.

7. For nation shall rise against nation, and kingdome against kingdome, and there shall be pestilences, and famines, and earthquakes in diuers places.

8. All these are the beginnings of sorrowes.

9. Then shall they deliuer you vp to be troubled, and shall kill you, and ye shall be hated of all nations for my names sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. And many false Prophets shall arise, and shall deceiue many.

12. And because iniquitie shall abound, the loue of many shall waxe colde.

13. But he that shall endure vnto the ende, the same shall be saued.

14. And this Gospel of the kingdome shall be preached in all the world for a witnesse vnto all nations, and then shall the ende come.

15. When ye therefore shall see the abhomination of desolation, which was spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth, let him vnderstand)

16. Then let them which be in Iudea flee into the mountaines:

17. And let him which is on the house top, not come downe to take any thing out of his house:

18. Neither let him which is in the field, turne backe to take his clothes.

19. And woe vnto them that are with child, and to them that giue sucke in those dayes.

20. But pray ye that your flight be not in the winter, neither on the Sabbath day:

21. For then shall be great tribulation, such as was not since the beginning of the world vntill this time, neither shall be.

22. And except those dayes should be shortened, there should no flesh be saued: but for the elects sake those dayes shall be shortened.

23. Then if any man shall say vnto you, Lo, here is Christ, or there, beleeue it not.

24. For there shall arise false Christs, and false Prophets, and shall shew great signes and wonders, insomuch that (if it were possible) they shall deceiue the very elect.

25. Behold, I haue told you before.

26. Wherefore if they shall say vnto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, beleeue it not.

27. For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

28. For wheresoeuer the carkeis is, there will the Eagles be gathered together.

29. Immediately after the tribulation of those dayes, shall the Sunne be darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of the heauens shall be shaken:

30. And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kindreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glorie.

31. And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect from the foure windes, from the one ende of heauen to the other.

32. Learne a parable of the figtree: When his branch is yet tender, and putteth forth leaues, ye know that summer is nie:

33. So likewise when ye shall see all these things, know that it is nie, euen at the doores.

34. Verely I say vnto you, this generation shall not passe, vntill all these things be done.

35. Heauen and earth shall passe away, but my words shall not passe away.

36. But of that day and houre knoweth no man, no not the Angels of heauen, but my Father only.

37. But as the dayes of Noe were, so shall also the comming of the Sonne of man be.

38. For as in the dayes that were before the flood, they did eate and drinke, marie wiues, and were married, vntill the day that Noe entred into the arke,

39. And knew not vntill the flood came, and tooke them all away: so shall also the comming of the Sonne of man be.

40. Then two shall be in the field, the one shall be taken, and the other left.

41. Two women shall be grinding at the mill, the one shall be taken, and the other left.

42. Watch therefore: for ye know not what houre your Lord will come.

43. But know this, that if the good man of the house had known what houre the theefe would come, he would haue watched, and would not haue suffered his house to be broken vp.

44. Therefore be ye also ready: for the Sonne of man will come at an houre when ye think not.

45. Who is a faithfull and wise seruaunt, whom his master hath made ruler ouer his houshold, to giue them meate in due season?

46. Blessed is that seruaunt, whom his master when he commeth, shall find so doing.

47. Verely I say vnto you, that he will make him ruler ouer all his goods.

48. But if that euill seruaunt shall say in his heart, My master commeth not yet:

49. And shall begin to smite his fellowes, and to eate and drinke with the drunken:

50. The master of that seruaunt will come in a day when he looketh not for him, and at an houre when he is not aware of him,

51. And will cut him asunder, and appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth.

25. Then shall the kingdome of heauen be likened vnto ten virgins, which tooke their lampes, and went forth to meete the bridegroome.

2. And fiue of them were wise, and fiue were foolish.

3. They that were foolish, when they tooke their lampes, tooke no oyle with them:

4. But the wise tooke oyle in their vessels with their lampes.

5. While the bridegroome taried, they all slumbred and slept.

6. And at midnight there was a cry made, Behold, the bridegroome commeth, go ye forth to meete him.

7. Then all those virgins arose, and trimmed their lampes.

8. And the foolish sayde vnto the wise, Giue vs of your oyle, for our lampes are gone out.

9. But the wise answered, saying, Not so, lest there be not enough for vs and you: but go ye rather to them that sell, and buy for your selues.

10. And while they went to buy, the bridegroome came, and they that were ready went in with him to the mariage, and the doore was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to vs.

12. But he answered and sayde, Verely I say vnto you, I know you not.

13. Watch therefore: for ye know neither the day nor the houre wherein the Sonne of man will come.

14. For the kingdome of heauen is as a man which called his seruauntes, and deliuered vnto them his goods.

15. And vnto one he gaue fiue talents, to another two, and to another one, to euery man according to his seuerall ability, and straightway tooke his iourney.

16. Then he that had receiued fiue talents, went and occupied with the same, and made them other fiue talents.

17. And likewise he that had receiued two, he also gained other two.

18. But he that had receiued one, went and digged in the earth, and hid his masters money.

19. After a long time the master of those seruauntes came, and reckoned with them.

20. And so he that had receiued fiue talents, came and brought other fiue talents, saying, Master, thou deliueredst vnto me fiue talents: behold, I haue gained other fiue talents beside them.

21. His master sayde vnto him, Well done, thou good and faithfull seruaunt, thou hast been faithfull in a little, I will make thee ruler ouer much: enter thou into the ioy of thy master.

22. He also that had receiued two talents, came and sayde, Master, thou deliueredst vnto me two talents: behold, I haue gained other two talents beside them.

23. His master sayde vnto him, Well done, thou good and faithfull seruaunt, thou hast been faithfull in a little, I will make thee ruler ouer much: enter thou into the ioy of thy master.

24. Then he which had receiued one talent, came and sayde, Master, I knew thee that thou art a hard man, reaping where thou hast not sowen, and gathering where thou hast not strawed:

25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26. His master answered and sayde vnto him, Thou wicked and slothfull seruaunt, thou knewest that I reape where I sowed not, and gather where I strawed not:

27. Thou oughtest therefore to haue put my money to the exchangers, and then at my comming I should haue receiued mine owne with vsurie.

28. Take therefore the talent from him, and giue it vnto him which hath ten talents.

29. For vnto euery one that hath, shall be giuen, and he shall haue abundance: but from him that hath not, shall be taken away euen that he hath.

30. And cast the vnprofitable seruaunt into vtter darkenesse: there shall be weeping and gnashing of teeth.

31. When the Sonne of man shall come in his glorie, and all the holy Angels with him, then shall he sit vpon the throne of his glorie:

32. And before him shall be gathered all nations, and he shall separate them one from another, as a shepheard diuideth his sheepe from the goates:

33. And he shall set the sheepe on his right hand, but the goates on the left.

34. Then shall the King say vnto them on his right hand, Come, ye blessed of my Father, possesse the kingdome prepared for you from the beginning of the world.

35. For I was an hungred, and ye gaue me meate: I was thirstie, and ye gaue me drinke: I was a stranger, and ye lodged me:

36. Naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirstie, and gaue thee drinke?

38. When saw we thee a stranger, and lodged thee? or naked, and clothed thee?

39. Or when saw we thee sicke, or in prison, and came vnto thee?

40. And the King shall answer and say vnto them, Verely I say vnto you, Inasmuch as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.

41. Then shall he say also vnto them on the left hand, Depart from me, ye cursed, into euerlasting fire, prepared for the deuil and his Angels.

42. For I was an hungred, and ye gaue me no meate: I was thirstie, and ye gaue me no drinke:

43. I was a stranger, and ye lodged me not: naked, and ye clothed me not: sicke, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or thirstie, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

45. Then shall he answer them, saying, Verely I say vnto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go into euerlasting punishment: but the righteous into life eternall.

26. And it came to passe, when Iesus had finished all these words, he sayde vnto his disciples,

2. Ye know that after two dayes is the feast of the Passouer, and the Sonne of man is betrayed to be crucified.

3. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people vnto the palace of the high Priest, called Caiaphas,

4. And consulted that they might take Iesus by subtiltie, and kill him.

5. But they sayde, Not on the feast day, lest there be an vproare among the people.

6. Now when Iesus was in Bethania in the house of Simon the leaper,

7. There came vnto him a woman hauing an alabaster box of very precious ointment, and powred it on his head as he sate at meate.

8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might haue been sold for much, and giuen to the poore.

10. When Iesus vnderstood it, he sayde vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.

11. For the poore ye haue alwayes with you, but me ye haue not alwayes.

12. For in that she hath powred this ointment on my body, she did it for my burying.

13. Verely I say vnto you, wheresoeuer this Gospel shall be preached in the whole world, there shall also this that she hath done, be told for a memoriall of her.

14. Then one of the twelue, called Iudas Iscariot, went vnto the chiefe Priestes,

15. And sayde vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer.

16. And from that time he sought opportunitie to betray him.

17. Now the first day of the feast of vnleauened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passouer?

18. And he sayde, Go into the Cittie to such a man, and say vnto him, The Master sayth, My time is at hand, I will keepe the Passouer at thine house with my disciples.

19. And the disciples did as Iesus had appointed them, and made ready the Passouer.

20. When the euening was come, he sate downe with the twelue.

21. And as they did eate, he sayde, Verely I say vnto you, that one of you shall betray me.

22. And they were very sorrowfull, and began euery one of them to say vnto him, Lord, is it I?

23. He answered and sayde, He that dippeth his hand with me in the dish, the same shall betray me.

24. The Sonne of man indeede goeth, as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: it had been good for that man if he had not been borne.

25. Then Iudas which betrayed him, answered and sayde, Master, is it I? He sayde vnto him, Thou hast said.

26. And as they were eating, Iesus tooke bread, and blessed, and brake it, and gaue it to the disciples, and sayde, Take, eate, this is my body.

27. And he tooke the cup, and gaue thankes, and gaue it to them, saying, Drinke ye all of it,

28. For this is my blood of the new Testament, which is shed for many, for the remission of sinnes.

29. But I say vnto you, I will not drinke henceforth of this fruite of the vine, vntill that day when I shall drinke it new with you in my Fathers kingdome.

30. And when they had sung a psalme, they went out into the mount of Olives.

31. Then sayde Iesus vnto them, All ye shall be offended because of me this night: for it is written, I will smite the shepheard, and the sheepe of the flocke shall be scattered.

32. But after I am risen againe, I will go before you into Galilee.

33. Peter answered and sayde vnto him, Though all men be offended because of thee, yet will I neuer be offended.

34. Iesus sayde vnto him, Verely I say vnto thee, that this night before the cocke crow, thou shalt deny me thrise.

35. Peter sayde vnto him, Though I should die with thee, yet will I not deny thee. Likewise also sayde all the disciples.

36. Then came Iesus with them into a place called Gethsemane, and sayde vnto his disciples, Sit ye here, while I go and pray yonder.

37. And he tooke with him Peter and the two sonnes of Zebedee, and began to be sorrowfull and heauie.

38. Then sayde he vnto them, My soule is exceeding sorrowfull, euen vnto the death: tarie ye here, and watch with me.

39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless not as I will, but as thou wilt.

40. And he came vnto his disciples, and found them asleepe, and sayde vnto Peter, What, could ye not watch with me one houre?

41. Watch and pray, that ye enter not into temptation: the spirit truely is prompt, but the flesh is weake.

42. He went away againe the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke it, thy will be done.

43. And he came and found them asleepe againe: for their eyes were heauie.

44. And he left them, and went away againe, and prayed the third time, saying the same words.

45. Then came he to his disciples, and sayde vnto them, Sleepe on now, and take your rest: behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners.

46. Arise, let vs go: behold, he is at hand that betrayeth me.

47. And while he yet spake, lo, Iudas one of the twelue came, and with him a great multitude with swordes and staues, from the chiefe Priestes and Elders of the people.

48. Now he that betrayed him, gaue them a token, saying, Whomsoeuer I shall kisse, that same is he, hold him fast.

49. And straightway he came to Iesus, and sayde, Hayle, Master, and kissed him.

50. And Iesus sayde vnto him, Friend, wherefore art thou come? Then came they and laide hands on Iesus, and held him.

51. And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and smote a seruaunt of the high Priest, and strake off his eare.

52. Then sayde Iesus vnto him, Put vp thy sword into his place: for all they that take the sword, shall perish with the sword.

53. Thinkest thou that I cannot now pray to my Father, and he will giue me more than twelue legions of Angels?

54. But how then shall the Scriptures be fulfilled, that thus it must be?

55. In that same houre sayde Iesus to the multitudes, Ye be come out as against a theefe with swordes and staues for to take me: I sate daily with you teaching in the Temple, and ye laide no hands on me.

56. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled.

57. And they that had laide hands on Iesus, led him away to Caiaphas the high Priest, where the Scribes and the Elders were assembled.

58. But Peter followed him afarre off, vnto the palace of the high Priest, and went in, and sate with the seruauntes, to see the ende.

59. Now the chiefe Priestes, and Elders, and all the counsell sought false witnesse against Iesus, to put him to death,

60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61. And sayde, This fellow sayde, I am able to destroy the Temple of God, and to build it in three dayes.

62. And the high Priest arose, and sayde vnto him, Answerest thou nothing? what is it that these witnesse against thee?

63. But Iesus held his peace. And the high Priest answered and sayde vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God.

64. Iesus sayde vnto him, Thou hast said: neuertheless I say vnto you, hereafter shall ye see the Sonne of man sitting on the right hand of power, and comming in the cloudes of heauen.

65. Then the high Priest rent his clothes, saying, He hath spoken blasphemie: what need we any further witnesse? behold, now ye haue heard his blasphemie.

66. What thinke ye? They answered and sayde, He is guiltie of death.

67. Then did they spit in his face, and buffeted him: and others smote him with the palmes of their hands,

68. Saying, Prophesie vnto vs, thou Christ, who is he that smote thee?

69. Peter sate without in the palace: and a damsell came vnto him, saying, Thou also wast with Iesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the porch, another damsell saw him, and sayde vnto them which were there, This fellow was also with Iesus of Nazareth.

72. And he denied againe with an oth, I know not the man.

73. And after a while came vnto him they that stood there, and sayde to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74. Then began he to curse and to sweare, I know not the man. And straightway the cocke crew.

75. And Peter remembred the word of Iesus, which sayde vnto him, Before the cocke crow, thou shalt deny me thrise. And he went out, and wept bitterly.

27. When the morning was come, all the chiefe Priestes and Elders of the people held a counsell against Iesus, to put him to death.

2. And when they had bound him, they led him away, and deliuered him to Pontius Pilate the Deputie.

3. Then Iudas which had betrayed him, when he saw that he was condemned, repented himselfe, and brought againe the thirtie pieces of siluer to the chiefe Priestes and Elders,

4. Saying, I haue sinned, in that I haue betrayed the innocent bloud. And they sayde, What is that to vs? see thou to that.

5. And he cast down the pieces of siluer in the Temple, and departed, and went and hanged himselfe.

6. And the chiefe Priestes tooke the pieces of siluer, and sayde, It is not lawfull for to put them into the treasurie, because it is the price of bloud.

7. And they tooke counsell, and bought with them the potters field, to burie strangers in.

8. Wherefore that field was called, The field of bloud, vnto this day.

9. Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke thirtie pieces of siluer, the price of him that was valued, whom they of the children of Israel did value,

10. And gaue them for the potters field, as the Lord appointed me.

11. And Iesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of the Iewes? Iesus sayde vnto him, Thou hast said.

12. And when he was accused of the chiefe Priestes and Elders, he answered nothing.

13. Then sayde Pilate vnto him, Hearest thou not how many things they witnesse against thee?

14. And he answered him to never a word, insomuch that the Deputie maruailed greatly.

15. Now at that feast the Deputie was wont to deliuer vnto the people one prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

17. Therefore when they were gathered together, Pilate sayde vnto them, Whom will ye that I deliuer vnto you? Barabbas, or Iesus which is called Christ?

18. For he knew that for enuie they had delyuered him.

19. When he was set downe on the iudgement seate, his wife sent vnto him, saying, Haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame because of him.

20. But the chiefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Iesus.

21. The Deputie answered and sayde vnto them, Whether of the twaine will ye that I deliuer vnto you? They sayde, Barabbas.

22. Pilate sayde vnto them, What shall I do then with Iesus which is called Christ? They all sayde vnto him, Let him be crucified.

23. And the Deputie sayde, Why, what euill hath he done? But they cried the more, saying, Let him be crucified.

24. When Pilate saw that he could preuaile nothing, but that rather a tumult was made, he tooke water, and washed his hands before the people, saying, I am innocent of the bloud of this iust person: see ye to it.

25. Then answered all the people, and sayde, His bloud be on vs, and on our children.

26. Then released he Barabbas vnto them: and when he had scourged Iesus, he deliuered him to be crucified.

27. Then the souldiers of the Deputie tooke Iesus into the common hall, and gathered vnto him the whole band of souldiers,

28. And they stripped him, and put on him a skarlet robe,

29. And platted a crowne of thornes, and put it on his head, and a reede in his right hand: and they bowed the knee before him, and mocked him, saying, Hayle, King of the Iewes.

30. And they spit vpon him, and tooke the reede, and smote him on the head.

31. And after that they had mocked him, they tooke off the robe from him, and put his owne clothes on him, and led him away to crucifie him.

32. And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

33. And they came vnto a place named Golgotha, that is to say, a place of dead mens skulles,

34. And they gaue him vinegre to drinke, mingled with gall: and when he had tasted thereof, he would not drinke.

35. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots.

36. And sitting downe, they watched him there.

37. And they set vp ouer his head his accusation written, THIS IS IESUS THE KING OF THE IEWES.

38. Then were there two theeues crucified with him, one on the right hand, and another on the left.

39. And they that passed by, railed on him, wagging their heades,

40. And saying, Thou that destroyest the Temple, and buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

41. Likewise also the chiefe Priestes mocking him with the Scribes and Elders, and sayde,

42. He saued others, himselfe he cannot saue: if he be the King of Israel, let him now come downe from the crosse, and we will beleeue him.

43. He trusted in God, let him deliuer him now if he will haue him: for he sayde, I am the Sonne of God.

44. The theeues also which were crucified with him, cast the same in his teeth.

45. Now from the sixt houre there was darkenesse ouer all the land vnto the ninth houre.

46. And about the ninth houre Iesus cried with a loude voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47. Some of them that stood there, when they heard that, sayde, This man calleth for Helias.

48. And straightway one of them ran, and tooke a spunge, and filled it with vinegre, and put it on a reede, and gaue him to drinke.

49. The other sayde, Let be, let vs see whether Helias will come to saue him.

50. Iesus when he had cried againe with a loude voice, yeelded vp the ghost.

51. And behold, the vaile of the Temple was rent in twaine from the toppe to the bottome, and the earth did quake, and the rockes rent,

52. And the graues did open themselues, and many bodies of the Saints which slept, arose,

53. And came out of the graues after his resurrection, and went into the holy Cittie, and appeared vnto many.

54. Now when the Centurion, and they that were with him watching Iesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truely this was the Sonne of God.

55. And many women were there beholding afarre off, which followed Iesus from Galilee, ministring vnto him.

56. Among which was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedees children.

57. When the euening was come, there came a rich man of Arimathea, named Ioseph, who also himselfe was Iesus disciple.

58. He went to Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered.

59. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth,

60. And laide it in his new tombe, which he had hewen out of a rocke, and rolled a great stone to the doore of the tombe, and departed.

61. And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre.

62. Now the next day that followed the day of the preparing, the chiefe Priestes and Pharisees came together vnto Pilate,

63. Saying, Sir, we remember that this deceiuer said while he was yet aliue, After three dayes I will rise againe.

64. Command therefore that the sepulchre be made sure vnto the third day, lest his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: so the last error shall be worse than the first.

65. Pilate sayde vnto them, Ye haue a watch, go your way, make it as sure as ye can.

66. So they went, and made sure the sepulchre, sealing the stone, and setting the watch.

28. In the end of the Sabbath, as it began to dawne toward the first day of the weeke, came Mary Magdalene, and the other Mary, to see the sepulchre.

2. And behold, there was a great earthquake: for the Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3. His countenance was like lightning, and his clothing white as snow.

4. And for feare of him the watchmen did tremble, and became as dead men.

5. And the Angel answered and sayde vnto the women, Feare not ye: for I know that ye seeke Iesus which was crucified.

6. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7. And go quickly, and tell his disciples that he is risen from the dead, and behold, he goeth before you into Galilee: there shall ye see him. Lo, I haue told you.

8. And they departed quickly from the sepulchre with feare and great ioy, and did runne to bring his disciples word.

9. And as they went to tell his disciples, behold, Iesus met them, saying, All hayle. And they came and held him by the feete, and worshipped him.

10. Then sayde Iesus vnto them, Be not afraid: go tell my brethren that they depart into Galilee, and there shall they see me.

11. Now when they were departed, behold, some of the watch came into the Cittie, and shewed vnto the chiefe Priestes all the things that were done.

12. And when they were assembled with the Elders, and had taken counsell, they gaue large money vnto the souldiers,

13. Saying, Say ye, His disciples came by night, and stole him away while we slept.

14. And if this come to the Deputies eares, we will perswade him, and make you sure.

15. So they tooke the money, and did as they were taught: and this saying is noised among the Iewes vntill this day.

16. Then the eleu

21. *And Ieſus anſwered and ſayd vnto them, verily I ſay vnto you, if ye haue fayth, and doubt not, ye ſhall not only do that, which I haue doone to the figtree, but alſo if you ſay to this mountaine, take thy ſelfe away, and caſt thy ſelfe into the ſea, it ſhall be don,*

22. *And whatſoeuer yee ſhall aske in prayer, if ye beleeue, yee ſhall receiue it.*

23. *For verily I ſay vnto you, that whoſoeuer ſhal ſay vnto this mountaine, take thy ſelfe away, and caſt thy ſelfe into the ſea, and ſhall not wauer in his heart, but ſhal beleeue that thoſe thinges which he ſayeth, ſhall come to paſſe, whatſoeuer hee ſaith ſhall be done to him.*

24. *Therefore I ſaye vnto you, whatſoeuer yee deſire when ye pray, beleeue that yee ſhall haue it, and it ſhall be done vnto you,*

There ſeemeth to bee ſome diuerſitie betweene Matthew and *Marke* in the report of the hiſtory of the withering of the figgetree. For matthew ſaith that this was done the next day after Chriſte hadde ſhewed himſelfe as a king: but *Marke* ſeemeth to referre it to the day following that. Yet the anſwer is eaſie. for in this they agreee, that Chriſt accurſed the tree, when he came into the cittie, the next day after his ſolemne entraunce. Onely Marke reporteth (that which Matthew omitted) that the diſciples marked it the day following. Therefore though Marke noted the order of time more diſtinctly, yet there is no diuerſity betweene them. Hee ſeemeth to differ aſwell from *Matthew*, as from Luke in the hiſtory of reforming ofbuying and ſelling. For when as both of them ſay that Chriſt draue out the buyers and the ſellers aſſoone as he entred into the citie and Temple: *Marke* ſimply ſayth, that he looked about vppon all thinges: but referreth that caſting of them forth to an other day. But I doe thus reconcile it, that when as he had not ſpoken of the cleanſing of the Temple, and had after ſet it in an other place, hee ſayth that he came the firſt day into the Temple, and there looked about vpon all thinges. For to what end did he looke ſo diligently about, but that he might reforme ſomwhat that was amiſſe? For hee was woont to viſit the temple often, ſo that it was not the newneſſe of the ſight that mooued him. Further, where as Marke ſhoulde haue added preſently after the caſting of them out of the Temple, which bought and ſolde there, hee ſayth that Chriſt went out of the citty: and that which he had omitted worthy of rehearſall, he reporteth after. Except that any man had rather ſay, that Marke in this hiſtory alſo obſerued the circumſtance of the time, which was omitted by the other two. For though they ſeeme to keepe a continuall courſe in the text: yet becauſe they ſet downe no certaine day, it were no abſurditie to deuide that which is reade ioyntly together in them. Yet I doe rather allow of that opinion, which I ſette downe before. For it is very likely that Chriſt before that great aſſembly of the people ſhewed that great token of his power. But whoſoeuer ſhall obſerue how little curioſitie the Euangeliſtes doe vſe in noting the times, the diuerſitie in ſetting down this hiſtory wil not offend them.

10. *When hee was come into Ieruſalem.* Matthew ſayeth that the citie was mooued, that wee might know that it was not a matter done ſecretly, nor by ſtealth,

but

but in the sight of all the people the Priestes and Scribes knowing of it. Wherefore the maiestie of the spirit euidently appeared in that contemptible estate of the flesh. For how would al men haue suffred Christ to their great perill to bee brought into the Citie in a kingly pompe, if they had not beene all amased? Therfore this is the sum, Christ entred not secretly neyther were his enemies contēt therewith: for they despised him: but were rather restrained by a secret feare, because that God had striken them so that they durst not attempt any thing. In the meane season the slouthfull security of the city is reproued, and the religion of straungers is commēded, For in that the Citisens hearing that noyse doe demaund who that should bee, it appeareth that they are not of the company of them that followed Christ.

12. *Iesus entred into the temple.* When as he had gone often vp into the temple and had seene this corruptiō, he put his hand but twyse to reforme the same: once at the beginning of his ambassage, and nowe agayne when hee was come nie to the ende of the same. But sith there reigned filthy and prophaine confusion, and the Temple with the sacrificers was appoynted to bee destroyed, it was sufficient for Christe twyse to reproue openly the prophaning of the same. When as he shewed himselfe a prophet and a teacher sent from God, that he might waken the Iewes, make them the more attentiue, he took vpon him to cleanse the temple. And onely Iohn toucheth this former historye in his seconde chapter. And now towardes the end of his course, againe challenging the same authority to himselfe, admonisheth the Iewes of the pollutions of the temple, and sheweth with all that there is a newe reformation at hand. And in the meane season it is not to bee doubted but that hee shewed himselfe both king and high Priest, and president of the the temple, and of the worshippe of God: which must therefore bee noted, least anye priuate man thinke it lawfull for him to doe the like. It is meete that all godly men should haue this zeale, wherewith Christ was moued to doe this: but least any manne vnder pretence of immitation should run headlong rashly, it must be seene what his calling will beare, and how farre it behoueth vs to goe by the commandement of God. If any corruptions shall creepe into the Church of God, let all the children of God be grieued: but because God hath not armed euery mans hand, let them which are priuate men sigh for sorowe, vntill God shall giue remedy.

I graunt that they are to too blockish, that are not displeased with the pollution of the temple of God: neither is it sufficient for them to be inwardly grieued, except they abstaine frō that corruption, & testifie with their tongue so oft as occasion shall suffer, that they desire that such thinges should be reformed. But they which haue not publike authoritie, the faultes which they can not remedy with the hand, let them speake against with the tongue, which they haue at liberty: Yet it is demanded, when as Christ sawe the temple stuffed with grosse superstitions, why shuld he only reforme that so smal a corruptiō, or at least more tollerable amongst thē. I answer, it was not christs purpose to restore all the holy ceremonies into their ancient vse, neither did he make

choyce, which corruptions were greater or lesser: but onelye bent to this to shew by this one visible signe, that GOD hadde committed to him the charge of reforming the Temple, and would also declare that the worshippe of GOD was corrupted by this filthy and palpable abuse. They wanted not a pretenece for that merchandise as that it eased the people of much trouble, that sacrifices should not be farre to seeke. also that there might be money readie at hand for euery man that would offer. Neither were the tables for the money chaungeres set, or the sacrifices offred to be solde, in the sanctuarye but onely in the courte or porch, which is sometimes called by the name of the temple. But because that nothinge was more inconuenient to the maiestie of the temple, then to haue a market set vp there of thinges to be sould, and to haue the money chaungers sit there to make their gaine by exchaunge, this prophanation was not to be borne with. And Christ inueighed sharplye against the same, for that it appeared that the couetousnes of the Prieltes for filthye gaine sake, had brought in that custō. For as he which entreth into a shop richly furnished with diuers kinds of wares, though he purposeth to buy nothing, yet being caught by those baightes, altereth his purpose, so the priests cast forth their nettes to catch offrings, that they might milke some gaine from euery one of them.

13. *It is written.* Christe bringeth two testimonies taken out of two Prophetes: one out of the fiftie sixe Chapter of Isaiah, the other out of the seuenth of Ieremy. Further, that which Isaiah writte agreed to the circumstaunce of the time: for there is the calling of the Gentiles foretolde. Therefore Isaiah promiseth that God will not onely bringe to passe, that the Temple shalbe restored to the former bewtie but also that all the Gentyles shall come from euery place thither. It is certeine that he speaketh metaphorically: for the Prophetes doe vnder the shadowes of the law set forth the spirituall worshippe of God, which shuld be vnder the kingdom of Christ. But this was neuer fulfilled, that all people should come to Ierusalem to worship. Therefore when he saith that the Temple shall be the place of prayer for all the Gentiles, is asmuch as if he should haue sayd, the Gentiles shall be gathered in to the Church of GOD, that together with the children of Abraham they might with one mouth call vpon the true GOD. But because he maketh mention of the temple for so much as it was then the visible seate and place of religion, Christ doth worthily reproue the Iewes, for that they most vilelye applyed the same to other vses, then those whereto it was ordained.

The meaning therefore is, that God would that the temple should remaine vnto that time as a signe or marke, whereto all true worshippers should be bent. How vnworthyly and how wickedly then doe they in turning it into a prophane market? But in Christes time that temple was the house of prayer, so long as the lawe with the shadowes of the same was in force: but it beganne to be the house of prayer to all nations, when as the doctrine of the gospel sounded from thence, whereby the whole world grewe into a consent of faith. And though it was shortly after destroyed, yet vnto this day appeareth the effect of this prophesie.

For

For sith the law came out of Sion, it is necessary that whosoeuer will pray rightly, should looke to that beginning. I graunt that there is no difference of places: for the Lord will be called vpon euery where: but as the faythfull, which professe themselues to worship the God of Israell, are sayde to speake the language of Canaan, and also to come into the temple, because that true religion sprang from thence: and that same was the fountaine of waters, which in shorte space were wonderfully encreased and flowed foorth in great aboundance, and they that drinke of the same shall liue as Ezechiell maketh mention, chap. 47.9. and those waters going out from the temple, doe spread themselues to the East and to the West. Though wee doe vse Churches at this day, for the meeting of the holy assemblies, yet it is for an other cause: for since that Christ came, he is not proposed vs in an outwarde and shadowish image, as hee was in tymes past to the fathers vnder the lawe Furthermore, it is to bee noted, that the Prophet by this woorde *Prayer* meaneth the whole worshippe of God. For though there was at that time great aboundance of ceremonies, yet God in few wordes taught the Iewes to what end all those ceremonies should be referred: namely, that they might spiritually worshippe him, as it is more plainely sette downe in the fiftie Psalme. For there doth God also call backe all the exercises of godlines to prayer.

But you haue made it. Christ declareth that the complaint of Ieremiah belongeth also to his time, wherein the temple was no lesse defiled. The Prophet rebuketh the hypocrites, which strengthening themselues with the temple, tooke thēselues a liberty to sinne. For where it was the purpose of God, to instruct the Iewes by outward signes, as instructions to true godlines, as it is a cōmon matter for hypocrites to turne trueth into a lye (as if it were sufficient to apply themselues to outwarde ceremonies) they were content with the vaine pretence of the temple. But the Prophet cryeth out against them, that God is not tyed to the temple, or bound to ceremonies: and therefore they boasted in vaine of the name of the temple, which they had made a denne of theeues. For as theeues doe more boldly sinne in their dennes, because they hope they shall escape without punishment: so the hypocrites grow to be bolde vnder a faigned pretence of godlines, so that almost they are in hope to deceiue God.

Further, because that the *Me*taphor of a denne reacheth to all corruptions, Christe doeth very aptly apply the place of the Prophet to this present cause. *Ma*rke addeth that Christ forbadde that no man should cary any vessell through the temple: that is, hee would not suffer any prophane thing to be seene there: for by the woorde vessell the Hebrewes doe signifie all kinde of furniture for a house. In summe, Christe tooke away whatsoeuer hindered the reuerence & maiestie of the temple.

14. *The blinde and the halte came vnto him.* Least that authoritie which Christe hadde taken vppon him more then hee was woonte, shoulde bee suspected of rashnesse, hee confirmed the same by myracles. Therefore healed hee the blinde and the halte in the Temple, that it might bee manifestly knowne that the right and honour of the Messias belonged to him. For the Prophetes doe describe and sette him foorth with these markes, whereby wee see agayne that which I spake of a little before, that it is

not the parte of euery of the people to immitate this deede of Christe, least that vnaduisedly that manne shoulde lift vp himselfe into the throane of the *Messias*. This is to be noted, that the halt and the blinde, which were healed, were witnesses of the diuine power of Christe, as if God from heauen shoulde sanctifie with his voyce the speach of the multitude.

15. *When the chiefe Priestes and Scribes sawe the myracles*. Luke declareth that the Pharisies beganne to murmur nowe by the way. The disciples then onely cryed, and they woulde haue them commaunded to silence, Christ answered that they laboured in vaine: for God would rather make the stones to cry, then that hee woulde suffer the kingdome of his Sonne to bee ouerwhelmed. It is to bee supposed that when there was no ende of crying, but that the children also ioyned themselues to them, the Scribes and Priestes waxed more angry: and then they assaulted Christ againe. And they seeme to nippe him very scornefully, while they cast in his teeth that hee seeketh for prayse of children. Further, it is to be noted, whereof they tooke their offence. That they were malicious, wicked, and deadly contemners of God, it appeareth by this, that they are as much vexed at the myracles, as at the happy and ioyfull cryes. But now I seeke after some speciall matter, what it was that shoulde vexe them most. We know how fiercely they fought for their estate: for hotly they sought to maintaine that tyranny, which they hadde once vsurped. And this hadde beene no small impayring of their kingdome, if it shoulde bee lawfull for the people to giue Christe the title of a king: yea, euen in the smallest matters they would haue the decrees holden for Oracles: so that it should not bee lawfull for to allow or to reiecte any thing, but according to their pleasure. Therefore they thinke it an absurde and peruerse course for the people to giue title of Messias to any man, whom they shall not thinke worthy of that degree. And certainely, it was meete, if they would haue done their duety, that they shoulde haue gone before the whole people, as leaders and guydes. For the Priestes were created to this end that all men might aske for the knowledge of the law of God from their lips, & also that they might be the Angels and interpreters of the God of hoastes, *Mal.* 1.7. But because they had wickedly extinguished the light of the truth, Christ answereth them very aptly, that they shall preuaile nothing in seeking to suppresse the doctrine of saluation: because the stones shall rather vtter it. And in these wordes is contained a secret graunt: for Christe doeth not deny this to bee a prepostorous order, that the vnlearned common people and children should first celebrate with their speach the comming of the Messias: but because that they doe maliciously cloake the truth, which shoulde bee the approued witnesse of the same, it is no meruaile if God rayse vppe others, and to their shame chuse children to doe it. Hereby wee reape no little comfort: for though the wicked labour all the wayes they can deuise to darken and hide the kingdome of Christe, heere wee heare that they labour in vaine. They hope that when of that company, which promote the kingdome of Christe, they shall kill some, and restraine others with feare, that they shall obtaine their purpose. But the Lord will deceiue them: for hee will rather giue mouthes and tongues to stones, rather then the kingdom of his Sonne shall want witnesses.

16. *Reade*

16. *Read yee neuer.* The Scribes and Priestes tooke occasion to quarrell at this, that Christe suffered the children to call him a king: as the wicked ones doe alwayes disdainefully despise the humility of Christes disciples. Christe reprooueth this malice with the testimony of Dauid, who also maketh the very infants preachers of his glory. These are the very wordes: Out of the mouth of babes and sucklings hast thou ordained strength, Psal. 8. 3. whereby Dauid declareth, that though all tongues shoulde keepe silence, God needeth not any other Rethoricians to set foorth his power, then young infantes, which as yet hang vppon their mothers breasts. They are dumbe: but the wonderfull prouidence of God, which shineth in them, is as eloquence loudly and well speaking his prayse. For hee that considereth with himselfe, how the fruite is engendred in the wombe of the mother, is nourished there the space of nine moneths, commeth foorth at the length into the light, and findeth meate prepared for it assoone as it is borne: must of necessitie not only finde & feele that God is the maker of the worlde, but is wholely caryed into an admiration of the same. So the Sunne and Moone, though they be creatures without tongues, yet it is sayde that they haue vtterance & speach, to declare and sing the prayses of God, Psal. 19.1. Seeing then that the tongues of infants doe sound forth the prayses of God, Christ doth hereby gather, that it is no absurdity if he haue the voyce of those children which now can speake.

18. *And in the morning as he returned.* Betweene that solemne entrance of Christ, whereof we heard, and the day of the Passouer, hee lodged euery night at Bethany, and on the day time he was teaching in the temple. And Matthew & Marke doe reporte a history which befell at that time by the way, that Christ as hee came into the Citty was an hungred, came to a figgetree: and when hee found nothing thereon but leaues, hee cursed it: and the tree being cursed with his word, withered presently. Further, I take this for graunted, that Christ did not faine, but was truly an hungred. For we know that of his owne accord he became subiect to our infirmities, though by nature hee was free and voyde of them. But the difficultie standeth in this, how hee should bee deceiued to seeke for fruite vppon a tree that was without: especially when as the times of figges was not yet come: Further, why is his anger so hot against a harmelesse tree? But no absurditie can follow, if wee say, that as a man hee knew not what kinde of tree it was: yet it may be that he not being ignorant of the ende, came vnto it of purpose. But hee is not caried with any heate of anger to curse it: for that were not only an vnrighteous, but also a childish & ridiculous reuengemēt. But whē as hunger was grieuous vnto him in respect of the flesh, he sought to ouercome the same with a contrary affection: namely, that hee might set foorth the glory of the father, as he sayeth in an other place. My meate is, that I may doe the will of my father, Iohn 4.34. for there also he doth striue with wearines and thirst: and I do rather incline to this opinion, that hunger was as a meanes prouoking him to worke this myracle, and to teach his disciples. Therefore when as hee was an hungred, and had not meat ready, hee fedde himselfe otherwise: namely in setting foorth the glory of God. And his will was by the tree to giue a token, what end remaineth for hypocrites, and also to declare how vaine their boasting is, and to no purpose.

19. *Neuer fruit grow on thee hence forward.* Hereby we learne what this worde accurſing meaneth namely, that this tree is condemned to be barren: ſo againe God bleſſeth, when by his word he maketh fruitfull. But it doth more euidently appeare by marke, that the figgetree did not preſently wyther, or at the leaſt that the diſciples did not marke it, vntill the next day that they ſawe the leaues fallen off. Marke alſo doth attribute that to Peter alone, which Matthew doth cõmonly refer to all the diſciples: but when as Chriſt anſwereth in the plurall number, it is eaſie to be gathered that one asked the queſtion in the name of all the reſt.

21. *And Ieſus anſwered.* Chriſte extendeth the vſe of the myracle further, that hee might encourage his diſciples to fayth and confidence. In *M*arke there is firſt ſette downe a generall exhortation, that they ſhould haue fayth in God. Then followeth a promiſe, that they ſhall obtaine by fayth, whatſoeuer they ſhall aske of God. To haue fayth with God, ſignifieth as much as to promiſe himſelfe certainely, and to looke for from God, whatſoeuer is needefull. But becauſe that fayth, if there bee any in vs, doth preſently breake out into prayers, and pierceth into thoſe treaſures of the grace of God, which are ſhewed in the woorde, that it might enioy the ſame: therefore Chriſt addeth prayer to faith, for if hee hadde onely ſayde that wee ſhoulde haue whatſoeuer wee ſhall deſire, fayth to ſome might ſeeme to bee too imperious, or too ſecure. Wherefore Chriſte declareth that they do then beleeue a right, which truſting in his goodneſſe and promiſes, doe humbly flee vnto him. This is a notable place to expreſſe the force & nature of faith: namely, that it is a certaine aſſurance reſting in the goodneſſe of God without any doubtfulneſſe. For Chriſte doth not acknowledge any others to beleeue, but them which doe vndoubtedly accounte God to bee mercifull to them, and doubt not but that hee will giue what they doe aske. Wherefore wee ſee with what a deuiliſh imagination the Papiſtes are bewitched, which doe mixe faith and doubting togither: nay, they charge vs with fooliſh preſumption, if wee being perſwaded of the fatherly fauour of God towardes vs, dare bee ſo bolde as to preſent our ſelues before him. And Paule doeth eſpecially commend this benefite of Chriſte, that by fayth in him wee haue boldneſſe and entrance to God with confidence, Ephe, 3.12. Furthermore, this place doth teach, that the true examination of faith, is contained in prayers. If any man doe obiecte that theſe prayers were neuer heard, that mountaines ſhould caſt themſelues into the ſea: The anſwere is eaſie. Chriſt doeth not ſlacke the raynes to mens prayers, that they ſhoulde deſire what they luſt, while hee maketh their prayers ſubiecte to the rule of fayth. For ſo it is neceſſary that the ſpirite ſhoulde bridle all our affections, and bring them into obedience to the woorde of God. Chriſt requireth a certaine and aſſured confidence in prayer without doubting. And whence ſhall the minde of man conceiue this, but out of the word of God? Now then we do ſee that Chriſt promiſed nothing to his diſciples, except they keepe themſelues within the bounds of the good will of God.

LVKE. 47. *And hee taught daily in the Temple.* Marke and Luke doe firſte teache, of what kinde of menne the Church conſiſteth, that is of the ſimple people: Againe, what ennemies Chriſte hadde: namely, the Prieſtes and Scribes, and all the chiefe rulers. And this is a part of the fo-

liſhneſſe

lishnesse of the crosse, that God passing by the excellent thinges of the worlde, chuseth that which is fooliſh, weake, and despised. Then they make mention that those good gouernours of the church of God sought the meanes to destroy Christ: whereby their wickednesse and vngodlynesse was detected. For though it were graunted that they hadde iust cause to persecute Christe, yet it was not lawfull for them after the maner of the theeues to come out to kill him, or secretly to send foorth cutters against him. Thirdly, they teach that their wicked conspiracie was represſed: because that Christ by the secrete counsell of God, was appoynted to the death of the crosse.

Mathewe 21.	Marke 11.	Luke 20.
23. *And when hee was come into the Temple, the cheife priestes, and the elders of the people came vnto him, as he was teaching and sayd, by what authority doest thou these thinges? and who gaue thee this authority?*	27. *Then they came againe to Ierusalem, and as he walked in the Temple, there came to him the hie priests, and the scribes, and Elders.*	1. *And it came to passe, that on one of those daies, as hee taught in the temple, and preached the gospell, the high priestes and the scribes came vpon him with the Elders.*
24. *Then Iesus answered and sayde vnto them: I also will aske of you a certaine thinge, which if ye tell me, I likewise wil tel you by what authority I doe these thinges.*	28. *And sayd vnto him: By what authority dost thou these thinges? and who gaue thee this authority that thou shouldest doe these things?*	2. *And spake vnto him, saying: tell vs by what authority thou doest these things, or who is he that hath giuen thee this authority?*
25. *The baptisme of Iohn whence was it? from heauen, or of menne? Then they reasoned amonge themselues, saying: if we shall say from heauen, he will say vnto vs: why did yee not then beleeue him.*	29. *Then Iesus answeared and sayd vnto them, I will also aske of you a certaine thing, and answeare you mee, and I will tell you by what authority I do these things.*	3. *And he answered & said vnto them, I also will aske you one thing, tell me therefore.*
26. *And if wee saye of men, we feare the people: for all holde Iohn as a Prophet.*	30. *The baptisme of Iohn, was it from heauen, or of menne answeare me.*	4. *The baptisme of Iohn, was it from heauen, or of men?*
27. *Then they answeared Iesus, and sayde, wee cannot tell. And he sayd vnto them, neither tell I you by what authoritye I doe these thinges.*	31. *And they thought with themselues, saying: If we shall say from heauen, hee will say: Why then did yee not beleeue him?*	5. *And they reasoned within themselues, saying: if we shal say from heauen, he will say, why then beleeued ye him, not?*
	32. *But if wee say of menne, we feare the people: for all men counted Iohn, that he had bene a very Prophet.*	6. *But if wee shall saye of men, all the people will stone vs: for they bee perswaded that Iohn was a Prophet.*
	33. *Then they answeared and sayd vnto Iesus, we cannot tell And Iesus answered, and sayd vnto them, neither wil I tel you by what auctheritie I doe these things.*	7. *Therefore they answered that they coulde not tell whence it was.*
		8. *Then Iesus said vnto them neither tel I you by what authoritie I doe these things.*

23. By

23. *By what authoritie doeſt thou theſe thinges.* Becauſe their other purpoſes and open attempts did not proceede, nowe the Prieſtes and Scribes doe ouerthwartly trie, if they may by any meanes driue him from his maner of teaching But they quarrell not with him for his doctrine it ſelfe, whether it be true or no, for that they had often tried that in vaine: but they mooue the queſtion of his calling and of the commandement. And this was a goodly colour: for ſith no man might thruſt himſelfe eyther into the honour of the prieſthoode, or into the office of a prophet, but muſt waite for his calling from God: much leſſe is it lawfull for any man, to take vpon him the name of the Meſsias, except it may euidently appeare, that he is choſen thereunto of God. For he muſt be appointed not onely by the word of God, but alſo by his oath, as it is written in the Pſalme. 110.4. But they deale very peruerſly and wickedly, becauſe that when the diuine maieſtie of Chriſt had beene declared by many myracles, as though they were ignorant of all thinges, they inquire from whence he came. For what is more abſurde when they ſaw the hand of God ſtretched forth in healing the halte and the blinde, to doubt whether a priuate man hath raſhly taken this authoritie vpon him. Further, it was more then ſufficiently proued before, that Chriſt was ſent from heauen: ſo that they coulde doe no leſſe, then to allow of his deedes in their heart, when they acknowledged God to be the authour of them. Therefore they reſt vpon this, that hee is not a lawfull miniſter of God, whome they ſhall not chuſe with their voyces, as if the whole power were in their handes. But though they were lawfull gouernours of the Church, yet it were a monſtrous thing for them to lift themſelues againſt God. Now we vnderſtand why Chriſt doth not directly anſwere them: becauſe that wickedly and ſhameleſly, they asked him a queſtion of a matter euidently knowne.

25. *The baptiſme of Iohn.* Chriſte asketh the queſtion of the baptiſme of Iohn, not onely that hee might ſhewe that they are vnworthy of all authority, becauſe they hadde deſpiſed the holy Prophet of GOD: but alſo that he might reprooue them in their owne anſwere, impudently pretending ignorance of a matter euidently knowne: For it muſt bee remembred, wherefore Iohn was ſent, what his meſſage was, what matter hee ſpecially bent himſelfe vnto. He was ſent as a cryer to proclaime Chriſte: hee ſlacked not thoſe thinges he was ſet about: and he chalenged nothing to himſelfe, but that he might prepare the way to the Lorde. Further, hee poynted out Chriſte with his finger, and teſtified that hee was the onely ſonne of God. Nowe then, whence would the Scribes haue the newe authoritye of Chriſte approoued vnto them, when as the baptiſme of Iohn hadde made a lawfull and aſſured triall of the ſame? Nowe we ſee that Chriſte vſed not any crafty ſubtelty to auoide them, but anſweared the queſtion propoſed wholely and fully: for Iohn could not be acknowledged for the ſeruant of God, but that Chriſt muſt be acknowledged for the Lord. So he armed not frowarde men, whiche without any commandement, but of their owne preſumption, dare take a publike office vppon them: neither doeth hee by his example teache any ſophiſticall arte for the concealing of the trueth, as many ſubtile menne doe falſly alledge him for their authour. I grant that a man muſt not alwayes anſwere after one maner, eſpecially if the enemies lay ſnares to catch vs: but their malice muſt be

be so wisely avoyded, that truth bee not left vndefended . But baptisme is not taken in this place onely for the outwarde signe of washing, but for the whole ministerie of Iohn. For Christ would haue had this answered, whether Iohn was a true and lawful prophet of God, or a deceiuer. Yet this sentence cõtaineth a profitable doctrine, whether the baptisme of Iohn bee from God or of men: for therby we gather, that the godly may not admit amongst them any doctrine or sacrament, except it may appeare that the same proceeded from god, neither is it in the power of men to coyne any other at their pleasure. Hee speaketh of Iohn, whom the Lord other where doeth highly commend aboue all the Prophets. Yet Christe sayeth that his baptisme may not bee receiued, except the same be commanded of God. What then shall be saide of those fained Sacraments, which are fondly brought in by menne of no value, without any commandement of God? For Christ doth openly declare in these wordes, that the whole gouernement of the Church doth depend vpõ the direction of God, so that it is wickednes for men to bring in any thing of themselues.

They thought amongst themselues. The wickednesse of the Priestes is heereby shewed, they consider not what is true, neither doe they aske their owne conscience: nay, they had rather most vilely to turne backward, thẽ to confesse that which they know to be true, least any poynt of their tyranny should be lost. So all the godlesse, though they seeme desirous to learne, yet they shutte the gate against the truth, if they thinke it to be against their game. Therfore Christ doth not send them away without an answere, but sendeth them away ashamed and confounded: and alledgeth so much of the testimony of Iohn, as sufficeth to shew that he doth it by the power of God.

Matth. 21.	Marke.	Luke
28. *But what thinke yee? A certaine manne had two sonnes, and came to the elder, and sayde: Sonne, goe and worke to day in my vineyard.*		
29. *But hee answered and sayde, I will not: yet afterward he repented himselfe, and went.*		
30. *Then he came to the second, and said likewise. And he answered and said, I will sir: yet he went not.*		
31. *Whether of them twaine did the will of the father? They sayde vnto him. The first. Iesus sayde vnto them: Verily I say vnto you, that the Publicans and the harlottes shall go before you into the kingdom of God.*		
32. *For Iohn came vnto you in the way of righteousnesse, and yee beleeued him not: but the Publicanes and the harlots beleeued him: and ye, though ye saw it, were not mooued with repentance afterward, that yee might beleeue him.*		

This clause sheweth to what ende this parable tendeth, when as Christe pre-

preferreth them which were notorious, infamous and abhominable people before the Scribes & the priests. For hee discouereth these hypocrites, that they should no more boast themselues for the ministers of God, and pretend a vaine shew of godlines. For though their ambition, and pride, and cruelty, and couetousnes, were knowne to al men, yet they would be accounted otherwise. And when as lately they assaulted Christ, they fained themselues very carefull for the order of the church, as if they had beene faithfull and carefull preseruers of the same. So, sith they so grosely mocke with God and men, Christ reproueth their impudencie, shewing that they were nothing lesse then such as they boasted thē selues, and were so farre from that dignity wherewith they flattered themselues, that they shoulde sit beneath the Publicans and harlots. For in that they professed themselues to be the chiefe maintainers of the worship of God, & zealous of the law, Christ saith that this is euen like as if a sonne should only in word promise obedience vnto him, and yet should deceiue him. As concerning Publicans and harlots, he excuseth not their sinnes, but compareth their dissolute life, & the disobedience of an vntoward & disobedient sonne together, who at the first reiecteth his fathers commaundement: but he sheweth that he did much better in this, because they doe not continue in their sinnes to the end, but they rather become meete and apt to beare the yoake which they had so disdainfully refused. Now we vnderstand the purpose of Christ. Hee doth not only reproue the priests & Scribes, for that they do stubbornly resist God, & do not repent after so many admonitions: but he spoyleth thē of that honour, wherof they were vnworthy: because their vngodlines was worse then the wantonnes of harlots.

30. *I will sir.* This phrase is borrowed of the Hebrew tongue. For when the Hebrewes would offer their seruices, and woulde say that they were ready to obey, they vse these wordes: Beholde, I am ready sir. And it is a vertue of it selfe prayse worthy, to be willing and ready to obey, assoone as God shal speake the word. Neither doth Christ in this place commend slacknes: but when as there is fault in both, after a man hath lingred long, at length to go to his labour, and in words to professe that which thou wilt not performe, christ teacheth that this hypocrisie is more intollerable, then that stubbornnesse which in processe of time is tamed.

23. *For Iohn came vnto you.* Because that Iohn was a faithfull minister of God, Christ referreth whatsoeuer he taught to God himselfe. This speach had beene more full and plaine, God came preaching righteousnesse in the mouth of Iohn: but because that Iohn spake in the name of God, and not as a priuate manne, hee is aptly sette in the place of God. And this place giueth no small authority to the preaching of the the woorde, while they are accounted stubborne and disobedient against him, who soeuer they are, which shall despise the godly and holy admonitions of a teacher sent by him. Some do more subtilly expound this woorde righteousnesse, whome I doe permitte to vse their owne sense. But in my iudgement it signifieth nothing else, then that doctrine of Iohn was sound and right: as if hee should haue saide, that there was no cause why they should reiect the same. Further, when he saith that the publicans beleeued, his meaning is, that they did not only allow of the word, but did with earnest affectiō embrace that which they heard. Wherby we gather ꝑ this of it selfe

is not faith, if any man subscribe to sound doctrine : but it comprehendeth a greater and a deeper matter, that the hearer renouncing himselfe should giue his life wholely to God. When he sayeth that they were not mooued with such an example, hee amplifieth their obstinate malice. For this were a token of extreeme desperation, at the least not to follow harlots and Publicanes.

Mathew. 21.

33. *Heare another parable, there was a certaine housholder, which planted a vineyard, and hedged it round about, and made a wine presse therein, & built a tower, and let it out to husbandmen, and went into a strange countrey.*

34. *And when the time of the fruit drew neare, hee sent his seruants to the husbandmen, to receiue the fruites thereof.*

35. *And the husbandmenne tooke his seruantes, and beate one, and killed another, and stoned another,*

36. *Againe he sent other seruants, moe then the first : and they did the like vnto them.*

37. *But last of al he sent vnto them his owne sonne, saying, they will reuerence my sonne.*

38. *But when the husbandmē saw the sonne, they said amōg themselues, this is the heire : come, let vs kill him, and let vs take his inheritaunce.*

39. *So they tooke him, and cast him out of the vineyarde, and slew him.*

40. *When therefore the Lord of the vineyarde shall come, what will hee doe to those husbandmen.*

41. *They said vnto him, he wil cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall deliuer him the fruits in their seasons.*

42. *Iesus*

Marke 12.

1. *And hee began to speake vnto them in parables, a certaine manne planted a vineyard, and compassed it with an hedge, & digged a pit for the wine presse, and builte a towre in it, and let it out to husbandmen, and went into a strange countrie.*

2. *And at a time, he sent to the husbandmen a seruant, that hee might receiue of the husbandmen, of the fruit of the vineyard.*

3. *But they tooke him and beate him, and sent him away emptie.*

4. *And againe, he sent vnto them an other seruant, and at him they cast stones, and brake his head, and sent him away shamefully handeled.*

5. *And againe he sent another, and him they slew, and many other, beating some, & killing some.*

6. *Yet had hee one sonne his deare beloued: him also he set the last vnto them, saying: they will reuerence my sonne*

7. *But the husbandmen said among themselues, this is the heire come: let vs kil him, & the inheritance shalbe ours.*

8. *So they tooke him, and killed him, and cast him out of the vineyard.*

9. *What shall the Lord of the vineyard do? he wil come & destroy these husbandmē, & giue the vineyard to others.*

10. *Haue*

Luke 20.

9. *Then began he to speake to the people this parable. A certaine man planted a vineyard, and let it forth to husbandmen : and went into a strange country for a great season.*

10. *And at a time he sent a seruant to the husbandmen, that they should giue him of the fruit of the vineyard, but the husbandmen did beate him, and sent him away emptie.*

11. *Againe, he sent yet an other seruant, and they did beate him, and foule intreated him, & sent him away emptie.*

12. *Moreouer, he sent the third, and him they wounded, and cast out.*

13. *Then sayd the Lord of the vineyard, what shall I doe? I will sende my beloued sonne : it may be that they will doe reuerence, when they see him.*

14. *But when the husbandmenne saw him, they reasoned with themselues saying: this is the heire: come lette vs kill him, that the inheritance may be ours.*

15. *So they cast him out of the vineyard, and killed him, what shall the Lorde of the vineyarde, therefore doe vnto them?*

16. *He*

42. *Iesus sayd vnto them, read ye neuer in the scriptures: the stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is marualous in our eyes.*

43. *Therefore sayd I vnto you, the kingdom of God, shall bee taken from you, and shal bee giuen to a nation, which shall bring forth the fruites thereof.*

44. *And who soeuer shall fall on this stone, he shall be broken: but on whom soeuer it shall fall, it will grinde him to powder.*

45. *And when the cheife Priests & Pharises had heard his parables they perceyued that hee spake of them.*

46. *And they seeking to lay hands on him, feared the people, beecause they tooke him as a prophet.*

10. *Haue ye not read so much as this scripture? The stone which the builaers refuse, is made the head of the corner.*

11. *This was done of the Lorde, and it is marualous in our eyes.*

12. *Then they went about to take him, but they feared the people for they perceiued y hee spake that parable against them therfore they left him, & went their way.*

16. *He wil come and destroy those husbandmen, and will giue out his vineyarde to others. But when they hearde it, they said, God forbid.*

17. *And he beheld them, and said: what meaneth this then that is written, the stone that the builders refused, that is made the head of the corner?*

18. *Who soeuer shal fall vpon that stone, shalbe broken: and on whom soeuer it shal fall, it will grinde him to powder.*

19. *Then the high priests, & the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceyued that hee had spoken this parable against them.*

33. *Heare another Parable.* The wordes of Luke doe somewhat differ from these, for he sayth that Christ spake to the multitude: and the speach is here directed to the Priests and Scribes. But this is easily answered, for though Christ bent his speache to them, yet hee discouered their shame before all the people. When Marke sayth that Christ began to speake in parables, hee omitteth that which was first in order: as also in other places of the whole, he onely toucheth a part. The summe of the parable is this, it is no new thing, if the priestes and other gouernours of the church, doe endeuour wickedly to defraud God of his right, for they haue vsed the like theeuery before against the Prophets, & now they are ready to slay the sonne, but they shall not escape vnpunished: for God will arise to reuenge his owne right. And this is spoken for two principall causes: first, that he might reproue the priestes of vnthankefulnes full of infidelity and wickednesse: then that hee might take away the offence, which might bee taken of his death which was so neare at hand. For they had preuailed so much by their false title, amongst the faise and simple people, so that religion amongst the Iewes, depended of their will and pleasure. Therefore Christ prepareth the weake before, & teacheth that sith the priestes in times past haue slaine so many Prophets one vpon an other, there is no cause why any man should be troubled if the like example be also wrought in his owne person. But now let vs consider euery part of the same.

Hee planted a vineyarde. This similitude is often found in the scripture. As concerning this present place, this is Christes onely meaning, that when God

God placeth pastours ouer his church, hee giueth not ouer his right vnto them, but dealeth in like maner, as if a housholder should set out a vineyard or a field to a husbandman, who bestowing his labour in dressing it, should pay yearely fruite for the same. And as he complained by Esay, 5. 4. and Iere. 2. 21. that the vineyarde, about the dressing whereof hee had bestowed much labour and cost, brought forth no fruit: so in this place he accuseth the keepers of his vineyard, who as strong theeues tooke all the profit to themselues. This saying of Christ, that the husbandmen receiued the vineyard well dressed and laboured at the hand of the housholder, doth not a little increase their faulte, for the better they were dealt with, the more worthy they are to be abhorred for their vnthankefullnesse Paule vseth this argument, 1. Tim. 3. 15. when he would exhort the pastours dilygently to doe their dutie, because they were stewardes, chosen to gouerne the house of God, which is the pillar and ground of the truth And well, for the excellenter and the more honourable their state is, so much the more bound are they to God, not to follow his woorke slouthfully, but dilygently. So much the more is their vnfaithfullnesse to be detested (as was said euen now) which doe scornefully abuse so great liberalitye and honour which God hath vouchsafed to bestow vppon them. But God planted a vineyarde, when he being mindefull of his free adoption, had seperated againe the people deliuered out of Egypt as peculiar vnto himselfe, and testified that he would be their God and father, and had called them into the hope of eternall saluation. For this is the planting whereof there is mention made in Esay 60. 21. and in other places. By the winepresse and tower, are vnderstoode those meanes and helpes which were ioyned to the doctrine of the lawe, for the nourishment of the faith of the people, as the sacrifices and other ceremonies. For God as a prouident and carefull housholder, vsed all diligence for the fensing of his Church, with all the helpes that might be.

30. *Hee set it out to husbandmen.* God might of himselfe haue preserued the estate of the Church in good order without the helpe of men: but hee taketh men for his ministers, and vseth their hands for helpe. So in times past he appoynted the Priests, that they should be as dressers of the vineyard. But it is maruayle why Christe shoulde compare the Prophetes to seruantes which are sent at the ende of the vintage to aske for fruite. For wee knowe that they also were vine dressers, and had one charge in common with the priests committed vnto them. I answere, it was not necessary for Christe to shew what agreement or difference there was betweene these two orders. The Prieste were created at the first for this cause, that they might throughly furnish the Church with sound doctrine, but when they eyther of slouthfulnesse or of ignorance neglected the worke committed vnto them, the Prophetes were sent as an extraordinary supply, which shoulde purge the vine of hurtfull weedes, shoulde cut off superfluous loppe, and shoulde supply all things that were wanting through the negligence of the Prieste: and yet further they should sharply reprooue the people, restore religion decayed, stirre vppe slouthfull mindes, and bring them backe againe to the worshippe of GOD and newnesse of life. And what was this else, but to aske for fruite due vnto the Lord of his vineyard? the which Christe doeth aptly and truely apply to the pur-

poſe. Neither yet was the continuall regiment of the Church eſtabliſhed in the Prophets. but the prieſts alwayes kept it in their handes: euen as if a ſlouthfull husbandman forſaking husbandry, ſhould yet vnder pretence of the poſſeſſion keepe the place whereunto hee was once appoynted.

35. *They beate one.* Marke and Luke doe ſomewhat differ in this place from Mathewe: for when as he maketh mention of many ſeruantes, and when they were all euill and cruelly handled, there was a greater number ſent againe: they onely ſette euery manne in his ſeuerall order, as if there were not two or three ſent together, but one after another. And though they had all one generall purpoſe: namely, that the Iewes would attempt the like againſt the Sonne, of that which they had ſo often done againſt the Prophets: yet Mathew doeth declare the matter it ſelfe more plainely: that is, that God by ſending many Prophets, ſtroue with the malice of the prieſtes. Whereby it appeareth howe outragious their madneſſe was, which could not be reformed by any meanes.

37. *They will reuerence my ſonne.* This thought doeth not properly belong to God. For hee knewe what ſhoulde come to paſſe, neyther was hee deceiued with the hope of any better ſucceſſe: but it is a common thing, eſpecially in parables to attribute humane affections to him. Neyther yet is this added without a cauſe, for Chriſt would ſhew as in a glaſſe, howe deſperate their wickednesſe was, whereof this was too euident a teſtimonie for them with a deuiliſh madneſſe to ariſe againſt the Sonne of God, who came to bring them againe into their right minde. As they hadde done before what lay in them, to driue God out of his poſſeſsion, by the cruell ſlaughter of the Prophets: ſo this was the greateſt ſinne of all, to ſlay the Sonne that they might raigne as in a houſe without an heire. For this was the cauſe why the Prieſtes did rage ſo againſt Chriſt, leaſt they ſhould looſe their tyranny as a pray. For it is he whom God the father would haue raign, and to whom he hath giuen all authoritie, The Euangeliſtes doe alſo ſomewhat vary in the end. For Mathewe ſayeth that they began to make a confeſſion againſt themſelues, wherein they condemned themſelues: Marke ſimply ſayth that Chriſt declared what puniſhment ſhoulde light vppon ſo wicked and vngodly ſeruantes. Luke ſeemeth plainely to differ from them both: ſaying that they withſtoode and were againſt the iudgement which Chriſt had pronounced. But if wee marke the meaning better there is no diuerſity amongſt them, for it is not to bee doubted, but that they would agree vnto Chriſt, that ſuch ſeruants had deſerued that plague: but when they ſawe both the ſinne and the iudgement layd vppon themſelues, they woulde ſhift it off.

42. *Read you neuer in the ſcriptures?* That muſt be remembred which we ſpake a little before, when as the prieſtes and Scribes had the people bound vnto thē, this principle was cōmon amongſt them, that they onely were the lawfull arbiters & iudges of the redemption to come: ſo that no man might be receiued for the Meſsias, but he whō they by their liking & conſent ſhould allow of. Therefore they affirme that chriſt had ſpoken a thing impoſsible, ỹ they ſhould ſlay the ſon & heire of the lord of the vineyard. But chriſt confirmeth it by the teſtimony

of

of the scripture: & he asketh the question very vehemently: as if he had said: You account it a great absurdity, that it shoulde come to passe, that the husbandmen to whom the vineyeard was lette, should so wickedly conspire against the sonne of God. What hath the scripture foretolde that he shoulde be chearefully and ioyfully receiued, and that the rulers themselues should not rather be against him? The place also which he citeth, is taken out of the Psalme 118. 22, from whence that happy and ioyfull cry was fetched. O Lorde saue nowe, blessed be hee that commeth in the name of the Lorde. And this was prophesied of the kingdome of the Messias, as it doeth appeare there, in that God created Dauid king, with this condition, that his throne should stand for euer, so longe as the Sunne and Moone shall shine in heauen, and being decayed it should by the grace of God be restored into the former estate. Therefore whereas that Psalme containeth a description of the kingdom of Dauid, it promiseth withall, that it shall bee perpetuall, and restored againe. If this had beene spoken of a temporall kingdome, Christ should haue improperly drawne it vnto himselfe. But this must alwayes bee noted, that the kingdome which God erected in the person of Dauid: was established in the true Messias vnto the ende of the world. For that annoynting in times past was but a shadow of this. Whereby it is gathered, that that which was begun in Dauid, was a paterne and figure of Christ. Nowe let vs returne to the woordes of the Psalme. The Scribes and Priestes thought it incredible, that Christ shuld be reiected of the rulers of the Church. But hee prooueth out of the Psalme, that by the wonderfull prouidence of God he should be placed in his throne against the will of menne: and that was figured longe before in Dauid, whome God tooke when hee was reiected by the mighty powers of the world, that he might declare and shew, what he woulde worke at the length in his Christ. And the Prophet boroweth a Metaphore of buildings. For because the Church is the holy house of God, Christ vpō whom it is builded, is called the cornerstone: that is, the stone which beareth the whole weight of the building. This similitude holdeth not out square on euery side, if a man should sift out euery particuler poynt which belongeth to Christe: but it agreeth very well in this, that the saluation of the Church lyeth vppon him, & hee vpholdeth the estate of the same. So other Prophets also followed the same phrase and manner of speaking, especially Isaias 28. 16. and Daniel. But Isaias alludeth very neare vnto this place, who bringeth in God speaking thus. Beholde, I will lay in Sion a foundation stone, a stone tryed and precious, whereat both the houses of Israell shall stumble. And in the newe Testament this maner of speach is often founde. Therefore the summe is, that the kingdome of God shoulde bee builded vppon a stone, which the chiefe builders themselues shoulde cast away as rubbish and nothing woorth. And the meaning is, that the Messias who is the foundation of the saluatiō of the church, shoulde not bee chosen by the common voyces of menne: but when the chiefe rulers, to whome the care of the building is committed, should be against him, God woulde woonderfully exalte him by a secrete and vnhoped for power. But here are two things for vs to beholde: for GOD least the endeuours of the wicked, which rise vppe to hinder the buildinge of the Churche shoulde trouble vs, hee admonysheth vs before, that it shoulde so come to passe.

Then he declareth withall, that in the erection of the kingdome of Christe, whatsoeuer men shal labour to the contrary, his power shall preuaile, we must diligently obserue both. It is wonderfull that the authour of saluation shoulde bee reiected, not by strangers, but by them of the housholde: and not of the foolish people, but of the gouernours themselues, who had the gouernance of the Church in their handes. Against such outragious fury of menne, faith must be nourished and supported, least it shoulde fainte and fall away at the straungenesse of the matter. Nowe we vnderstande howe profitable that forewarning was, which putteth the mindes of the godly out of that feare, which they might otherwise conceiue, at that sorowfull sight. For there is nothing more straunge, then the members should rise against the heade, the husbandmenne against their Lord, the counsellours against their kinge, and the chiefe builders to cast away the foundation from the building. There is also more efficacie in the other clause, where God declareth that the wicked shall preuaile nothing by reiecting Christ, but that he shall haue his dignity whole and perfect: namely, that this faithfull trusting in this promisse, might safely as out of a fort, laugh at the ouerthwart pride of men in reiecting Christ. For when they haue done all that they may yet Christ will in spite of them holde that place which his father hath giuen. Though they which seeme to haue honour and power, shall forcebly sette themselues against him, yet notwithstanding he will stand in his estate and yeelde nothinge at all vnto them for all their wicked contempt. To bee shorte, the power of God shall preuaile, so that hee shall bee the stone tried and precious, which shall vpholde the Church, kingdome and temple of God.

Further, he is called the heade stone of the corner, not as that he were only a parte of the foundation (when as it appeareth by other places that the Churche is firmelye builded vppon him alone) but the simple meaninge of the Prophet was this, that he should be the chiefe stay of the building. Some doe very curiously discourse of the worde *Corner*, that Christ was placed in a corner, that he might ioyne together two diuers walles: namely, the Gentiles and the Iewes. Yet in my iudgement Dauid had no further respecte, then that the corner stone vpholdeth the chief weight of the building.

Nowe it is demaunded why the spirite should call them *Chiefe builders*, which doe onely seke the ruine and destruction of the Church of God. For Paule doeth therefore glory that he is a good maister builder, 1. Cor. 3. 11. because he builded the Church vppon Christ alone. The answeare is easie. Though they vnfaithfully did discharge the charge cómitted vnto them yet he granteth them this title in respect of their callinge. So deceiuers haue often the name of Prophets: and they are called shepherds which as wolues deuoure the flocke. Neither doe they get so much honour as shame by this title, while they roote vppe the foundation of the Church of GOD, when they were appoynted to be cheife in building the same. Heereof is this profitable lesson gathered, that notwithstanding their lawfull calling, they may be wicked and vngodly ennemies of Christ, which should be his ministers.

It is euident that the Priesthoode of the lawe was ordained of God, and that the Lorde committed the authoritie of gouerning the Churche

to the Leuites: doe they therefore faithfully discharge their office? should it become the godly to denie Christ to obey them? Nowe let the Pope goe with his horned Bishops, & let them boast that they should be beleeued in all things, because they supply the place of shepheardes. If we should grant that they are rightly called to the gouernment of the Church: yet it is in vaine that they chalenge vnto themselues more then the titles of the prelates of the Church. But they haue not so much as the title of a calling: for the whole order of the church was ouerthrowne, that they might lift vp themselues into this tyranny. But grant they doe rightly chalenge the ordinarie iurisdiction, yet they ouerthrowe the holy house of God, they are to be accounted maister builders but onely in name. This doeth not alwayes fall out, that they to whom the gouernement of the Church is committed, should reiect Christ. For there were vnder the law many godly priestes, and also in the kingdome of Christ, there were pastours which laboured diligently and faithfully in building of the church: but yet because this must needes be fulfilled, it behoueth vs wisely to discerne betweene them. And the holy Ghost hath purposely forewarned vs, least any man should be deceiued by a vaine title and dignity of calling.

This was the Lordes doing. Because the common capacitie of man could not conceiue how the pastours of the Church themselues should reiect the sonne of God their Prince, the Prophet calleth them backe to the secret counsell of God, which though we cannot conceiue in our vnderstanding, yet may we behold and wonder at it. Therefore we must know that here is cutte off all occasion of questioning, and expresly forbidden that no man should esteeme or measure the nature of the kingdome of Christ by the reason of the flesh. For the simplicity of it, is wonderfull, which the Prophet exhorteth vs to reuerence, for that his will was so to abase it to the capacity of our vnderstanding. Thou wilt allowe no more of the kingdome of Christ, then seemeth probable to thee: & the holy Ghost sayth that it is a mystery worthy of great admiration, becuse it is hid from the eies of men. Therefore, so oft as there is mention of the beginning, restitution, state, and the whole preseruation of the Church, let vs remember not to consult with our senses, but giue the honour to the power of God, and haue his secret worke in admiration. Heere also is set downe a secret opposition betweene God and men: for we are not onely commanded to embrace the wonderfull maner of gouerning the Church, because it is the worke of God, but we are also called backe from that fond estimation of men, which often darkeneth the glory of God. As if the Prophet should haue sayd, though men excell in glorious titles, yet hee doth very ouerthwartly that shall oppose them against God, whereby the deuilish wickednesse of the Papistes is confuted, which doubteth not to preferre the determination of their Church before the word of God. For whereof doth the authoritie of the word of God depend according to their opinions, but of the pleasures of men, so that there is no more authoritie left vnto God, then that which hee receiueth by the allowance of the Church. But the spirite teacheth vs farre otherwise in this place: namely, that assoone as the maiestie of God shall appeare, that all the world keepe silence.

43. *Therefore say I vnto you.* Christ directed his speach thus farre to the

guides and gouernours, but before the people: but nowe he ſpeaketh likewiſe to the people themſelues, and he had good cauſe ſo to doe, for that they aſsiſted & holpe the Prieſtes and Scribes to hinder the grace of God. The Prieſtes were the beginners of this miſcheife: but the ſinnes of the people had already deſerued to haue ſo corrupt and degenerate paſtours: to bee ſhort, the whole bodie was bent with like malice to reſiſt God. And this is the cauſe why Chriſt pronounced the horrible vengeance of God ſo generally againſt them all. For as the prieſts were puft vp with their authoritie, ſo the reſt of the people was proud of their pretenſed title of adoption. Nowe Chriſte declareth that God is not bound vnto them, and that it ſhall therefore come to paſſe, that the honour which they made themſelues vnworthy of, ſhall be beſtowed otherwhere. And this was once ſpoken to them, but it is written for all our ſakes, that if GOD ſhall chuſe vs for his people, that wee become not wanton with a vaine & wicked confidence of the fleſh: but let vs againe endeuour to ſhew our ſelues ſuch children towards him as he requireth. For if he ſpared not the naturall branches what ſhal become of thē that are graſted in? Ro. 11. 21. The Iewes thought that the kingdome of God belonged vnto them by right of inheritance, & therefore without all care they became hardened in their ſinnes. Wee againſt nature doe preſently ſucceede in their place, and therefore it is much leſſe tyed vnto vs, except we be rooted in true godlines. And as we ought to be afraid of this, that Chriſt ſayth, that they ſhall be depriued of the kingdome of God, which ſhall prophane the ſame: ſo the perpetuitie of the ſame which is heere noted, may comfort all the godly. For Chriſt doeth declare in theſe wordes, that though the wicked doe beate downe the worſhip of God amongſt them, yet they ſhall not bring it to paſſe that the name of Chriſt ſhould be aboliſhed, and that true religion ſhould periſh: becauſe that God (in whoſe hand all the endes of the earth are) will find a ſeat and dwelling place for his kingdome other where. This moreouer is to be learned out of this place, that the Goſpell is not therefore preached, that it ſhould lie barren and idle, but that it might fructifie.

44. *Whoſoeuer ſhall fall on this ſtone.* Chriſte doeth more fully confirme the former ſentence, that hee loſeth nor wanteth not any thing, by that the wicked doe reiect him, for though their obſtinacy be hard as ſtone or yron, yet he will breake them in their owne hardneſſe, and ſo his glory ſhall the more appeare in their deſtruction. Hee ſaw a wonderfull vntowardneſſe in the Iewes therefore it was neceſſary that this vengeance ſhoulde in this order be ſeuerely pronounced againſt them, leaſt they ſhould periſh in their ſecuritye. This doctrine doeth partly teache vs with a tender and flexible heart, quietly to deliuer our ſelues to bee tamed by Chriſte, partly alſo hee confirmeth his againſt the ouerthwart and furyous violences of the wicked, whome hee will at the lengthe moſte fearefully deſtroy. They are ſayde to fall vppon Chriſte, whiche thruſt at him to ouerthrowe him: not that they clime vppe higher then hee, but becauſe theyr madneſſe doeth carry them ſo farre foorth, that they endeuour to pull Chriſte downe from on high. But hee declareth that they onely preuaile in this, that in this conflicte they themſelues ſhall be broken in pieces. But wheras they ſhall lift vp thēſelues ſo proudly, he telleth thē before, that they ſhall bring an other thing to paſſe: namely, that they ſhall be ground

to pieces vnder that stone, against the which they haue so boldly thrust.

45. *They perceiued that he spake of them.* The Euangelistes do declare how little Christ profited among thē, least we should meruaile because the doctrine of the Gospell doeth not winne all men at this day to obey it. Let vs also learne that it cānot otherwise be, but that threats shuld make the wicked more & more mad. For as god sealeth his word in our heartes, so he also woundeth wicked consciences with his hot yron. Whereby it cōmeth to passe that vngodlinesse doth the more burne out & shew it selfe. Therfore we must pray vnto him to bring vs to a willing feare, least the naked feare of his vengeance shuld more exasperate vs. That the only feare of the people restraineth thē, that they lay not handes vpon christ, let vs know that it was because God had brideled them. Wherby no small comfort doth also come to the faithfull, when they heare that they are shielded by the hand of God, so that they escape as it were the iawes of death.

Matth. 22.

15. *Then went the Pharisies & tooke counsell howe they might tangle him in talke.*

16. *And they sent vnto him their disciples with the Herodians, saying: Maister, we know that thou art true, and teachest the way of God truly, neyther carest for any mann: for thou considerest not the personne of men.*

17. *Tell vs therefore how thinkest thou? is it lawfull to giue tribute vnto Cæsar or not?*

18. *But Iesus perceiued their wickednesse, & said: why tempt yee me, yee hypocrites?*

19. *Shew mee the tribute money: & they brought him a pennie.*

20. *And he said vnto thē: whose is this image & superscription?*

21. *They said vnto him Cæsars. Then sayde he vnto them: Giue therefore to Cæsar, the thinges which are Cæsars, & giue vnto god, those things which are gods.*

22. *And when they heard it, they meruailed, and left him, and went their way.*

Marke. 12.

13. *And they sent vnto him certaine of the Pharisies, & of the Herodians, that they might take him in his talke.*

14. *And whē they came, they said vnto him: Maister, we know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly. Is it lawfull to giue tribute to Cæsar or not?*

15. *Shoulde we giue it, or shoulde wee not giue it? But he knew their hypocrisie, & sayd vnto them. why tempt yee mee? bring mee a penny, that I may see it.*

16. *So they brought it, and he sayde vnto them: whose is this image and superscripti. on? and they said vnto him, Cæsars.*

17. *Then Iesus answered, & sayd vnto them: giue to Cæsar, the thinges that are Cæsars, and to God, those that are Gods: and they meruailed at him.*

Luke 20.

20. *And they watched hī, & sent foorth spies, which shuld faigne thēselues iust mē, to take him in his talke & to deliuer him vnto the power and authority of the gouernour.*

21. *And they asked him, saying: maister we know that thou sayest, & teachest right, neither doest thou accept mans person, but teachest the way of God truly.*

22. *Is it lawful for vs to giue Cæsar tribute or not?*

23. *But he perceiued their craftines, & said vnto thē: why tempt ye me?*

24. *Shew me a pēny, whose image and superscription hath it? They answered & said, Cæsars.*

25. *Then hee said vnto them: Giue then vnto Cæsar, the thinges which are Cæsars, and to God those which are Gods.*

26. *And they coulde not reproue his saying before the people: but they meruailed at his answer, and held their peace.*

When the Pharisies had tryed all other wayes against Christ, at the last they thought this the best way to destroy him, if they coulde deliuer him to the

gouernor as a ſeditious perſon, and one that ſought after innouations. There was about that time a great queſtion amongſt the Iewes concerning tribute (as we haue ſene other wher:) for when as the Romanes had tranſlated to themſelues the tribute, which God in the law of Moſes commanded to be paid to himſelfe, the Iewes in all places were offended, & thought it a hainous offence and not to be borne, that prophane men ſhoulde pull in this maner to themſelues, that which of right appertained to God. Further, when as that paying of tribute appoynted by the law, was witnes of their adoption, they thought themſelues ſpoiled of the honour due to them. Now, the poorer any man was, the bolder he was, in hope of his pouerty, to raiſe ſtirres and tumults Therefore the Phariſies do deuiſe this ſubtelty to catch Chriſtin, ſo that he ſhould enſnare himſelf, which way ſoeuer he ſhuld anſwer, If he ſhuld deny to pay it he ſhuld be guilty of ſeditiō. But if he ſhuld grant that it ſhuld be paid of right, he ſhuld be accoũted as an enemy to his own nation, & a betraier of the liberty of their country. But this was their ſpeciall purpoſe, to alienate the people from him. This is the catching which the Euangeliſtes doe note: for they thinke that they haue ſo laid a ſnare on euery ſide for Chriſt that now he could not eſcape, But becauſe they were his profeſſed enemies, & knew that they were therfore ſuſpected, they ſuborned ſome of their own diſciples as Mat. reporteth But Luke calleth them ſpies, or deceitful perſons, which ſhuld faine themſelues to be righteous, that is they ſhuld pretend a ſimple & honeſt deſire to learne. For this faining to be righteous, is not generally taken, but is reſtrained to this preſent cauſe: for they ſhuld not haue bin admitted, but vnder pretence of a ſincere affection & deſire to learn: they ioyned Herodians to thē who had a greater fauor to the Roman Empire, wherby they were the apter to lay an accuſation to his charge. But it is wooꝛth the labour to note, how they being at ſharpe diſſention amongſt themſelues, could yet agree togither to deſtroy chriſt ſo great was their hatred againſt him. Wee haue ſhewed other where what maner of ſect this was. For when as Herode was but half a Iew, or a degenerat and adulterous profeſſour of the law whoſoeuer woulde kepe the lawe exactly in euery poynt condemned him and his prophane kinde of worſhipping: and he had the flatterers, which woulde alſ a colour vpon his corrupt doctrine. So beſides other ſectes, there was alſo prung vp at that time a courtly religion.

16. *Maiſter, weeknowe*. This is that righteouſneſſe which they diſſemble, while they doe flatteringly crouch vnto Chriſte, as if they were deſirous to learne, and they doe not only pretend to be godly, but ſeeme alſo to be well perſwaded of his doctrine For if they had ſpoken from their heart, this had bin ſincere dealing. So by their words there may be a definition gathered of a true & faithfull teacher, ſuch as they faigne Chriſt to be. They ſay that he is true, & teacheth the way of God: that is, he that is a faithfull interpreter of god, and that in truth, that is without any corruption. The way of God is oppoſed againſt inuentions of men, and all forraine and ſtraunge doctrines: and trueth is ſet againſt ambition, couetouſneſſe, and other wicked affections, which doe vſually corrupt the pure manner of teaching. Therefore we muſt account him for a lawfull teacher, which bringeth not in the deuices of menne, nor departeth from the pure woorde of GOD, but deliuereth as it were by hande, that

that which he hath learned from his mouth: further, with a sincere minde to doe good hee applyeth the doctrine to the benefite and saluation of the people, and corrupteth it not with any corruption. As concerning this last clause, Paul, 2. Cor. 2 17. in saying that he hath not made marchandise of the word of God, declareth that there are some, which are very expert: for they will not openly ouerthrow true doctrine, neither are they notorious for wicked doctrine: yet they will defile and corrupt the purity of doctrine: because they are either ambitious, or couetous, or chaungable hether and thether after the desire of the flesh. Therefore hee compareth them to vinteners or mixers, because they corrupt the sincere vse of the worde of God. That also is worthy to bee noted, which these hypocrites doe adde withall, that Christe taught truely, because hee regarded not the persons of menn. For there is nothing that withdraweth teachers more from faithfull and pure dispensing, then the hauing of respect vnto menne. For it is impossible that any manne should serue GOD truely, which desireth to please menne, Gala. 1. 10. Menne must bee regarded: but not so as that wee should curry fauour with them by flattering them. To bee short, that wee may be sincere, it is necessary that wee auoyde acception of persons: for it darkeneth the light, & peruerteth iust iudgement, as God doeth often commaunde in the lawe, Deuteronomy, 1. 16. 17. and 16. 19, & experience doth also declare the same. Therefore Christ in Iohn, 7. 24. compareth together iudgement according to the appearance, and righteous iudgement, as thinges one contrary to the other.

18. *Iesus perceiued their wickednesse.* They vsed their wordes so, as if they differed nothing from the sincerest disciples. Therefore how coulde Christe know this, but becawse his spirite was the searcher of heartes? For mens coniecture coulde not smell out their subtilty, but becawse that hee was God, hee pierced into their heartes, so that their flatteries and faigned holinesse was but a vaine couer for them. Therefore before he gaue any answere, hee shewed his deity in reuealing their secret malice. Nowe sith the wicked doe daily lay the like snares for vs, and their inwarde malice lyeth hidde from vs, wee must pray that Christe woulde giue vs the spirite of discretion, and that hee woulde bestow that as a free gift vpon vs, which he had by nature and of his own right. Further, how necessary it is that we should haue this wisedome, it appeareth by this, that if wee take not heede of the snares of the wicked, wee shall make the doctrine of God subiect to their slaunders Also that commandement of Christ that they should shew their mony, though it seemeth at the first to be of no moment: yet it is sufficient to breake their snares, and to ouerthrow their deuises. For therein he gaue them a plaine graunt of obedience, so that Christe needed not to command them any new thing: The image of Cæsar was vpon the money. Therefore the authoritie of the gouernment of the Romaines was commonly allowed. Wherefore it appeared that the Iewes had now of their owne accorde layde that law of paying tribute vpon themselues: for they had graunted the power of the sworde vnto the Romaines. For they coulde not dispute of tribute alone: but this question dependeth of the whole gouernment of the common wealth.

21. *Giue vnto Cæsar, the things which are Cæsars.* Christ declareth that there is.

is no queſtion to be made of that matter, when as the money declared the ſubiection of their nation: as if he ſhould haue ſayde, if you thinke it abſurd to pay tribute, be not ſubiect to the Romane empyre. But the money (which is a pledge of mutuall fellowſhippe and dealing betweene men) declareth that Cæſar raigneth ouer you, and your owne ſecrete allowaunce declareth that the lyberty which you pretend, is loſt and taken away. And Chriſtes aunſwere is not ſo indifferent, but that it deliuereth the whole doctrine of the queſtion propoſed. For here is a plaine difference put betweene the ſpirituall and politike gouernment, which teacheth vs that the outward obedience hindereth vs not, but that wee may with a free conſcience ſerue God. For the purpoſe of Chriſte was to confute their errour, which thought that they could not be the people of God except they were ſet free from the yoake of all humane authoritie. As Paule alſo doth diligently apply himſelfe in this mater leaſte they ſhould thinke that they could not ſerue God alone, if they ſhoulde obey the lawes of men, if they ſhould pay tributes, and ſhould ſubmit their neckes to beare other burdens. In ſumme hee declareth that the lawe of God is not broken, nor his worſhippe hindered by the obedience of the Iewes to the outward polytike gouernment the Romanes,

He ſeemeth alſo to reproue theyr hypocriſie for that they careleſly ſuffred the worſhip of God to be defiled many wayes: nay, they defrauded God wickedly of his power, and pretended onely this great zeale in a mater of nothing, as if he ſhould haue ſayde: you are very careful leaſt God ſhould loſe any of his honour if you ſhould pay tribute to the Romans. But you ſhould rather apply your ſeluse to yeelde that worſhippe to God, that he requireth of you, and alſo to giue vnto men that which belongeth to them. This ſeemeth not to be a fitte diuiſion, for to ſpeake properly, when we doe our duety to men, we doe thereby yeelde obedience to GOD. But Chriſte framing his ſpeach to the capacitie of menne, thought it ſufficient to diſtinguiſh the ſpirituall kingdom of God from the politike order and ſtate of this preſent life. Wherefore this difference muſt alwaies be remembred, when the Lorde wil be the onely lawgiuer for the gouernment of the ſoules, the rule and order for worſhipping him muſt be fetched out of his word and wee muſt onely reſt in that ſincere worſhippe, which is there deſcribed: and the power of the ſword and the lawes and iudgments are no hynderaunce but that the worſhipp of God may remaye perfect amongſt vs. Now this doctrine reacheth farther, ſo that euery man according to this calling may diſcharge his duetie to menne, the children to the parentes, the ſeruantes may ſubmitte themſelues willingly to their maiſters: other may be duetifull and obedient to others, according to the lawe of charitie, ſo that God may alwayes haue the chiefe gouernment in reſpect of the which let whatſoeuer is due vnto men be brought vnder, or houlden as in a ſecond degree, as menne ſaye. The meaning therefore is ſith that whoſoeuer doe weaken the politike eſtate, are rebelles againſt GOD the obedience towardes Princes and Magiſtrates muſt alwayes be ioyned with the worſhippe and feare of God: but againe, if Princes doe chalenge any thing to themſelues, which belongeth to God they are to be obeyed no further, then we maye with a good conſcience.

22. *They*

22. *They marualled.* Heerealſo it appeareth how God turneth the wicked endeuours of his enemies to a contrary end: & he doth not onely delude their hope and make it fruſtrate, but alſo driueth them away with ſhame.

Sometime it ſhall fall out that though the wicked be ouercome, yet they will not ceaſe to murmure: but though their frowardneſſe will not be tamed, how many battailes ſoeuer they doe make againſt the word of God, ſo many victories are in hand, that hee may triumph ouer them and their head Satan. But in this anſwere the ſpeciall purpoſe of Chriſt was to ſet forth his owne glory, while he compelleth them to depart with ſhame.

Math. 22.

23. *The ſame day the Sadduces came to him, (which ſay, there is no reſurrection, and asked him*
24. *ſaying, maſter Moſes ſaid, if a man dye hauing no children, let his brother maryhis wife & raiſe vp ſeede vnto his brother*
25. *Now there were with vs ſeuen brethren, and the firſt maryed a wife, and deceaſed: and hauing no iſſue, left his wife vnto his brother.*
26. *Likewiſe alſo the ſecond, and the thirde, vnto the ſeauenth.*
27. *And laſt of all the woman died alſo.*
28. *Therefore in the reſurrection, whoſe wife ſhal ſhee be of the ſeuen? for all had her.*
29. *Then Ieſus anſwered & ſaid vnto them, ye are deceiued, not knowing the ſcripture, nor the power of God.*
30. *For in the reſurrection they neither marye wiues, nor wiues are beſtowed in mariage, but are as the Angels of God in heauen.*
31. *And concerning the reſurrection*

Marke 12.

18. *Then came the Saduces vnto him, (which ſaye there is no reſurrection) and they asked him, ſaying*
19. *Maiſter, Moſes wrote vnto vs, if any mans brother die, and leaue his wife and leaue no children that his brother ſhould take his wife, and raiſe vp ſeed vnto his brother.*
20. *There were ſeuen brethren, and the firſt tooke a wife, and when hee dyed left no iſſue.*
21. *Then the ſecond tooke her, and hee died, neyther did he yet leaue iſſue, and the third likewiſe.*
22. *So ſeuen had her, and left no iſſue: laſt of all the wife died alſo.*
23. *In the reſurrection then, when they ſhall riſe againe, whoſe wife ſhall ſhe be of them? for ſeuen had her to wife.*
24. *Then Ieſus anſwered and ſaide vnto them, are yee not therefore deceiued, becauſe ye know not the ſcriptures, neither the power of God?*
25. *For when they ſhal riſe againe*

Luke. 20.

27. *Then came to him certaine of the Sadduces (which deny that there is any reſurrection) and they asked him.*
28. *Saying Maiſter, Moſes, wrote vnto vs, if any mans brother dye, hauing a wife, and hee die without children, that his brother ſhould take his wife, and raiſe vp ſeede vnto his brother.*
29. *Now there were ſeuen brethren, and the firſt took a wife and he died without children.*
30. *And the ſecond tooke the wife, and he died childleſſe.*
31. *Then the third tooke her: and ſo likewiſe the ſeuen died, & left no children.*
32. *And laſt of all the woman died alſo.*
33. *Therefore at the reſurrection whoſe wife of them ſhall ſhe bee? for ſeuen hadde her to wife.*
34. *Then Ieſus aunſwered and ſayde vnto them, the children of this world mary wiues, and are maried.*
35. *But they which ſhall bee counted worthy to enioy that world & the reſurrection from the dead neither marye wiues, neither are maried.*

36. *For*

rection of the dead, haue yee not read what is ſpoken vnto you of God ſaying.

32. *I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the liuing.*

33. *And when the people heard it, they were aſtonied at his doctrine.*

againe from the dead, neyther men mary, nor wiues are maried, but are as the angels, which are in heauen.

26. *And as touching the dead, that they ſhal riſe againe, haue ye not read in the booke of Moſes how in the buſh God ſpake vnto him, ſaying I am the God of Abraham, and the God of Iſaac, and the God of Iacob.*

27. *He is not the God of the dead, but of the liuing: ye are therfore greatly deceiued.*

36. *For they can dye no more, for aſmuch as they are equall vnto the Angels, and are the ſonnes of God, ſince they are the children of the reſurrection.*

37. *And that the dead ſhall riſe againe, euen Moſes ſhewed it beſides the buſh, when hee ſayde, the Lord is the God of Abraham, and the God of Iſaac, and the GOD of Iacob.*

38 *For hee is not the God of the dead, but of them which liue: for all liue vnto him.*

39. *Then certaine of the Phariſes, anſwered, and ſayde Maſter, thou haſt well ſayde.*

40. *And after that, durſt they not aske him any thing at all.*

Heere wee ſee how Sathan gathered all the wicked together, to ouerthrowe the truth of God, which men in other thinges could not agree amongſt themſelues. For though there was great diſſention betweene theſe two ſectes, yet they conſpire together againſt Chriſt: ſo that the Phariſies were not diſpleaſed that their doctrine was oppugned in the perſon of Chriſte. So at this day wee ſee all the bandes of Satan, though otherwiſe ſome of them are againſt others, yet they riſe from all places againſt Chriſt. And the Papiſtes do beare ſo great hatred againſt the Goſpell, that they doe gladly nouriſh Epicures, Libertines, and ſuch other monſters, ſo that they haue their helpe to ouerthrow the Goſpel. In ſumme wee ſee that they came out of diuers fortes to aſſault Chriſt: and this came ſo to paſſe, becauſe that all men generally hated the light of ſound doctrine But the Saduces moue the queſtion to Chriſt, ſo as vnder the colour of an abſurditie, they might eyther drawe him into an errour, or if he ſhould diſſente, they might dyſtaine him, and bring him into contempt amongſt the rude and vnlearned multitude. And it may be that they were wont to trouble the Phariſes before with the ſame obiection, but now they lay the ſame ſnare for Chriſt.

23. *Which ſay that there is no reſurrection.* I haue ſhewed before of the beginning of the Saduces. They did not onely deny the laſt reſerrection of the fleſh, but alſo the immortalitye of the ſoule, as Luke declareth, Act. 19. 8. And truely if the doctrine of the ſcripture bee well conſidered, with out the hope of the reſerrection the life of the ſoule ſhall ſeeme to bee a very dreame. For GOD doth not ſay that the ſoules doe ſo liue after death, as if they woulde now enioy the preſent glory and bleſſedneſſe: but hee ſuſpendeth theyr hope vnto the latter day. I graunt that the Phyloſophers, which

which were ignorant of the resurrection of the flesh, spake many thinges of the immortall essence of the soule: but they spake so fondly of the estate of the life to come, that their writinges are to no purpose. But sith the scripture saith, that the spirituall life dependeth of the hope of the resurrection, and that the soules seperated from the bodies haue respecte to that, whosoeuer denyeth the resurrection, doth also deny the immortality of soules. But here is to bee seene the horrible confusion of the Iewish Church, that the chiefe maisters of their religion tooke away the hope of the life to come: so that after death there should be no difference betwene men and beastes. They did not deny a holy and a righteous life, neither were they so prophane as to account the worshippe of God a needlesse matter, (but they rather acknowledged God to bee the iudge of the world, & that all things appertaining to man are gouerned by his prouidence:) but sith they tyed aswell the reward of the godly, as the paynes due to the wicked, to this present life, though they had sayde truely, that euery manne is now handled equally, according to his desert: yet this was too preposterous, to shut vp the promises of God into so narow corners.

Nowe experience doeth euidently declare, that their folly was too grosse, sith it is euident that the rewarde which is layde vppe for the good, is deferred to an other life, and the punishmentes are not poured vppon the wicked in this worlde. To be short, there cannot bee imagined any thing more absurd then this fantasie, that menne created after the image of God, shoulde perish like beastes. But howe vile and monstrous a matter was this, when as some opinion at the least of the life to come remained euery where amongst the prophane and blinde Idolaters of the Gentiles, that this seede of godlinesse shoulde bee abolished amongst the Iewes the peculiar people of GOD. What shoulde I say, that when they sawe the holy Fathers, that they made hast to the heauenly life, and the couenaunte which God made with them is spirituall and eternall, must they not bee more blinde then blockes, which coulde not see in so cleare a light? But first this was a iust rewarde for them, which had rente the Church of God into sectes: then God in this maner reuenged the wicked contempt of his doctrine.

24. *Maister, Moses sayde.* Sith it might haue sufficed to haue proposed the matter simply, to what ende made they such a preface? namely, they doe craftily pretend Moses name, to proue those mariages lawfull, which were made not after the pleasure of menne, but by the commaundement and ordinaunce of God himselfe: also it is necessary that God him selfe should agree with himselfe. This therefore was their snare, if God will in time to come gather the faithfull into his kingdome, then will hee restore vnto them that which hee had giuen them in the worlde: therefore what shall become of that woman, whom God hadde giuen to seuen menne? So all the godlesse and Heretikes do frame their cauils, wherewith they could deforme the true doctrine of godlinesse, and make the setuauntes of Christ ashamed: yea the Papistes indeuouring to entrappe vs as past all shame, doe openly scorne at God and his word. Therefore it is not without cause that Paule, Tit. 1. 9. woulde haue the doctor furnished with weapons, wherewith hee may driue backe the ennemies to the truth. As concerning this lawe, wherein God commaundeth the next kinsmen

in.

in bloud to succeede the dead in marriage, if the first should die without childrē this was the reason, that the woman which was married into any family should receiue seede thereof. This must not be vnderstoode of naturall brethren, but of cosines and such like: for it were incest to marry within the degrees forbidden by the law.

29. *Yee are deceiued, not knowing the Scriptures.* Though Christ speaketh to the Saduces, yet this reproofe doth generally belong to all deuisers of false doctrine. For sith God doth plainely shew himselfe vnto vs in the Scriptures, the ignoraunce of them is the fountaine and cause of all errours. But this is no small comfort to the godly, that they shalbe safe and out of the daunger of errour: so long as with an humble and modest desire to learne they shall seeke in the scriptures what is right and true.

Christes ioyning the power of God with his word, is to be referred to the circumstaunce of this present matter: because the resurrection far exceedeth the capacitie of mans vnderstanding it wil be incredible vnto vs, vntill our minds behold the great power of God, which is able to subdue all thinges to himselfe as Paule teacheth, Phylippians. 3. 11, Further it was necessary that the Saduces should be deceiued, because they did falsly measure the glory of the heauenly life with the present estate. Yet, in the meane season doe we teach that they doe iudge and speake rightly and wysely of the mysteries of the kingdome of heauen, which doe ioyne the power of God together with the scriptures.

30. *They are as the Angelles of God.* He meaneth not that the children of GOD shall bee when they are risen, in all thinges like vnto the Angelles, but so farre as they shall bee free from all infirmitie of this present life: as if hee shoulde say, that they were no more subiecte to the thinges which this transitory and corrupt life hath neede of. Luke doeth more plainely set forth the reason of the similitude, because they could not die againe: therefore they shoulde not bring foorth their fruite, as vppon earth. And hee speaketh of the faithfull onely, because there was no question of the reprobate. But it is demaunded why hee sayeth, that they shall then bee the sonnes of God, because they shall bee the children of the resurrection, sith the Lord doth vouchsafe this honour to his faithfull ones, though they be shutte vppe in the prison of the fraile body. And how should wee bee the heires of eternall life, if God shoulde not acknowledge vs nowe for children?

I answere, after wee are grafted into the body of Christe by fayth, God adopteth vs for children, and the spirit is a witnesse, seale, marke and pledge of this adoption, so that in the hope hereof wee may freely cry, Abba, Father, Rom. 8. 15. Gal. 4. 6. But though wee know that wee are the sonnes of God, yet because it doth not yet appeare what wee shall be, vntill we shall bee transfigured, and see him in his glory, as he is, we are not in effect accounted as sons. And though we be regenerate by the spirit of God, yet because our life is hidde as yet, the manifestation of the same shall make a true and perfecte difference betweene vs and straungers. In this sence is our adoption deferd by Paul to the Rom. 8. 13. to the last day.

LV. 37. *And that the dead shall rise againe.* After Christe hadde confuted that absurdity obiected against him, now hee confirmeth the doctrine of the

the last resurrection by the testimonie of the Scripture. And wee must keepe this order, that the enemies of the truth hauing their quarrels aunswered, may vnderstand that they striue against the word of God. For vntill they bee ouercome by the testimony of the scripture, they may alwayes murmure and grudg Christ citeth a place out of Moses, because he had to do with the Saduces, who gaue but small credit to the Prophetes, at the most they accounted no better of them, then wee doe of the booke of Ecclesiasticus, or the hystory of the Machabes. Also seeing they alleadged Moses, hee had rather turne him backe againe vpon them, then to obiect any one of the Prophetes. Further, hee had not this purpose, to gather all the places of scripture that serued for this purpose: as wee see the Apostles in like maner did not alwaies vse al the testimonies that serued for the same matter. Yet Christ did not vnaduisedly make choyse of this place before the rest: but chose it with great iudgement (though at the first sight it seemeth to be hard:) because the Iewes should especially account of that, and remember it: sith it declareth that the Lord did therfore redeeme them because they were the children of Abraham.

God sayeth that he came thither to helpe the afflicted people: but hee addeth withall, that he acknowledged that people for his, in respect of the adoption, and for the couenant made with Abraham. Howe commeth it to passe that God should haue regard rather of the dead, then of them which liue: but because he gaue the greatest honour to the fathers, with whom hee had made his couenant? But howe should they bee so excellent and honourable, if they were dead? This relation doth euidently set forth this matter also. For as there can bee no father without children, nor a king without a people: so the Lorde cannot properly bee called God but of the liuing. Christe doeth not reason so much of the common maner and phrase of speache, as of the promise which is included in these wordes. For he doth offer himselfe of this condition to bee our God, that hee might haue vs againe to bee his people: which one thing is sufficient to strengthen the hope of the full and perfect blessednes. Hence came that saying of the Church set downe by the Prophet, Haba. 1.12. Thou art our God of old, wee shall not dye. Therefore when he promiseth to saue all them whose God he sayth he is: and this being spoken of Abraham, Isaac and Iacob after their death, it followeth that there remaineth hope of life euen for the dead. If any man obiect that the soules may liue, though the bodies rise not againe: I answered a litle beefore, that these two are ioyned together: because the soules beeing not yet in their estate, doe aspyre to the inheritaunce layd vp for them.

38. *For all liue vnto him.* This manner of speach is diuersly vsed in the Scriptures: but Christe heere meaneth, that the faithfull doe liue in heauen with God after they passe out of the world: as Paul to the Roma. 6. 10. sayth, that Christ after hee was receyued into the heauenly glory, liueth to God: because hee is exempted from the infirmities & troubles of this transitory life. But Christ doeth purposely declare heere, that wee must not iudge of the life of the godly after the sense of the flesh and bloud: beecause it is hidden in the secrete custody of God.

For

For if they be almoſt like vnto the dead, while they wander in the world, much leſſe doth there appeare token of life in them, after the death of the body. But God is faithfull, ſo that beyond the capacitie of men hee will keepe them aliue before him.

29. *Then certaine of the Phariſies anſwered.* It is euident that they were all malitiouſly bent, but by the power of God was this confeſsion wreſted out of ſome of the Phariſies. Though they wiſhed that Chriſte might haue beene ouercome, and haue beene put to ſilence with ſhame: yet becauſe they ſaw them ſelues armed by his anſwere againſt the contrary faction, ambitiō cauſeth them to triumph at the victory gotten. It may bee alſo that for enuy they would not haue Chriſt ouercome by the Saduces. But by Gods wonderfull prouidence it commeth to paſſe, that euen his greateſt enemies ſhould ſubſcribe to his doctrin Their boldnes alſo was bridled, not onely becauſe they ſaw Chriſt prepared to withſtand all their aſſaultes: but beecauſe they feared they ſhoulde haue the foyle with ſhame, as they had oft receiued before. Further, becauſe they were aſhamed, by ſilence they granted him the victory: ſo that his credit encreaſed ſo much the more amongſt the people. And in Mathews words that they wondred all at his doctrine, it is to bee noted, that the doctrine of godlines was at that time corrupted with ſo many corrupt & colde commentaries, that it might well bee accounted as a wonder, that the doctrine of the reſurrection was ſo readily and ſo aptly proued by the law.

Mat. 22.

34. *But when the Phariſies had hearde that he hadde put the Sadduces to ſilence, they aſſembled together.*

35. *And one of them which was an expounder of the law, asked him a queſtion, tempting him, and ſaying,*

36. *Maſter, which is the great commaundement of the law?*

37. *Ieſus ſaid to him, thou ſhalt loue the Lorde thy God with all thine heart, with all thy ſoule, and with all thy minde.*

38. *This is the firſt and the great commaundement.*

39 *And*

Marke. 12.

28. *Then came one of the Scribes that had heard thē diſputing together, and perceiuing that he had anſwered them wel, he asked him which is the firſt commandement of all?*

29. *Ieſus anſwered him, The firſt of all the commandements is, heare Iſrael, the Lorde our God is the onely Lord.*

30. *Thou ſhalt therefore loue the Lord thy God with al thine heart, and with al thy ſoule, and with all thy minde, and with all thy ſtrength: this is the firſt commandement.*

31. *And the ſecond is like: that is: thou ſhalt loue thy neighbor as thy ſelfe. There is none other commande-*

mēt

Luke 10.

25. *Then behold a certaine expounder of the law, ſtoode vp, and tempted him, ſaying, maiſter, what ſhall I doe, to enherite eternall life.*

26. *And he ſayde vnto him what is written in the law? how readeſt thou?*

27. *And he aunſwered, and ſayde, thou ſhalt loue the Lorde God with al thine heart, and with all thy ſoule and with all thy ſtrength, and with all thy thought, and thy neighbour as thy ſelfe.*

28. *Then he ſayd vnto him, thou haſt anſwered right: this doe, and thou ſhalt liue.*

29. *But he willing to iuſtifie him ſelfe, ſaid vnto Ieſus, who is then my neighbour?*

30. *And Ieſus anſwered and ſaid a certaine man went downe from Ieruſalem to Iericho, and fell among theeues*

39. And the second is like vnto this, thou shalt loue thy neighbour as thy selfe.

40. On these two commandements hangeth the whole lawe and the Prophets.

ment greater then these.

32. Then the Scribe said vnto him, well maister, thou hast said the trueth, that there is one God, and that there is none but hee.

33. And to loue him with all the heart, and with all the vnderstanding, and with all the soule, & with all the strength, & to loue his neighbour as himselfe, is more then all burnt offrings, and sacrifices.

34. Then when Iesus saw that he answered discretly he sayd vnto him, thou art not far from the kingdome of God. And no man after that durst aske him any question.

theeues, & they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead

31. And by chaunce there came down a certaine priest that same way, and when he saw him, hee passed by on the other side.

32. And likewise also a Leuit when hee was come neere to the place, went and looked on him and passed by on the other side.

33. Then a certaine Samarytan, as he iourneied, came neere vnto him, and when he saw him he had compassion on him,

34. And went to him, and bound vp his woundes, and powred in oyle and wine, and put him on his owne beast & brought him to an inne, and made prouision for him.

35. And on themorow, when he departed, he tooke out two pence, & gaue to the host, & said vnto him, take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee.

36. Which now of these three thinkest thou, was neighbour vnto him that fel among the theeues?

37. And he sayd, he y^t shewed mercy on him, then said Iesus to him, goe, and doe thou likewise.

Though those thinges which Matthew in the 22. chapter, and Marke in the 12. doe report, haue onely some thing in them like to this historie, and be not one: yet I haue chosen to set it downe in this place, because that when Matthew and Marke do say, that this was the last question, wherewith the Lorde was tempted, Luke maketh no mention of that matter: And he seemeth to omit it of purpose: because that hee had reported it other where. Yet I doe not say that it is one and the same hystorie: for Luke hath some things diuers from the other two. They all agree in this, that a Scribe mooued this question to tempt Christ. But hee whom Matthew and Marke doe make report of, at the length departeth well affected: for hee yeeldeth to Christes aunswere, and sheweth a token of a milde spirite apt to be taught. Note also that CHRIST likewise sayth, that he is not far from the kingdome of heauen. But Luke bringeth in an obstinate man, swelled with pride, in whome there appeareth no token

ken of repentaunce. And it may be sayde without absurditie, that this question of the true righteousnesse and obseruation of the lawe and of the rule of good life was ofte moued to Christ. But whether Luke reporteth this in an other place, or whether he pretermited that other question (because that former history was sufficient in respect of the doctrine) the likenesse of the doctrine seemeth to require, that I should confer the three Euangelists together.

Now it must bee considered what occasion moued this Scribe to aske this question of Christ: which was because he was an interpreter of the lawe and was offended at the doctrine of the Gospel, because he thought that the authority of Moses was thereby diminished. But he did it not so much of zeale to the lawe, as that hee tooke it disdainefully, that his maister should lose any honour. Therefore he demaundeth of christ whether he should professe any thing more perfecte then the lawe. For though he vttereth not this in words, yet his captious question tendeth to this to bring Christ to be hated of the people. Further Mathew and Marke doe not attribute this subtiltie to one man onely, but they doe teach that the matter was done by agreement: and that one was chosen out of the whole company, who seemed to excell the reste in witte and learning.

Luke also doth somewhat differ from Mathewe and Marke in the maner of mouing the question. For the Scribe demandeth what men should do to attain eternall life: and in the other two, what is the greatest commaundement in the lawe. Yet it is toone ende: for hee assaulteth Christ subtilly, so that if hee could draw any thing out of hys mouth that differed from the lawe, he might shake him vp as an Apostata, and an auctiour of wicked backsliding.

L V. 26. *What is written in the lawe?* He heareth another maner of aunswere of Christ, then he looked for. And Christe shewed no other rule of a holy & righteous life, then that which was deliuered in the law of Moses: because that the chiefe perfection of righteousnesse is contayned vnder the perfect loue of God, and of our neighbour. Yet it muste be noted that Christ spake here of the meanes to obtaine saluation, according to the question that was moued to him. For he doth not plainelie teach as he doth otherwhere, how men should come to eternall lyfe: but how they shoulde liue, that they might be accounted righteous before God. It is euident that the lawe teacheth men how they should frame theyr lyfe, to purchase their owne saluation before God. But that the lawe can do nothing but condemne, and is therefore called the doctrine of death, and is saide to encrease transgressions (Rom. 7. 13.) the faulte is not in the doctrine but in vs, because it is impossible for vs to performe that which hee commaundeth. Therefore though no manne is iustified by the lawe: yet the lawe it selfe containeth the cheife righteousnesse: for it doth not deceitfully promise saluation to them that follow the same, if any man doth fullye obserue whatsoeuer it commaundeth. Neither shoulde this manner of teaching seeme absurd to vs, that God shoulde first require a righteousnes of workes, and shoulde after offer it freelye without good workes: because it is necessarye for menne to acknowledge their owne iust damnation, that they might bee driuen to flye to the mercy of God. Therefore Paule doth compare both the righteousnesses together (Rom. 10. 5.) that wee might know that God iustifieth vs freelye, bee-

cause

cause we haue no righteousnesse of our owne. But christ applyed himselfe in this answere to the Lawyer, and had respecte to the maner of the question moued. For hee demaunded not whence they should seeke their saluation, but by what workes it should be attained.

MAT. 38. *Thou shalt loue the Lord.* Marke setteth downe a preface, and saieth that the God of Israel is the onely Lord. In which words God would set forth the authority of the law two wayes. For this should bee both a sharpe spurre to stirre vs vp to the worship of God, while we are certainly perswaded that we worshippe the true maker of heauen and earth, for doubting doth naturally make vs slouthfull, and it doeth sweetly allure vs to loue him, because that he adopteth vs of his free grace to bee his people. Therefore least the Iewes shoulde be afraide (as it commonly vseth to be in things that are doubtfull) they heare that the true and onely God prescribeth them this rule for them to liue by. And least that distrust should draw them backe, God commeth to them familiarly, and commendeth his free couenant vnto them. Yet not withstanding it is not to bee doubted, but that God would make himselfe knowne from all Idolles, least the Iewes should bee drawne away, but shoulde keepe themselues in the true worshippe of him alone. But now if no vncertaintie canne hinder the miserable Idolaters from following their loue with a madde heate, what excuse shall the hearers of the law haue, if they become slouthful, when God hath reuealed himselfe vnto them? That then which followeth is a briefe summe of the law, which Moses also setteth downe. For when as the law was deuided into Tables, of the which the first commaundeth the worshippe of God, the second charity, Moses gathered this summe well and wisely, that the Iewes might know what God required in euery of the commaundementes. But though it is meete that God should be beloued farre otherwise then menne: yet it is not without cause that for worship or honour God should require vs to loue him: for by this meanes he declareth that no other worshippe pleaseth him, then that which is done of a free will. For he will yeelde himselfe to a right and true obedience of God, that loueth him.

Furthermore, because the wicked and corrupt affections of the flesh doe withdraw vs from a right course, Moses declareth that our life shall then bee well brought into order, when the loue of God shall possesse all our senses. Let vs therefore learne that the loue of God is the beginning of godlines: for God refuseth all obedience of men, which commeth of constrainte, and will be worshipped willingly and freely. Yet lette vs learne that vnder the loue of God is noted the reuerence which is due vnto him. Moses addeth not the minde, but onely maketh mention of the hearte, the soule and the strength. And though this partition into these foure partes is the fuller, yet it altereth not the sence. For when Moses woulde summarily declare that GOD shoulde be beloued perfectly, and that what power soeuer is in men, should be imployed this way, it was sufficient for him to adde strength to the soule and hearte, and so to leaue no parte of vs voyde or with out the loue of God. Also we know that the Hebrewes doe sometime note the minde by the word *heart*, especially where it is ioyned with this word soule. But I do not labour much to shew what

the minde doth differ from the heart aſwell in this place, as in that of Matthew, except that it ſignifieth a higher ſeate of reaſon, from whence all counſelles & thoughtes doe proceede. But by this ſhort ſumme it appeareth that God in giuing the lawe and commaundementes reſpecteth not what men can doe, but what they ſhoulde doe. For it cannot be that the perfect loue of God ſhoulde raigne and rule in this infirmitie of the fleſh. For wee know how all the ſenſes of our minde are bent to vanitie. Laſtly we doe gather hereby that God doeth not ſtay vpon the outwarde ſhew of workes, but doth eſpecially require the inwarde affection, that good fruits may grow of a good roote.

39. *The ſecond is like to this.* He placeth loue and charity amongſt menne in the ſecond place, becauſe the worſhippe of God is firſt in order. And hee ſaith that the commaundement of louing the neighbours is like to the firſt: becauſe it dependeth of it. For firſt euery man is giuen to ſelfe loue, true charitie towardes our neighbours cannot be founde, any where, but where the loue of god raigneth. For the loue wherwith the children of the world do loue one another is to be bought and ſolde: for euery man careth for his owne profit. Againe, it is impoſſible that the loue of God ſhoulde raigne, but that brotherly loue amongſt men ſhould ſpring out of it.

Alſo, when Moſes commaundeth vs to loue our neighbours as our ſelues, he woulde not ſet the loue of our ſelues firſt, that euery man might loue himſelfe firſt, and then his neighbours (as the Sorbonicall Sophiſters doe cauill, that the ruled are inferiour to his rule) but ſith we are giuen too much to our ſelues, Moſes reprooving this faulte, ſette our neighbours in equall degree with vs: as if he ſhoulde forbid euery man neglecting others, to haue a care of himſelfe: becauſe that charity ioyneth all into one body. And correcting ſelfe loue, which deuideth men aſunder, he bringeth them all backe to a common ſocietie, and as it were to a mutuall embracing one of another. Whereby we gather that Paule doth not without cauſe call it the band of perfection, Coloſſ. 3. 14. and the fulfilling of the law, Romans, 13. 10. Becauſe that all the commandements of the ſecond Table ſhould be referred to it.

LV. 28. *Doe this, and thou ſhalt liue.* I haue ſhewed ſomewhat before howe this promiſe agreeth with the free iuſtification by faith. For God doth not therefore iuſtifie vs freely by grace: becauſe the law doth not ſhew and deſcribe a perfecte righteouſneſſe, but becauſe that wee fayle in the obſeruation of the ſame: and therefore hee ſayeth, that wee cannot liue by the ſame, becauſe it is weake in our fleſh. So that theſe two doe agree well together: the lawe teacheth how menne ſhall bee iuſtified by workes, and that no manne ſhall be iuſtified by workes, becauſe the want is not in the doctrine of the lawe but in menne. Yet was it Chriſtes purpoſe to take away that obiection: becauſe hee knewe that the rude and vnlearned people murmured againſt him, as if that he ſhould goe about to ouerthrow the lawe, as it is the perpetuall rule of righteouſneſſe.

29. *But hee willing to iuſtifie himſelfe.* This queſtion might ſeeme to ſerue nothing to the iuſtifying of manne. But if wee remember that which is ſayde other where, that mens hypocriſie is moſt found out in the ſecond table) for

where

while they faigne themselues to be great seruers of God, they doe openly deale vncharitably towardes their neighbours) and thereby it may be easily gathered that the Pharisie vsed this shift: that being couered vnder this false cloake and colour of holines, hee might not be brought foorth into the light. Therefore when hee perceiueth that the examination of his charitie would make against him, least that he should be found a transgressour of the lawe hee seeketh starting hoales in the name of a neighbour. And first we see that the Scribes had herein corrupted the law, because they accounted none others for their neighbours, but they which were worthy of it. And thereof was that a generall rule receiued amongst them that it was lawfull to hate their enemies. For this was one meanes that the hipocrits vsed to cleare themselues of guiltines. to draw back as much as they could least their life should be brought to be iudged by the law.

30. *Iesus aunswered.* Christ might haue taught simply that the name of a neighbour doth generally belong to euery man because that all mankinde is ioyned and knitte together with a certeine holy bande of fellowshippe. And surely the Lord set downe this name in the lawe for no other cause, but that he might gently allure vs to loue one another. The commaundement had beene playner thus, Loue euery man as thy selfe: but because that men are so blinded in their owne pride, that euery man lyketh so wel of himselfe, that he scarse thinketh others worthy of the lyke estate, but withdraweth their duetie from them, the Lord therefore of purpose calleth all neighbours, that the affinity it self might ioyne them together one to another. Therefore that any man may become our neighbour, it sufficeth that hee is a man. for it is not in our power to blotte out that nature common to all. But the purpose of Christ was to drawe such an aunswere out of the Pharisee, as that hee myght thereby condemne himselfe. For sith that this maisterly determination had taken place amongst them, that no man is our neighbour, but hee which is our friend: if Christ had precisely asked him the question, at one word he would neuer haue graunted, that al men are comprehended vnder this name neighbour: which he vrgeth him to confesse by the similitude, which he bringeth forth. And the sum is, that the greatest straungers is our neighbour: because God hath so tyed all men together, that euery of them shoulde helpe others. Yet at the firste hee doth properly rebuke the Iewes and Priestes, because that when they boasted themselues to bee the Sonnes of one Father and that they were separate from all other nations by a prieledge of adoption, that they might be God his holy inheritaunce: yet they despysed and had eache other in barbarous and beastly contempt as if there were no neighbourhood betweene them. For it is not to be doubted but that Christ describeth this cruell neglect of charitie, whereof they were guiltie. But, as I sayde, this is the chiefe purpose, the neighbourhood which bindeth vs to do each for other, is not tyed to friends or kinsefolkes, but to belong to all mankinde

To proue this, Christ compareth the Samaritan to the priest and the Leuit. It is very well knowne howe the Iewes hated the Samaritans with a mortall hatred: so that there was great discord euen amongst them that dwelt neere together.

Now, saieth Christ a Iewe, a citisen of Iericho, when as he iourneyed to Hierusalem, being wounded of theeues, was neglected aswell by the Leuite as by the Priest, which came by him, as hee lay halfe dead: but he was louinglye prouided for by the Samaritan: and at the length hee asketh which of the three was neighbour to this Iew. This subtil Doctour could not shift awaye, but that he must prefer the Samaritan before the other two. For here may be seene, as in a glasse the fellowshippe and neighbourhood of menne which the Scribes endeuoured to wipe away with their wicked cauill. And the mercy which this enemy shewed to the Iewe, declareth by the direction and instruction of nature that manne was made for mannes sake: whereof the mutual bond of neighbourhood amongst all menne is concluded. The Allegory which the patrons of free will doe coyne out of this place is so fooliſh. that it needeth not be confuted, In their opinon the condition of Adam after his fall is described vnder his figure of the wounded manne. Whereof they inferre that the power to doe well was not altogether quenched in him: because it is saide onely, that he was halfe dead. As though that it shoulde be Christes purpose to speake in this place of the corruption of mannes nature, and to shewe how deadly or curable a wound Sathan gaue Adam: and as though hee sayde not plainely, and without a figure, Iohn 5.25. All menne are dead, but they whom hee maketh aliue by his voice.

The other Allegory hath no more colour in it: which yet is so much accepted as that it is receiued for an oracle almoste by all mennes allowance. They imagined this Samaritan to be Christe, because he is our keeper: they say that wine and oyle were powred into the wound because that christ healeth vs with repentance and the promise of grace. They haue forged a thyrde subtiltie, that Christ doth not restore to health presently, but committeth vs to the church as to an Inne keeper to bee healed by litle and a litle. I graunte that euery of these is very plausible: but the Scripture must be more reuerenced, then to take this libertie thus to alter the sense of the same. But it is manifest to euery man that these imaginations were deuised by curious men againste Christes minde.

MAT. 40. *In these two commaundementes.* Nowe I returne to Mathew, where Christe saieth, that all the lawe and the Prophetes dependeth vppon these two commaundementes: not that he would restraine the whole doctrine of the Scripture to this: but because that whatsoeuer is commaunded any where of the rule of holy and righteous lyfe, shoulde bee referred to these two heades For Christ doth not generally declare what the lawe and the Prophetes doe containe. but in his speach hee saieth nothinge else is requyred in the lawe and the Prophetes, but that euery manne shoulde loue God and his neighbour as if hee shoulde haue sayde, the summe of a godlie and vpright lyfe is contayned and included in the worshippe of GOD and loue of menne: as Paule saieth, Romanes. 13. 10. that loue is the fulfillinge of the lawe Wherefore certaine ignoraunt people doe wickedly snatch at this saying of Christe: as if that wee shoulde search no further in the lawe and the Prophetes, For as ther is a difference betweene the promises and the commaundementes: so Christe doth not generally declare in this place

whas

What must bee learned out of the worde of God: but according to the circumstance of the matter he sheweth to what end all the commaundementes are directed: yet the free remission of sinnes, whereby wee are reconciled to God, the hope of calling vpon God, the marke of our inheritance to come, and all other partes of faith, though they haue the highest place of the law, do not depend vpon these two commandementes. For it is one thing to demaund that which is due, and another thing to offer, that which we want. Marke noteth the same thing in other wordes, that there is none other commaundement greater then these.

MAR. 32. *Well Maister thou hast sayd the truth.* Onely Marke maketh mention that the Scribe was humbled. And it is worthy to bee noted, that he which malitiously and deceitfully assaulted Christe, did not onely with silence giue place to the truth. but hee subscribed to Christe openly and freely. So we see that hee was not one of that sort of enemies, whose obstinacie was incurable: for though they should be ouercome a hundred times, yet they doe not cease to set themselues against the truth euery way. But it is to be gathered by this aunswere, that Christ did not precisely comprehend the rule of life in two wordes onely: but as occasion was giuen, he enueighed against the feigned and counterfeit holinesse of the Scribes: who giuing themselues onely to outward ceremonies, made no account almost of the spirituall worshippe of God: and there was no great reckoning of charity amongst them. And though the Scribe had some such corruptions: yet, as it commeth sometimes to passe, hee had conceiued the seede of true knowledge out of the Lawe, which lay hid and smothered in heart, and by reason hereof hee yeeldeth and suffereth himselfe to be reclaymed from that corrupt course. This yet seemeth not to fall out well, that the sacrifices, which are part of the worship of God, and appertaine to the first table of the law, shoulde bee lesse esteemed then charitie towardes men. The answere is, though the worshippe of God is farre more excellent and pretious then all the duties of a righteous life: yet the outward exercises of them are not of themselues of that value, as to ouerthrow charitie. For wee know that charitie pleaseth God simply and of it selfe, when as he doth not regarde nor allow of sacrifices but to an other ende. Note that hee speaketh heere of naked and vaine sacrifices: for Christ doth oppose a faigned kinde of holinesse against true and sincere honestie.

The same doctrine is found also in diuerse places of the Prophets, that the hypocrits might know that the sacrifices are of no value, which are not offred in spirit and truth: for GOD is not pleased with the sacrifices of beastes, where charitie is neglected.

34. *Then, when Iesus sawe.* It is vncertaine whether this Scribe did profitte anye further afterwardes or no: but beecause hee sheweth himselfe apt to bee taught, CHRIST reacheth his hand foorth vnto him, and teacheth vs by his example to helpe them, in whome there appeareth some beeginning eyther of readinesse to bee taught, or of right vnderstanding. For it seemeth that Christe sayde, that this Scribe was not farre from the kingdome of heauen for two causes: namely, beecause hee woulde yeelde to

his duety, & did wiſely diſcerne the outward profeſsion of the worſhip of God from the neceſſary dueties of neighbourhood. Further, Chriſt told him that he was not farre from the kingdome of God, not ſo much to prayſe him, as to exhort him to goe forward, & in his perſon he encourageth vs all, that being once entred into the right way, we ſhould goe the cheerefuller forward. By theſe wordes we are alſo taught, that many while they are yet in errour, doe yet with cloſed eyes come to the way, and are by this meanes prepared, to runne in the race of the Lorde when time ſhall ſerue. That which the Euangeliſtes doe ſay that the mouthes of the aduerſaries were ſtopt, ſo that they durſt not atttempt Chriſt any more, muſt not ſo be taken, as if they ceaſed and left of their obſtinate frowardnes. For they fretted inwardly as wilde beaſtes vſe to doe, when they are ſhut vp in caues, or as fierce horſes doe bite vpon the bridle. But the more they ſhewed themſelues hard hearted, and their rebellion not to be vanquiſhed, the more notable triumph did Chriſt get vpon them both.

And this his victory muſt not a litle incourage vs, neuer to bee amaſed in defending of the trueth, being ſure of the ſucceſſe. It ſhall come oft times to paſſe that the enemies ſhall frowardly lift vp themſelues euen to the end: but God wil bring it to paſſe at the length, that this madneſſe ſhall fall vpon their own heads and the truth ſhall notwithſtanding proceede with the victory.

Mat. 22.	Marke. 12.	Luke 20
41. *While the Phariſes were gathered together, Ieſus asked them.*	35. *And Ieſus anſwered and ſaid, teaching in the Temple: how ſay the ſcribs that Chriſt is the ſonne of Dauid?*	41. *Then hee ſayd vnto them, how ſay they that Chriſt is Dauids ſonne?*
42. *Saying, what thinke yee of Chriſt? whoſe ſonne is hee? They ſayde vnto him Dauids.*	36. *For Dauid himſelfe ſaid by the holy Ghoſt, the Lord ſaid to my Lord, ſit at my right hand, till I make thine enemies thy footeſtoole.*	42. *And Dauid himſelf ſaith in the booke of the Pſalmes, The Lord ſaid vnto my Lord, ſitt at my right hand.*
43. *Hee ſayd vnto them how then doth Dauid in ſpirit call him Lord ſaying.*	37. *Then Dauid himſelfe calleth him Lord: by what meanes is he then his ſonn? And much people heard him gladly.*	43. *Till I ſhall make thine enemies thy footeſtoole.*
44. *The Lord ſaid to my Lord, ſit at my right hand, till I make thine enemies thy footeſtoole?*		44. *Seeing Dauid calleth him Lord, how is he then his ſonne?*
45. *If then Dauid called him Lord, how is hee his ſonne?*		
46. *And none could anſwer him a word, neither durſt any from that daye foorth aske him anye moe queſtions.*		

42. *What think yee of Chriſt?* Marke and Luke doe more plainely declare, why Chriſt asked this queſtiō: namely, becauſe the Scribes had this corrupt opinion amongſt them, that the promiſed Redeemer ſhould be ſome one of the ſonnes and ſucceſſours of Dauid, who ſhoulde not bring with him any thinge more excellent then the nature of man.

For

For presently euen from the begining, Sathan endeuoured by all the meanes he could, to thrust in some faigned Christe, who should not be the true mediatour betweene God and men. Because that God had so often promised that Christe should come of the seede or loynes of Dauid, this perswasion was so deeply setled in the hearts of all men amongst the Iewes, that they would neuer be drawn from this perswasion, to beleeue that he should not haue the nature of manne. Therefore Sathan suffered them to acknowledg Christ to be very man, and the Sonne of Dauid, because hee should haue tempted in vaine, to ouerthrow this article of the faith: but that which was worse, he spoyled him of his Godhead, as if he shuld be some one of the sonnes of Adam. And by this meanes the hope of the eternall life to come, and the spirituall righteousnesse was abolished. But since Christ came into the world, heritikes haue endeuoured by many engines or snares to ouerthrow sometimes his manhood, sometimes his Godhead, least that hee shoulde haue full power to saue vs, or least that wee shoulde haue familiar accesse vnto him. Further, sith that the houre of death was now at hand, the Lorde himselfe would make his Godheade knowen, that all the godly might without feare put their confidence in him. For if hee were only man, it were neither lawfull to glory in him, nor to hope to be saued by him. Now wee vnderstand his purpose, that he shewed himselfe to be the sonne of God, not so much for his owne sake, as that he might establish our faith on his heauenly power. For as the infirmitie of the flesh, wherein hee came neare to vs, maketh vs bolde to approach neare vnto him: so if that onely shoulde bee before our eyes, it woulde rather fill vs with feare and desperation, then make vs to bee of good hope. Yet it is to be noted, that the Scribes are not reprehended, because they taught that Christ shuld be the son of Dauid, but because they imagined Christ to bee meere manne, who should come from heauen, to take vpon him the nature and person of a man. Neither doth the Lord speake these wordes expresly of himselfe: but hee simply sheweth that the Scribes were in a wicked errour, which onely looked for a redeemer from the earth, and of the progenie of man. But though it was an olde opinion amongst them, yet wee gather by *Matthew*, that they were asked before the people what they thought.

43. *How then doeth Dauid in spirite*. The saying of Christe that Dauid spake in spirite, is a forcible and vehement speach. For hee opposeth the Propheste of a thing to come, to the testimony of a thing present. For by this saying hee preuenteth the cauill wherewith the Iewes doe flee away at this day. They say that the kingdome of Dauid was commended with this commendation, as if that God who had appoynted him to raigne, woulde rise against the furious endeuours of his enemies, and he sayeth they shall preuaile nothing against the will of God. Least the Scribes shoulde obiecte any such thinge, Christe sayeth before, that the Psalme was not made nor spoken of the person of Dauid, but was spoken by the spirite of Propheste, describing the kingdom of Christe which was to come: so also it is easie to bee prooued out of the text, that the wordes which are read in that place, can neither agree vnto Dauid, nor vnto any other earthly kings. For Dauid in that place doeth bring in a king adorned with a newe Priesthoode, whereby it was necessary that the olde shadowes of the law should be abrogated.

Now it is to be ſeene how he proueth that Chriſt ſhould be of greater excellency, then that he could be begotten of the ſeede of Dauid only: Namely, becauſe that Dauid, who was the king and head of the people, called him Lorde. Whereof it followeth, that in him there was ſomewhat more then a man. Yet the reaſon ſeemeth to be very weake & cold: becauſe it may bee excepted, that whē he gaue this Pſalme to the people to be ſong, not hauing reſpect of his own perſon, he gaue Chriſt authority ouer others. But I do take exceptiō to the contrary, when as he was one of the members of the Church, there was nothing more vnlikely, then that hee woulde depriue himſelfe of the common doctrine. Heere hee commaundeth all the children of God to reioyce as it were with one voyce, for that they ſhould be ſafe vnder the defence of the heauenly and victorious king. If he ſhould be ſeparate from the body of the Church, he could not be a partaker of the ſaluation promiſed in Chriſt. If this were the ſpeach of a few, the kingdome of Chriſt ſhould not extend ſo farre as to Dauid. But nowe neither he, nor any other, canne exempt himſelfe from his ſubiection, but that withall hee muſt fall away from the hope of eternall ſaluation. Therefore ſith a better thing could not befall vnto Dauid, then to be comprehended within the compaſſe of the Church, he made this Pſalme aſwell for himſelfe as for the reſt of the people. In ſum, by this title Chriſt is appoynted to be the chiefe & onely king, that ſhould raigne ouer all the faithfull. Neither may there be any exception admitted, but where the redeemer is made gouernour of the Church, all mē ſhould be brought to one order. Wherefore it is not to be doubted but that Dauid would ſubmit himſelfe to his gouernement, that hee might be accounted amongſt the people of God. But now here ariſeth an other queſtion: coulde not God haue raiſed vppe ſome man whom he might haue made the redeemer, that might haue bin Dauids Lord, though he was his ſon: For the ſubſtantiall name of God is not heere ſet downe, but onely *Adonai*, which is often times giuen to men. I anſwer, chriſt taketh it for graunted, who is exempted frō the number of men, & is exalted to that degree of honor, that he ſhould be the chiefe head of the church, that he was not meere mā, but alſo endued with the maieſty of god, for the eternall God who challengeth this with an oath to himſelfe alone, that euery knee ſhould bow before him. Iſa. 45. 23. & 42. 8. He alſo ſweareth that he wil not giue his glory to another, Ro. 14. 11. And Paul ſaith, Phil. 2. 9. while chriſt was made king, he had a name giuen him, which is aboue euery name, that before him euery knee ſhould bow. And though Paul had neuer ſpoken it, yet ſo it is, that Chriſt is therefore aboue Dauid & all other holy kings, becauſe that hee is alſo aboue angels. Which could not befall to any man which is a creature, except the ſame were alſo God manifeſted in the fleſh. I graunt that hee doth not here expreſly, & in word expreſſe his diuine power, but it may eaſily bee gathered that he is God, who is placed aboue all creatures.

44. *The Lorde ſayde to my Lorde*, The holy Ghoſt beginneth heere a triumphant ſonge to all the godly, ſo that they might boldly ſtand againſt Sathan and all the wicked, and might laugh their madneſſe to ſcorne, foraſmuch as they goe about to throwe Chriſte out of his throne. Therefore, leaſt they ſhoulde bee amazed or afrayde, when they ſhoulde ſee great ſtirres vpon the earth, they are commaunded to oppoſe the holy and inuiolable decree of

God

GOD against all their endeuours to the contrary. Therefore the meaning is, though men become mad, yet what soeuer they dare attempt for the ouerthrow of the kingdome of Christ shal bee in vaine, because that it standeth not vppon the pleasure of men, but is erected by God to stand for euer. Therefore, so oft as this kingdome is violently assaulted, let vs remember this heauenly oracle for certainely this promisse was laid vp in Christes hand, that euery of the faithfull might apply the same to their own profit. And God is neither variable nor deceitfull to call backe that which he hath once spoken with his mouth. The sitting also on the right hand, is metaphorically taken for the second or next degree, which Gods vicar or deputie holdeth. Wherefore it signifieth asmuch as to get great authoritie & power in the name of God: as we know that god committed these thinges to his onely sonne, that hee might gouerne his church by his hand. So this speache appoynteth not any place, but rather includeth both heauen and earth vnder the dominion of Christ. And God sayth that Christe shall sit vntill his enemies be ouerthrowne, to let vs vnderstande that this kingdome cannot be vanquished nor beaten downe, nor that he should be depriued of the power that is giuen, when all his enemies are ouerthrowne: but because that he shall stand sound for euer, when all his enemies are fallen. Yet the estate of the kingdome which is seene at this day must be noted, least wee shoulde be troubled, when wee see it assaulted on euery side.

Math. 21.

1. *Then spake Iesus to the multitude, and to his disciples:*
2. *Saying, the Scribes and Pharisies sit in Moses seate.*
3. *All therefore, whatsoeuer they bid you obserue, that obserue and do: but after their works do not, for they say & doe not.*
4. *For they binde heauy burdens, and greiuous to bee borne, and lay them on menes shoulders, but they themselues will not moue them with one of their fingers.*
5. *All their workes they doe for to bee seene of men: for they make their phylacteries broad, and make long the fringes of their garments.*
9. *And loue the chiefe place at feasts and to haue the chiefe seats in the assemblies.*
7. *And greetings in the markets, and to be called of men, Rabbi, Rabbi.* 8. *But bee not yee called Rabbi: for one is your doctour to wit christ, & al ye are brethrē.*
9. *And call no man your father vppon the earth: for there is but one, your father which is in heauen.*
10. *Be*

Marke. 12

38. *Moreouer hee sayde vnto them in his doctrine: Beware of the Scribes, which loue to go in long robs and loue salutations in the markettes.*
39. *And the chief seates in the Sinagogues and the first roumes at feastes.*

Luke 11.

45. *Then answered one of the expounders of the law, & sayd vnto him: maister: Thus saying, thou putst vs to rebuke also.*
46. *And he sayd: woe bee to you also, yee interpreters of the lawe: for yee lade menne with burdens grieuous to bee borne, and yee your selues touche not the burdens with one of your fingers.*

A litle before.

43. *Woe bee to you Pharisies: for ye loue the vppermost seats in the Synagogues, and greetings in the markets.*

Luke 20.

45. *Then in the audience of all the people, hee sayde to his disciples:*
46. *Be-*

10. *Be not called doctours: for one is your doctour, euen Christ.*
11. *But he that is greateſt amongſt you, let him be your ſeruant.*
12. *For whoſoeuer will exalt himſelfe, ſhal be brought low: and whoſoeuer will humble himſelfe, ſhallbe exalted.*

47. *Beware of the Scribes whiche deſire to goe in long robes, & loue ſalutationes in the markettes, and the higheſt ſeates in the Sinagogues, and the chiefe, roumes at feaſtes.*

1. *Ieſus ſpake to the multitude.* This was a very profitable admonition, that amongſt ſo many diſſentions, and grudging contentions, amongſt the troubled and confuſed eſtate of things, in the deſolation of a right and lawfull gouernement, yet the authoritie of the word of God ſhould remaine ſafe. For to this end bent the purpoſe of Chriſt, leaſt the people being offended with the ſinnes of the Scribes, ſhould caſt of all regard and reuerence of the law: For we know howe readily mens mindes are bent to loath and deſpiſe the ſame. Eſpecially, where the life of the paſtours is diſſolute, all men commonly fall to wantonneſſe after their example, as if they had a grant to doe it freely. The ſame alſo (nay ſomewhat worſe) falleth out in diſſentions: for the greater parte ſhaking off the yoake, powre forth their luſtes, & breake forth into extreame contempt. Furthermore, at that time the Scribes were euen enflamed with couetouſneſſe, they ſwelled with ambition, their extortions were knowne, their fearefull cruelties and corruption of their liues were ſo great, that they ſeemed to haue conſpired the ouerthrow of the law. Moreouer, they had peruerted the right and naturall ſenſe of the law, with their corrupt commentaries, ſo that Chriſt was compelled ſharpely to contend with them: beauſe they were caried with a wonderfull madneſſe to quench the light of the truth. Therefore, becauſe it was to bee feared leaſt that many ſhoulde growe into contempt of all godlines, partly by reaſon of ſuch corruptions, partely beecauſe of tumultuous contentions, Chriſte meeteth with them in good time, and ſayeth that it ſhoulde bee wickedly done, if for the corruptions of menne, true religion ſhoulde be beaten downe, and the lawe ſhoulde bee any thing the leſſe regarded. Sith that the Scribes were moſt obſtinate ennemies againſt the trueth, becauſe they oppreſſed the Churche with their tyranny, Chriſte was compelled to diſcouer their corruptions. For except that good and ſimple men had been drawne out of their bondage, the gate had beene ſhutte vp againſt the Goſpell. There was alſo another reaſon: becauſe the people thought that lawfull for them, which they ſawe their rulers doe, they made a lawe vnto themſelues of their corrupt liues. But leaſt any man ſhould wreſt thoſe thinges which hee ſhoulde ſpeake into a diuers ſenſe, he vſeth this ſpeach before, what maner of men ſoeuer the doctours be, yet it is not meete that the woord of God ſhould receiue any blott or blemiſh becauſe of their filthy liues, or that they ſhoulde take the liberty to ſinne of their wicked examples. And this wiſedome muſt bee diligently noted. For many while they take holde of one thing, that they might bring the vngodly and the wicked into hatred and infamie, doe with an vnaduiſed zeale mixe and confound all thinges together. For all diſcipline is deſpiſed, ſhame is troden downe: to bee ſhort, there remaineth no regard of honeſty: yea many become impudent, and doe of purpoſe ſpreade abroad the ſinnes of the Prieſtes, that th

they might haue the better cloake for their ſinne. But Chriſte doeth enuey ſo againſt the Scribes, that firſte hee deliuereth the lawe of God from contempt. Therefore wee muſt learne to vſe the ſame wiſedome, if wee deſire that our reprehenſions ſhould doe any good: yet againe it is good to note, that Chriſt was not afraid of offending any manne: whereby he ſhoulde bee kept from diſcouering thoſe vngodly doctours, as they had deſerued. He only helde this moderation, leaſt the word of God ſhould growe into contempt through the wickedneſſe of menne. Further, to lette vs vnderſtand that hee ſpake of the ſinnes, and not to procure hatred to the perſons of menne, but leaſt that infection ſhuld ſpread further, Marke ſayeth expreſly, that he ſpake *in his doctrine*. By which woordes hee declareth, that he would haue the hearers profite by theſe admonitions, that they might take heede to themſelues. And though Luke ſeemeth to reſtraine this to the diſciples, yet it is probable that hee directeth his ſpeach generally to the whole multitude. The which doth alſo more euidently appeare by Matthew: and the matter it ſelfe required that Chriſt ſhould haue reſpect to all men in generall.

2. *They ſitte in Moſes ſeat.* It is not without conſideration that I haue ſet that heere which Luke rehearſeth in an other place. For beſides that it is the ſame doctrine, I doubt not but that Luke after he had ſaid that the Lord had ſeuerely & hardly reproued the Scribes, he added alſo other reprehenſions, which *Matthew* deferd to a proper place. For now we haue ſeene how the Euangeliſts haue placed diuers ſayings of Chriſt, together, as occaſion required. But becauſe that Math. wryteth more at large, I will rather interpret that which he wryteth. The Lord in ſum exhorteth the faithfull, ſith the Scribes liued moſt wickedly, not to leade their life after their corrupt maners, but rather to frame it according to the rule of the lawe which they heare out of the mouthes of the Scribes. For it was neceſſary (as I touched euen now) that he ſhould reprehend many corruptions in them, leaſt they ſhould infect the whole people. Therefore, leaſt their wickednes ſhould rubbe away the force from the doctrine whereof they were miniſters and preachers, hee cõmandeth the faithfull to attend to their wordes, but not to their deedes: As if that he ſhould haue ſaid, there is no cauſe why the euill examples of the paſtours ſhould hinder the children of God frõ liuing wel. Vnder the name of the Scribes are the Doctours or the interpreters of the lawe noted, and it agreeth very well with the Hebrewe phraſe. And it is certaine that Luke calleth the ſame men lawyers. But the Lord doth eſpecially reproue thoſe Phariſies which were of the number of Scribes: becauſe that at that time this ſecte had the chiefe place in the gouernment of the Church, and in the interpretation of the Scripture. For wee ſhewed other where that when the Sadduces and the Eſſens would bee accounted learned, according to the learned, the Phariſies followed an other manner of teaching deliuered vnto them from their elders, as it were from hande to hand, ſo that they would ſearch out more ſubtilly the myſticall ſenſe of the Scripture. And thereof they had their name giuen them for they are called Pheruſim as interpreters. And though they had filled the whole ſcripture with their inventions: yet becauſe they gloried in that popular kinde, they had moſt authority in ſetting forth the worſhippe of God, and the diſcipline of holy life. Therefore the ſentence muſt be reſolued thus:

the

the Pharisies and the rest of the Scribes: or the Scribes amongst whome the Pharisies haue the greatest honor, are in their words, good maister of an vpright life: but in their vngodly deedes they teach you very ill: wherefore marke rather their mouthes then their handes. Now it is demaunded whether we must obey whatsoeuer the doctours doe commaund without putting any difference. For it sufficiently appeareth that the Scribes of that age had wickedly and vngodly corrupted the law with their vngodly fantasies, and had laden the miserable soules with vnrighteous lawes, and had defiled the worship of God with many superstitions, & christ would haue their doctrin kept, as if that it were not lawfull to resist their tyranny. The answere is easie, he doth not simply compare euery doctrine with their life: But this was Christes purpose to put a difference between the holy law of god & their prophane works: for to sit in Moses chaire, is nothing els then to shew out of the law of God how they should liue. And though I do not certainly know whéce this manner of speach is borrowed, yet their cõiecture is probable which do referre it to the pulpit which Esdras set vp, whéce the law was read Neh 8.4 And when the Rabbins woulde speake of the scripture, they of the cõpany which were to speake, rose in order. But it may bee that the custome was to read the law it selfe out of a higher place. He therefore sitteth in the chaire of Moses, which cõmandeth not of himselfe, or of his owne iudgement, but of the authoritie and word of God. Yet heere withall is noted a lawfull callinge: for Christ doth therefore command that the Scribes should be heard, because they were the publike teachers of the Church. The Papists which do giue lawes, thinke it inough to haue the title and the place: for to this end do they wrest Christes words, as if it were necessary for men to receiue obediently whatsoeuer the ordinary prelates of the church do cõmand. But this cauill is cõfuted againe & againe, in another cõmandement of Christes, where he willeth to take heed of the leauen of the pharisies. If by the authority of christ it is not only lawful, but also behoueful to reiect whatsoeuer the Scribes do adde of their owne to the pure doctrine of the law: it is euident that whatsoeuer they please to cõmand, may not be receiued without choise & iudgement. Furthermore, if Christ would haue tied their consciences to the precepts of men, he had spoke falsely other where, saying that god was worshipped in vain with the precepts of men. Hereby it appeareth, that christ exhorted the people ỹ they should so far obey the Scribes, as they continued in the simple & pure interpretation of the law. For Aug. doth very well & aptly according to the mind of Christ, expound the sitting of the Scribes in Moses chaire, to be that they taught the law of God: & therefore the sheepe ought to heare the voyce of the shepheard by them as by men appointed to that office. To the which wordes he presently addeth, therefore God teacheth by them: but if they will teach their owne, heare thé not, do not after them. In the treatise vpõ Iohn 46. To the which sentence that which the same man saith in his 4. booke *de doctrina Christiana*, answereth: Because the good faithfull men do not heare all men, but they hear god himselfe obediently, therefore they are heard profitably, who also do profitably restraine frõ those things they should not do. Therfore the chair not of the Scribes but of Moses cõpeled thẽ to teach good things yea though they did those things which were not good. In their life they did their own works: but the chair which was none of theirs, suffred thẽ not to teach their own doctrines.

4. For

4. *For they binde burdens.* He accuseth not the Scribes, as if they should tyrannically oppresse the soules with hard & vnrighteous lawes: for though they had brought in many superfluous rites (as it appeareth by other places) yet christ doth not touch that fault now: for hee compareth true doctrine with a corrupt and dissolute life. Also it is no maruaile that the lawe of God is called a heauie burden, and hard to bee borne, and especially in respect of our infirmitie. But though the Scribes required nothing, but that which God had commanded: yet Christ doth heere reproue their straight and austere kinde of teaching, which is common with these proud hypocrites, so that they do imperiously require of others whatsoeuer is due to God: they are not to be intreated from vrging others in their duties, and they do flatteringly spare themselues, euen in those thinges which they doe seuerely inioyne to others, & carelesly they giue themselues to any thing. In which sense Ezechiel reproueth them, for that they ruled with austeritie and power. For they which do earnestly feare God, though they endeuour to frame their disciples to obey him sincerely and perfectly, yet because they are seuere, rather towards themselues then towards others, they are not so precise exactors: further, because they know their owne infirmity, they doe louingly forgiue the weake. But none can be imagined more bold or more cruel in commanding, then the blockish contemners of God: because they care not for the difficulty of that, from the which they doe exempt themselues. Wherefore no man can orderly rule others, but hee whiche first hath ruled himselfe.

5. *All their workes they do.* He had said euen now that the Scribes liued farre otherwise then they taught: but now hee addeth, that if they had a shewe of any good thinge, euen that was but fained and toyish: because they had no other purpose but to please men and to glory of themselues. And here he doth secretly oppose the disguised viser of their workes which serue but for ostentation against the study of godlines & of a holy life. For a sincere worshipper of God will neuer giue himselfe to these vaine glorious boastings, wherewith the hypocrites are puffed vp: so he doth not onely reproue ambition in the Scribes and the Pharisies: but sith the Lord had de condemned the transgression and contempt of the law of God in their whole life, least they should obiect their fained holines as a defence, hee aunswereth it before it be obiected, that these thinges whereof they glory, are but friuolous trifles, & not to be accounted of, because there raigned nothing in thē, but meere boasting. Afterward he bringeth forth one kind wherby such ambition was easily known, for that euen in the hems of their garmēt they would shew before the eies of mē that they were good obseruers of the law. For to what end were the borders of their garments broder, & their philacteries exceeding the common custome of the people, but to make a vaine shewe? The Lorde had commanded the Iewes to weare certaine choyse sentences, both in their forehead and vppon their garments: for because that man would easily forget the law, therfore the Lord would that his people should thus be put in minde thereof. And therefore were they also cōmanded to write such sentences vpon the postes of their houses, that whether soeuer they turned their eyes, they might presently haue some godly admonition. But what did the Scribes? They wore the commaundementes of GOD more gorgeously wrought vppon their garments, that they might differ from the rest of the people. And in this their glorious boasting, their filthy ambition was bewrayed.

But

But heereby wee doe alſo learne, howe wiſe men are, to adde their owne vaine fantaſies, to the ende they might couer their owne ſinnes vnder ſome colour & cloake of vertues · as in this, that they wreſt to ſerue their hypocriſie, thoſe exerciſes of godlineſſe which God commanded. There was nothing more profitable then to exerciſe all the ſenſes in meditating of the law: neither was that commaunded of the Lord in vaine. But they were ſo farre from profiting by ſuch inſtructions, that they put a perfect righteouſnes in the decking of their garments, and deſpiſed the law in all their life. For the law of the Lord could not more reprochfully be derided, then when as in a ſtagelike habite they would faine to keepe the ſame, and would call to be the keepers of it perſons prepared to play a comedie. That which Marke and Luke doe ſpeake of the robes, doth tend to the ſame ende: for wee know that the people of the Eaſt vſed long garments euery where, which faſhion they alſo keepe at this day. But it appeareth by Zach. 13. 4. that the prophets had a certaine kinde of cloake whereby they were diſtinguiſhed from the reſt of the people. And it was not without a cauſe that the teachers ſhould be ſo apparelled, that there might be more grauity and modeſty in their apparell, then in the common ſort. But the Scribes had wickedly turned that to ſerue their pleaſure and pompe. The which example the popiſh ſacrificers wreſted to ſerue them, whoſe robes appeare to bee nothing elſe but badges and tokens of their proud tyrannie.

6. *And they loue the cheife roumes.* He proueth by manifeſt ſignes, that the Scribes had no deſire of godlineſſe in them, but were altogether giuen to ambition. For none doe deſire the cheife roumes, and the cheife ſeates, but they which had rather to be proudly extold amongſt men, then to bee approued of God. Bnt Chriſt doth condemne this eſpecially in them, that they deſired to bee called maiſters. For though the name Rabbi ſignified of it ſelfe excellency, yet it was growne at that time into ſuch an vſe amongſt the Iewes, that they called the maiſters and teachers of the lawe by that name. But Chriſte ſayeth that this honour belongeth not to any man but to himſelfe alone: whereof it followeth, that it cannot bee giuen to men without doing iniurie to him, But this ſeemeth to bee too hard and abſurde, ſith that Chriſt doth not teach vs now by himſelfe, but ordaineth and ſetteth maiſters ouer vs, and it were a folly to take away the name from them, to whom he giueth the office. Yea, when hee was conuerſant vpon the earth, he ordained Apoſtles which ſhould go and teach in his name. If that the queſtion be of the title, Paul certainely woulde not haue gloried in that which he vſurped by doing iniurie and ſacriledge to Chriſte, when he called himſelfe the maiſter and doctour of the Gentiles, 1. Tim. 2. 7. But becauſe that Chriſtes purpoſe was to bring all from the leaſt to the greateſt into order, that euery one might haue his owne right, there is no cauſe why any man ſhould ſtriue about the word. Therefore Chriſt regardeth not how they be called, which diſcharge the office of teaching, but he tieth them within their bondes, leaſt they ſhould raigne ouer the faith of the brethren. For this diſtinction muſt alwayes be holden, that Chriſt onely muſt bee obeyed, becauſe the voyce of the father ſpake from heauen of him onely.

Heare him. And the doctours muſt bee his miniſters, ſo as hee may be heard in them, and they may bee maiſters vnder him, becauſe that they ſupply his roume

roume. The ſumme is, that he may haue his authority wholy to himſelfe, and that no mortall man ſhould take the leaſt part of it away from him. So he is the onely paſtour: but yet he admitteth many paſtours vnder him, ſo that he onely may be aboue all, and may gouerne the church by them. So the contrary muſt be noted: for becauſe that wee are brethen, no man muſt ſtriue to vſe maiſterſhip ouer others. And ſo it followeth, that ſuch maiſterſhip as doeth not violate brotherly felowſhip amongſt the godly, is not condemned. To be ſhort, heere is nothing els commanded, but that all men ſhould depende of Chriſtes mouth onely. Paul reaſoneth almoſt after the ſame maner, when he ſayth that wee are forbidden to iudge raſhly one of an other, becauſe we are all brethren, and wee all ſhall appeare before the iudgement ſeat of Chriſt. Rom. 14. 10.

9. *And call no man your father.* Hee chalengeth the honour of a father to God alone, almoſt in the ſame ſenſe, in which he ſayd euen now that hee was the onely maiſter. For men tooke not this name to themſelues, but it was granted them by GOD. Wherefore it is not onely lawfull to call them our fathers vpon earth, but it is a wicked thing to depriue them of that honour. Neyther is that diſtinction which ſome doe make, to any purpoſe, that men which doe beget children, are fathers according to the fleſh: but that God onely is the father of the ſpirites. I grant that God is ſo diſtinguiſhed ſometime from men (as to the Hebrewes 12. 6.) but ſith Paul doth often call himſelfe a ſpirituall father, 1. Corinthians 4. 15. and to the Philippians 2. 22. it muſt be ſeene howe that agreeth with the wordes of Chriſt. Therefore this is the true meaning the honour of a father is giuen wrongfully to men, if the glory of God be thereby darkened. And that doth come to paſſe ſo oft as mortall man will be accounted a father of himſelfe without God, when as all degrees of kinred doe depende of God alone through Chriſt, & they doe ſo agree amongſt themſelues, that God is properly the onely father of al men. So the former ſentence of the maiſterſhip of Chriſt is againe rehearſed the ſecond time, that we might know this to bee the lawfull order, if God alone doe rule and enioy a fatherly right and authoritie ouer all men: and Chriſt would haue all men ſubiect, & become diſciples to his doctrine. As it is ſayd other where, that Chriſte is the onely head of the Church. Epheſ. 1. 22. becauſe that it is meete that the whole body bee ſubiect and obedient to him.

11. *But he that is the greateſt amongeſt you.* In this ſentence he declareth that he doth not Sophiſtically quarrell about wordes, but hath rather reſpect to the matter: leaſt any man forgetfull of his eſtate, ſhould take vpon him more then is meete. Therefore hee ſayeth that the greateſt dignitie in the Church is not to rule, but to miniſter. Who ſoeuer keepeth himſefe in this meaſure, robbeth neyther God nor Chriſt of any thing, what title ſo euer he haue. So againe that authoritie which derogateth from the maiſterſhip of Chriſt, doth pretend the title of a ſeruant in vaine. For what profiteth it the Pope when hee hath oppreſſed poore ſoules with tyrannous lawes, to call himſelfe the ſeruant of the ſeruants of God, but that hee might openly riſe vp againſt God, and opprobriouſly laugh men to ſcorne?

But as Chriſte doeth not ſtand vppon wordes, ſo hee gaue this preciſe

cise commandement to his Disciples, that they should not aspire nor desire to clime higher, that they may equally maintaine a brotherly fellowshippe vnder the heauenly Father: and that they which doe excell in honour, should become seruants to others. Hee addeth that notable sentence which is expounded in an other place. Hee that exalteth himselfe, shall be brought low, &c.

Mathewe 23.

23. Wo therefore be vnto you Scribes & Pharisies, hypocrites, because ye shut vp the kingdome of heauen beefore menne: for yee your selues goe not in, neither suffer yee them that would enter, to come in.

14. Wo be vnto you Scribes and Pharisies, hypocrites: for yee deuour widowes houses, euen vnder a colour of long prayer, wherefore yee shall receiue the greater damnation.

15. Woe bee vnto you Scribes and Pharisies, hypocrites: for yee compasse sea and lande to make one of your profession: and when hee is made, yee make him two folde more the childe of hell, then you your selues.

Marke 12.

40. Which deuoure widowes houses, euen vnder a colour of long prayer: these shall receiue the greater damnation.

Luke 11.

52. Woe be to you interpreters of the lawe: for ye haue take away the key of knowledge: yee entred not in your selues & them that came in, ye forbade.

Luke 20.

47. which deuour widowes houses, euen vnder a coloure of longe prayinge: these shall receiue greater damnation.

He inueigheth yet more sharpely against them, and hee doeth it not so much for their cause, as that he might call backe the common and simple people from their secte. For though we see the vengeance of God against the reprobate proposed oft times in the scripture, that they might be the more inexcusable: yet vnder the persone of them, the children of God doe receiue profitable admonitions, least they should intangle themselues in the same snares of wickednes, but that they should beware of the like destruction. For when the Scribes hauing ouerthrowne the worshippe of GOD, and corrupted the doctrine of godlinesse, would beare no correction, and in a desperate madnesse opposed themselues (to the destruction of themselues and the whole people) against the redemption profered, it was meete that they should bee made odious and detestable to all men. Though Christe did not so much respecte what they had deserued, as what was profitable for the rude and vnlearned people. For his will was, at the ende of his life, to leaue some solemne testimonie, that no manne might but hee which wittingly and willingly would, bee deceiued by those vngodly knaues. And wee knowe what a hinderance the foolish reuerence of the false teachers was to the simple, least they shoulde bee deliuered from errours. The Iewes were then defiled with false doctrine, yea they had drunke vp many superstitions euen from their infancie. Sith it was a difficult and harde matter of it selfe to draw them backe into the way, they were most hindered by a prepostrous opinion which they hadde conceyued of the false teachers, for that they thought the false teachers to bee the lawfull pa-

stours

stours of the Church, the chiefe maisters of the worshippe of God, and pillers of godlinesse. Adde also, that they were so bewitched, that they could scarce bee drawne from thence, but by a violent feare. Therefore Christ denounceth the horrible iudgement of God against thē, not that he might heale the Scribes, but that hee might driue the rest by feare from their deceitfull practises. As at this day wee are enforced to thunder the sharplyer against the Popish cleargie, not for any other cause, but that they which are apte to be taught, and not altogether cast away, should giue eare to their saluation, and being smitten with the iudgement of God, should breake those deadly superstitious snares wherein they are holden prisoners. Whereof it may bee gathered, that their tender daintines is cruiltie, which are troubled with our earnest vehemency. It displeaseth them that the wolues shoulde be so sharply and hardly handled, which doe daily seeke to kill and to deuoure the sheepe: and yet they see the miserable sheepe deceiued with a vaine pompe, cast themselues willingly into the wolues iawes, except the Pastours who desireth that they should bee safe, and endeuoureth to deliuer them from destruction, should driue them away with a loude crying voyce. Therefore the purpose of Christ must be remembred, that we after his example might seuerely threaten those wicked deceiuers, and cry out aloud against them: that whosoeuer are curable may flee from them for feare of destruction. For though the enemies of the truth do not profit thereby, yet they must be cited to the tribunall seat of God, and others must be warned, that the same curse is ready to fall vpon them, if they depart not speedily from that wicked company.

13. *You shutte vp the kingdome of heauen.* Christ pronounceth a curse against them, because they peruerte their office to the generall destruction of all the people. For sith the gouernement of the Church was in their handes, they shoulde haue beene as porters of the kingdome of heauen. For where vnto belongeth religion and sacred doctrine, but to open the heauens for vs? For wee knowe that all mankinde is banished from the kingdome of God, and shutte out of the inheritance of eternall saluation. And the doctrine of godlinesse, is as the gate whereby we enter into life, therefore the scripture sayeth Metaphorically, that the keyes of the kingdome of heauen, are giuen to the pastours: as I haue shewed more at large in the sixteenth Chapter. And this definition must be remembred, which is more plainely deliuered in Lukes words, where christ vpbraideth the lawyers, because they tooke away the key of knowledge: Namely, because that they being the keepers of the law of God, defrauded the people of the true vnderstanding of the same.

Therefore, as at this day the keyes of the kingdome of heauen are committed to the pastours, that they should admitte the faythfull into eternall life, & should driue the vnfaithfull from all hope of the same: so in times past was the same office committed to the Priests and Scribes vnder the law.

Further, by the woorde knowledge wee doe gather howe foolishly the Papistes doe make their fantasticall keyes: as if it were a certaine Magicall power without the woorde of GOD. Christe sayeth that none canne vse these keyes, but they which are minysters of the woorde

If any man will obiect, that the Phariſies, though they were corrupt interpreters of the law, had yet the keyes: I anſwere though they were committed vnto them in reſpect of their office, yet they were ſo ouerwhelmed with malice & deceit, that there remained no vſe of them. Therefore Chriſte ſayeth that they had taken away, or ſtolne away the key of knowledge, wherewith they ſhoulde haue opened the gate of heauen. As at this day heauen is ſhut vp in Popery againſt the miſerable people, while the porters (at the laſt they to whome this charge was committed) doe by their tyranny hinder the opening of the ſame. So that vnleſſe we were very blocks, wee would not willingly giue our hands to vngodly tyrants, who do cruelly hinder vs from entring into life.

14. *For ye deuoure.* Now he proceedeth further. For he doth not only lay open their ſinnes, which were worthy of hatred and deteſtation, but alſo hee diſcouereth their faigned and diſſemled vertues wherewith they deceiued the people. If any man would ſay, that it was not needefull to reprooue thoſe thinges, the example whereof were not hurtfull, it muſt be remembred, that the ſaluatiō of them could not otherwiſe bee prouided for, which were intangled in the errours of the Scribes, except they ſhould altogether depart frō them. This cauſe therefore compelled Chriſt to ſpeake againſt their vaine ſhew of holines, which was the nurſe of ſuperſtitions. Therefore he ſaith in ſum, that euen there where they ſeemed to do well they did wickedly abuſe the pretence of religion. There was ſome ſigne of rare godlineſſe in their long prayers: for the holier a man is, the more he is giuen to the exerciſe of prayer. But Chriſt ſayeth that the Scribes and Phariſies are ſo wicked, that they coulde not vſe the chiefe part of religion without ſinne: for their cuſtome to pray was for filthy gaine ſake. For they ſold their prayers as hired labourers doe their dayes workes. Whereof wee doe alſo gather that he doth not preciſely forbid long prayers, as if the thing it ſelfe were ſinfull (eſpecially ſith it behoueth the paſtours of the Church to be much bent to prayer) but this corruption is condemned, that a thing which of it ſelfe is commendable, ſhould be turned to a wicked ende. For where as gaine is gotten by ſetting prayers out to hire, the more feruent (as they ſay) and deuout they ſeeme to bee, the more is the name of God prophaned. But becauſe the mindes of the people had beene wrongfully perſwaded a long time, Chriſt doth therefore threaten them the ſharplier. For the polluſion of ſo holy a thing could not be any ſmall fault. And it is no meruell that they eſpecially went about to entrap widowes: for ſith ſimple women were bent to ſuperſtition, it was alwayes a common matter for lewd men to make their gaine of them. So Paule obiecteth againſt the falſe teachers of his time, that they ledde captiue ſimple women laden with ſinnes, 2. Tim. 3. 6.

15. *For yee compaſſe ſea and lande.* The Scribes hadde gotten them fauour by this their zeale, for that they laboured to bring ſtraungers and the vncircumciſed to the Iewiſh religion. And ſo if they hadde gotten any manne by their ſweete perſwaſions or any other ſubtiltie, they triumphed wonderfully as though the Church were encreaſed. For this cauſe alſo hadde they much allowance of the common people, for that by their induſtry and the power of God they hadde brought ſtraungers to the Church. But Chriſt ſayeth to the contrary, that they are ſo far from being worthy of prayſe for their labor

that

that they rather prouoke the vengeance of God thereby more & more against themselues: for they drawe them which ioyne themselues, to their secte, into a greater destruction. For it must bee noted how corrupt the estate, and howe confused religion was at that time: for as it was a notable worke and a godly, to bring disciples to God: so to bring the Gentiles to the Iewish religion (which was at that time degenerate and stuffed full of wicked prophanations) was nothing else but to draw them out of Scylla into Charybdis. Furthermore by their sacrilegious abusing of the name of God, they prouoked the greater vengeance against themselues, for that by reason of religion they tooke the greater libertie to sinne. The like example may be seene at this day amongest the Monkes, for they doe busily scrape togither Proselites from all places, but such as of wantons, and of men of a wicked life they doe make very deuils. For such is the corruption of those dennes wherein they keepe their Bacchus bankets, as woulde corrupt euen the Angels of heauen. Yet euery kinde of the Monkes apparrell, is a fit couer for their sinnes.

Mathewe. 23.	Marke.	Luke.
16. *Woe bee to you blinde guides, which say: whosoeuer sweareth by the Temple, it is nothing but whosoeuer sweareth by the gold of the temple he offendeth.*		
17. *Ye fooles and blinde whether is greater the gold or the temple that sanctifieth the golde?*		
18. *And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering that is vppon it offendeth.*		
19. *Yee fooles and blinde, whether is greater, the offering, or the altar which sanctifieth the offering?*		
20. *Whosoeuer therefore sweareth by the altar, sweareth by it, and by all things thereon.*		
21. *And whosoeuer sweareth by the temple sweareth by it and, by him that dwelleth therein.*		
22. *And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.*		

16. *Woe be to you blinde guides.* As ambition is almost alwayes ioyned with hypocrisie, so the couetousnesse and extortion of the pastours is wont to nourish the superstitions of the people. The worlde doeth wil'ingly runne into errours: yea, it doeth as it were procure it selfe to bee deceiued and beguiled euery way: but then doe falsey and corrupt woorshippings take place amongest them, when the chiefe maisters of religion doe confirme them And it commeth to passe for the most part. that the gouernours doe not onely fauour those errours by winking at them, but they doe rather kindle them, and sette them the more on fire with their bellowes, because they see them gainefull for them. So we see in Poperie, that when the sacrificers doe gape for gaine, superstition encreaseth many wayes: for they doe yet daily deuise many thinges wherewith they might the more bewitche the simple multitude.

And when Sathan hath once darkened their eyes with his miſts, there is nothing ſo abſurd or monſtrous that they will not receiue euen with greedineſſe. Hereof it came to paſſe that the Iewes gaue more reuerence to the the golde of the temple, and to the holy offringes, then to the temple or to the altar. But the holines of the offringes depended vpon the temple and the altar, and this was onely a meaner addition to the ſame. And it is to bee ſuppoſed that the Scribes and Prieſtes were the authors of this fanſie: for it was a fit way for to get them gaine. But the errour was no leſſe daungerous then fooliſh, becauſe that it caried the people to groſſe imaginations. There is not any thing more eaſie then for men to fall awaye from the true worſhippe of God. With the helpe therefore of this faile, it was an eaſie matter for Sathan to draw thē altogether away from God, who alreadie were bent more then was meete to fooliſh imaginations. This is the reaſon why Chriſt doth ſo ſharpely rebuke that errour. And yet the papiſts were not aſhamed to abuſe the holy name of God more ſhamefully then ſo, For a cruſt of vinowed bread, was more accounted of amongeſt them, then the holy booke of boeth teſtamentes: or elſe to lift vppe the handes to heauen. So by this meanes there was brought in a fleſhly worſhipping of God, which by little and little blotted out all true feare of him.

It is nothing. He doth not meane by this word that all honour was taken away from the temple: but hee ſpeaketh by the way of compariſon. For when they extold their oblations more then was meete, the common people was drawne into ſuch a reuerence of them, that the maieſty of the temple and the altar was not accounted of, and they made leſſe conſcience of prophaning the ſame with periuries, then to ſweare vnreuerently by the holy offerings.

18. *And whoſoeuer ſweareth by the altar.* The Lord doth that heere, which was meete to be done in reprouing of errours, in this that hee calleth vs backe to the fountaine, and teacheth vs by the nature of an oath, that the temple doth farre excell their offrings. Therfore he taketh that principle, that it is not lawfull to ſweare but by the name of God, whereof it followeth, that what maner of oathes ſoeuer men ſhall deuiſe, God will haue his honour reſerued to himſelfe alone. Whereof it is to be gathered againe, howe and in what reſpect it is lawfull to ſweare by the temple: namely, becauſe it is the ſeate and ſanctuary of God: as by heauen, becauſe the glory of G O D doth ſhine there. For in ſuch outward tokens of his preſence, the Lord ſuffereth himſelfe to be called to be a witneſſe and a iudge, ſo that hee may reſerue his owne right ſafe vnto himſelfe, For it were ſinfull idolatrie to imagine that heauen had a Godhead. Nowe, the more token God hath ſet of his glory in the temple, then in offerings, the more reuerence and eſtimation doth the name of the temple deſerue. Nowe therefore wee doe vnderſtand in what ſenſe Chriſt, ſayeth, that in ſwearing by heauen, he that dwelleth in heauen is ſworne by, for that he would direct all maner of oathes to their lawfull ende and purpoſe.

Math. 23.

23. *Woe bee to you Scribes and Pharisies hypocrites: for yee tithe Minte, and Anise and Commin, and leaue the weightier matters of the lawe, as iudgement, and mercy, and fidelitie. These ought ye to haue done, and not to haue lefte the other.*

24. *Yee blinde guides, which straine out a gnatte, and swallowe a camel.*

25. *Woe be to you scribes and Pharisies and hypocrites: for ye make cleane the vtter side of the cuppe, and of the platter: but within they are full of briberye and excesse.*

26. *Thou blinde Pharisie, cleanse first the inside of the cuppe, and platter, that the outsides of them may be cleane also.*

27. *Woe be to you Scribes and Pharises. hypocrites: for ye are like vnto whyted tombes which appeare beautifull outward but are within ful of dead bones and of al filthinesse.*

28. *So are yee also: for outward ye appeare righteous vnto menne, but within yee are full of hypocrisie and iniquitie.*

Marke.

Luke. 11.

42. *But woe bee to you Pharisies: for yee tithe the Mint and the Rewe, and all maner of herbes, and the loue of God: these oughte yee to haue done, and not to haue lefte the other vndone.*

A little after.

44. *Woe be to you Scribes and Pharisies, hypocrites: for ye are as graues which appeare not, and the men which walke ouer them, perceiue not.*

Christ reproueth that fault in the Scribes, which all hypocrites haue: for they are very diligent and carefull in small matters, and they neglecte the greater poyntes of the lawe. This disease raigned almoste in all ages, and in all nations, so that the greater sorte of the people thought lightly to please God with some small obseruation. And because they coulde not except themselues wholely from all obedience, they flee to this seconde remedy, that they might redeeme their hainous offences with satisfactions of no value. So we see the Papists at this day, when they transgresse the greatest commaundements, they are very earnest to satisfie him with colde ceremonies. Therefore Christ now reproueth such dissimulation in the Scribes, who were very diligent and scrupulous in paying their tythes and little regarded the chiefe poynts of the lawe. Further that hee might the rather make their vile ostentation to bee loathed, he doth not say that they payed tithes of al things but of Mint, Anise seed and as Luke sayeth of all maner of herbs that with a little cost they might make a shew of a rare desire of godlinesse. Yet because that Christ putte the chiefe righteousnesse of the lawe in mercy, iudgement and faith, wee must first see what he meaneth by these wordes: then why he omitted the commaundements of the first table, which doe properly pertaine to the worship of God, as if godlinesse were inferiour to charitie. Iudgement is taken for equitie or vpright dealing, whereby it commeth to passe that euery man hath that giuen him which is his owne, and that no man should defraud or hurt others.

But mercy extendeth further, as that euery man ſhoulde endeuour to helpe his brethren with that whiche hee hathe, to helpe the poore with counſeil or goodes, to defend them which are vniuſtly oppreſſed, and with a good will to employ that power he hath for their common good. Faith is nothing elſe but a ſincere ſimplicitie which attempteth nothing ſubtilly, malitiouſly, or through deceit: but ſeeke that plaine dealing be mutually vſed amongeſt all menne, in euery thing wherein they haue to doe one with an other And ſo charitie is accounted to be the ſumme of the law. I know that there are ſome which doe otherewiſe interprete the word faith, as that by the figure Synecdoche it ſhould comprehend the whole worſhippe of God: but Chriſt heere after his manner doeth diligently trie their holyneſſe by their loue to their brethren, and therefore he toucheth not the firſt table at all.

And though Luke putteth in the loue of God for faith, yet doeth it not make againſt this ſenſe: for it was the purpoſe of Chriſte, to ſhewe what the Lorde doeth eſpecially require of vs in the law. And it is well knowne that the law was deuided into two tables, that hee might ſhewe firſt what was due to the Lorde, and after what was due to menne. And Luke ſetteth downe both partes, as if Chriſt ſhould ſay, that the lawe did principally tende to this, that we ſhoulde loue God, and bee vpright and mercifull towardes our neighbours, Matthewe was contente with the one table onely, and it is no abſurdity to call the duetes of charity the chiefe Poyntes in the law, ſith that Paule to the Romanes 13. 18. calleth charitie it ſelfe the perfection of the law, as he ſayeth in another place that the law is fulfilled if we loue our neighbours. And Chriſt being demanded before of the commaundements of the lawe, onely rehearſeth theſe of the ſecond table:

If any man would obiect that by this meanes men ſhould be preferred before God, becauſe the charitie which is done to them, is more accounted of then religion, it is eaſily aunſwered: the ſecond Table of the law is not oppoſed here againſt the firſt, but he rather proueth by the obſeruation of the ſecond, whether their worſhip of God be true and from the heart. Becauſe that godlineſſe lyeth hidde within, and that God is not conuerſant amongſt vs to try our loue towards him, and needeth not our ſeruice, it is an eaſie matter for hypocrites to lye, and falſly to pretend the loue of God.

And becauſe the worke of brotherly charity may be ſeene and iudged of all men, their impudency is the better reproued by them Chriſt therefore would not ſubtilly diſpute in this place of the ſeueral partes of righteouſneſſe, or of the order of them: but as the common capacity of menne could conceaue, hee taught ſimply, that the law of God is then truely obſerued, when they behaue themſelues vprightly, louingly, and truely towardes each other: for ſo they doe witneſſe that they doe loue and reuerence GOD, and doe ſhewe forth a lawfull and fit teſtimony of ſincere godlyneſſe. Not that it ſhall auaile to doe our ducty towardes menne, except that God haue his due: but becauſe it doth neceſſarily follow that he ſhould be a true worſhipper of God, which frameth his life after his appoyntment. But yet the queſtion is not throughly aunſwered: for the tythes before the which Chriſte preferreth equity and mercy,

were

were a part of the worshippe of God, and some part of them was wont to bee bestowed amongst the poore: so there was a double sacrifice in them. I answere, he doth not simply compare here the tithes with almes and faith & iudgement: but the faigned holines of the Scribes with sincere and perfect charity. For why were they so ready and willing to pay tythes, but that they woulde please God with a small charge & trouble? For they were not bent to do it throughly. And therefore it might not be numbred amongst the works of charity, because that in small matters they dissembled both with God and men.

23. *These things you should haue done* It is an answere wherwith Christ preuenteth their quarrel For they might haue ouerthwartly quarreled at his speach, as if he should make no account of that, which was cõmanded in the law of God. Therefore he graunteth, that what things soeuer God hath commaunded must be obserued, and not any thing of the same omitted: but the loue of the whole law is no impediment, to hinder them from obeying the chiefe poynts. Wherof he gathereth that they deale preposterously, which busie themselues in small matters, when they shoulde rather begin at the chiefest, for the tithes were but an addition to the law. Therefore Christe sayeth, that it was not his minde to derogate from the authoritie of the least commaundementes, though hee commendeth and requireth an order in the obseruation of the law. The whole law therefore remaineth sound, which cannot bee broken in any poynt without the contempt of the authour. For he which hath forbidden to commit whoredom, and to kill, and to steale, hath also condemned all concupiscence. Whereby we gather that all the commaundementes are so knit together, that it is not lawfull to disceuer the one from the other. Wherefore it is also written: Cursed is hee that doth not all things that are wrytten. In which words the whole righteousnesse of the law is sanctified without exception: but this regard, as we said, taketh not away the difference betweene the commandementes, nor the purpose of the law: whereto the true obseruers of the same doe direct their minde, least they should onely play with the outward shew.

24. *Yee blinde guides.* It is a prouerbe, which doeth well set foorth the vile scrupulositie of hypocrites in small matters. For at small sinnes they tremble, as if they had rather die an hundred deaths, then fal into one such transgression: but in most grieuous sinnes they doe fauourably flatter themselus and others. Therefore they doe asmuch, as if a man shoulde straine at a crumme of bread, and swallow downe a whole loafe. We knowe that a gnat is a small creature, and a camell a great beast: nothing therefore is more ridiculous then to straine wine or water, least thou shouldest hurt thy iawes with swallowing vppe a gnat, but carelesly suppe vp a camell. But it is manifest that hypocrites doe dally with such toyes: for when they passe by iudgement, mercy and fayth, and neglect the whole lawe, they are very austere and sharpe in matters of no great weight. And when by this meanes they would seeme to kisse Gods feete, they doe disdainefully spit in his face.

25. *Yee make cleane the outward side.* The Lorde prosecuteth the same sentence, and after this manner, as in a figure, he reproueth the Scribes, because that they did not onely regard this to bee accounted before men. For by the outward side of the platter, hee doeth Metaphorically note the outward

ward ſhew. As if that he ſhould ſay, you haue no regard of cleanes, but of that which is to the outward appearance: euen like as if any manne ſhould diligently wipe away the filth from the out ſide of the cuppe, and ſhould leaue the inſide filthy This is a borrowed manner of ſpeach, as it appeareth by the ſeconde parte of this ſentence, where the inward filthineſſe is condemned, and that becauſe they were inwardly full of intemperaunce and rapine. Therefore hee reproueth their hypocriſie, becauſe they onely ſought to frame their liues to the eyes of men, that they might get themſelues the report and vaine fame of holines. Therfore he calleth them backe to a pure and ſincere deſire to liue well. *Make cleane*, ſaith hee, firſt that which is within: for it were a ridiculous thing to feede the eyes with outwarde cleannes, and to drinke of a cuppe foule with dregges, or filthy by other meanes.

27. *You are like to whited tombes.* Heere is an other ſimilitude, but it tendeth to the ſame ende. For hee compareth them to tombes, which the men of the worlde doe ambitiouſly make fayre and gorgeous for themſelues. Therefore as the painting and pargeting of tombes draweth mennes eyes to looke vppon them, when as they are full of dead carcaſſes within: ſo Chriſte ſayth, that hypocrites do deceiue with the outwarde ſhew, becauſe that they are full of fraud and wickedneſſe. Luke vſeth other wordes, as that they deceiue mennes eyes, as the graues which they doe not often perceiue, which walke ouer them: yet the meaninng of them both is one, for vnder the pretence of faigned holineſſe there lay filthyneſſe hidden, which they nouriſhed in their heartes: euen as the marble tombe, becauſe it maketh a fayre and pleaſant ſhewe, couereth the filthines of the carcaſſes, leaſt it ſhould offend them that paſſe that way. Whereby we gather that which I ſayd before, that Chriſte puld of their paynted viſor, that he might helpe the ſimple and vnlearned people, whō the Scribes through diſſimulation kept in bondage vnder them. For this admonition was profitable to the ſimple, that they might the ſpeedilyer withdrawe themſelues out of the iawes of the wolues. Yet this doctrine containeth a generall doctrine, that the children of God ſhould not ſo much deſire to be ſeene, as to be pure.

Matth. 23.	Mark.	Luke 11.
29. *Woe be to you Scribes and Phariſies, hypocrites: for yee builde the tombes of the Prophets, & garniſh the ſepulchres of the righteous.* 30. *And ſay, if wee had beene in the dayes of our fathers, we would not haue beene partners with them in the blond of the prophets.* 31. *And then yee bee witneſſes vnto your ſelues, that yee are the children of thē that murthered the Prophets.* 32. *Fulfill*		47. *Woe bee to you: for yee builde the ſepulchres of the Prophets, & your fathers killed thē.* 48. *Truely yee beare witneſſe, and allow the deedes of your fathers: for they killed them, & ye build their ſepulchres.* 49. *Therfore ſaid the wiſdom of God, I will ſende them Prophets and Apoſtles, and of them they ſhall ſlay and perſecute.* 50. *That*

32. *Fulfill ye also the measure of your fathers.*
33. *O serpents, the generation of vipers how should ye escape the damnation of hel?* 34 *Wherefore behoulde, I sende vnto you Prophets, and wise men, and Scribes, and of them ye shall kil and crucifie: and of them shal ye scourge in your Synagogues, and persecute from citye to citie:*
35. *That vppon you may come all the righteous bloud that was shed vppon the earth, from the bloud of Abell the righteous, vnto the bloud of Zacharias, the son of Barachias, whom yee slew betweene the temple and the altar.*
36. *Verely I saye vnto you, all these things shall come vpon this generation.*
37. *Ierusalem, Ierusalem, which killest the Prophetes and stonest them which are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her winges, and ye would not.*
38. *Behoulde your habitation shall be left vnto you desolate.*
39 *For I say vnto you yee shall not see me henceforth, till that ye say, blessed is he that commeth in the name of the Lord.*

50. *That the bloud of al the prophetes shed from the foundation of the world, may be required of this generation.* 51 *From the bloud of Abel vnto the bloud of Zacharias, which was slaine betweene the altar and the temple: verely I say vnto you, it shall be required of this generation.*

Luke. 13.

34. *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to the, how often would I haue gathered thy children together, as the henne gathereth her broode vnder her wings & ye would not.*
35. *Behold your house is lefte vnto you desolated: & verely I tel you ye shal not se me vntill the time come, that yee shall say blessed is hee that commeth in the name of the Lord.*

Luke 12.

53. *And as hee said these thinges vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of manye thinges:*
54. *Laying waite for him and seeking to catch some thing of his mouth whereby they might accuse him.*

29. *For you builde the tombes.* Some doe wrongfully thinke that he reproued the Scribes of superstition, because that they preposterously honoured the Prophetes, which are dead, with sumptuous Sepulchres, as the Papistes nowe doe giue the honour due to God to dead Saintes, and doe wickedly worshippe their images. They were not at that time so blinde nor so madde: wherefore Christ had another purpose. The Scribes also by this dissimulation gat themselues credit amongst the vnlearned people, and amongst all the Iewes, because that they reuerently esteemed the memory of the Prophetes. For when they in this maner faigned to maintaine their doctrine, euery man would haue thought that they had beene faithfull followers, and most earnest and zealous keepers of the worship of God. Therefore it was a thing very plausible, to build the monumentes of the Prophetes: for by this meanes religion was puld as it were out of darkenesse, to be honoured:

But they meant nothing leſſe then to reſtore the doctrin, which might ſeeme to haue bin ouerthrowne by the death of the Prophets. But though they were ſtrangers and moſt cruell enemies of the doctrine of the prophets, yet beeing dead they honoured them with ſepulchres, as if that they maintayned one cauſe with them. And this is the maner of hypocrites, to honour the holy miniſters of God and pure teachers after their death, whom they could not abide in their life. And this commeth not onely of common corruption (which Horace noteth in theſe wordes, of enuie we hate vertue when it is preſent, and ſeeke for it, when it is taken away:) but becauſe the dead aſhes doe not trouble them any more with ſharpe and ſeuere rebukes, they do willingly make a vaine ſhew of religion in worſhipping of them, at whoſe wordes and ſpeach they had beene almoſt mad. For this diſsimulation, to deſire to worſhippe the dumbe, is not much to be regarded. So all the Prophetes in their tyme were contumeliouſly reiected, and much troubled of the Iewes yea, and they were oft times moſt cruelly ſlaine: And the poſteritie which came after them, being nothing better then their fathers, rather reuerenced the memory of them as in a ſhadow, then imbraced their doctrine: for that they hated that as much as their teachers. For as the worlde, becauſe it dareth not deſpiſe God altogether, or at the leaſt to ariſe againſt him altogether, inuenteth this ſubtill deuiſe, to worſhip a ſhadowe of God for God: it vſeth the like mockery with the Prophets. Whereof there is too plaine experience in Popery: for they being not content with the lawfull reuerence of the Apoſtles and Martyres, doe worſhip them as Gods: and what honours ſoeuer they doe heape vppe together, they doe not thinke that they doe exceede meaſure: yet by their raging againſt the faithfull, they doe declare how they would worſhip the Apoſtles and Martyrs, if they were aliue at this day, and ſhould do their office they did in times paſt. For why are they ſo outragious againſt vs, but becauſe we deſire that the doctrine which the Apoſtles and Martyrs ſealed with their bloud might be receiued and flouriſh.

Further, ſith the holy ſeruantes of God eſteemed it more pretious then their owne life, would they ſpare their life, which doe ſo outragiouſly perſecute the doctrine? Therefore let them adorne the Images of Saintes with incenſe, candels, flowers, and with al kind of pompes at theyr pleaſure: if Peter were now a liue, they would teare him in peeces, they would ouerthrow Paule with ſtones: if Chriſt himſelfe liued yet in the world, they would roaſt him with a ſmall fire. And becauſe the Lord ſaw the Scribes and ſacrificers of his time, ſeeke to be prayſed of the people, as holy worſhippers of the Prophets, he reproueth them for deceitfull dealing, becauſe they doe not onely refuſe the Prophetes, which were preſently ſent vnto them, but they doe cruelly trouble them. And therein doth their vile diſsimulation and groſſe impudency bewray itſelfe, while they deſire to ſeeme religious in worſhipping of the dead and labour to ouerthowe them that are aliue.

30. *If wee had beene in the dayes of our fathers.* Chriſte ſpake not this in vaine. For though hee doe not accuſe them in the perſon of their Fathers, nor doeth impute it as a fault to them, for that they were murtherers children: yet hee doeth by the way reproue their vaine boaſting, becauſe they vſed to glory of their kindred, who yet were the offſpring of bloudie enemies

mies of God. The sentence therefore must bee expounded thus. The worshippe which you doe to the Prophetes which are dead, is as you thinke, a sacrifice for your fathers sinnes. Therefore I doe now conclude this, that you doe glory in vaine of a holy kinred, when you come of vngodly and wicked parentes. Goe nowe and couer your wickednesse with their godlinesse, whose handes you confesse were defiled with innocent bloud. But you commit a far greater offence: for the sacrilegious madnes of your fathers, which you doe condemne in the sepulchres of the dead, you doe follow in murthering them that liue. Wherefore hee concludeth at the length, that in this matter they were not degenerate from their fathers: as if that he shoulde haue sayde, your nation doth not beginne now to rage against the Prophetes of God: for this is an olde order, this custome was vsed of the fathers: to bee short, this manner of dealing is as it were planted in you. But he doth not command them to do, as they doe, as to kill the holy teachers, but he doth figuratiuely declare that by right of inheritaunce they doe rise against the seruants of God, and haue libertie giuen them to oppresse the truth: for by this meanes they fulfill the wickednesse which was wanting in their fathers, and they weaue vp the webbe, which they began. And in these wordes he doth not onely say that they are past hope, and such as cannot bee brought againe to their right minde: but hee admonisheth the simple, that it is no meruaile if the Prophets of God be euill handled by the murtherers children.

33. *O generations of vipers.* After that Christ hath shewed that the Scribes are not onely wicked enemies of godly doctrine and faithlesse corruptours of the worshippe of God, but also deadly plagues of the Church: he maketh an ende of his speach, inueigheth more sharpely against them, as it is necessary that the hypocrits shoulde be violently shaken or driuen from their dainties, and drawne as it were before the tribunall seate of God, that they might bee terrified: yet Christ had not onely respect vnto them, but his purpose was to make all the people afraide, that all might beware of the like destruction. But how hard and intolerable these sharpe wordes were to these reuerend maisters, may be gathered by this, that their gouernement had now beene peaceably setled to them by long custome, so that no manne durst murmur against them. And without doubt many were offended at the freedome of Christ his wordes, they were so bitter: and he was accounted very froward and immodest, for that he durst speake so reproachfully of the order of the Scribes, as at this day many dainty menne cannot abide to heare any thing spoken sharpely of the Popish cleargy. But because that Christ hadde to doe with most vile hypocrits, which were not onely puft vp with a disdainefull contempte of God, and were drunken with a vaine confidence in themselues, but they had bewitched the cōmon people with their vaine shewes, therefore it was necessary that he should deale vehementlyer against them: therefore he calleth them serpents aswell in nature as in manners. but he pronounceth a vengeance against them, which they shall not escape except they repent speedily.

34. *Therefore beholde I sende.* Luke setteth it downe somewhat plainelier, *Wherefore the wisdome of God also sayde*, which some interpreters doe expounde thus, I which am the eternall wisedome of God doe pronounce of you.

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Yet I doe rather allow that God ſhould ſpeake this vnder the perſon of his wiſdome, after the vſuall manner of the Scripture: ſo the ſenſe ſhoulde bee this, God hath ſpoken of you before in the ſpirit of Propheſie what ſhould come to paſſe. I graunt that the very wordes of this ſentence are not read in any place: but becauſe that God doth euery where reprooue the vntamed frowardneſſe of his people, Chriſt maketh as it were a briefe collection, & ſheweth more plainly in this, mouing the Lord to ſpeake againe, what the iudgement of God was, of the incurable wickednes of this nation. For it might ſeeme a wonder, if the teachers had done nothing worthy the noting, why the Lorde would try them out ſpeedily. For ſo men doe reaſon, God loſeth his labour, when hee ſendeth his word to the reprobate, whom hee knoweth to be obſtinate. And the hypocrites doe hope that God is mercifull and fauourable to them, becauſe they hadde daily preachers of the heauenly doctrine amongſt them, as though this onely were ſufficient, that the outward woorde was preached amongſt them, though they would neuer learne any thing thereby. So the Iewes made great boaſt of themſelues, that they far excelled all other nations in this their hauing of Prophets and doctours: as if they hadde deſerued ſo great an honour, & that this had beene an euident ſigne of their dignity,

Chriſte that hee might beate downe this their fooliſh arrogancy, doth not onely ſay, that they are no better then other nations, becauſe that God hath vouchſafed to ſend Prophets and notable interpreters of his wiſdome vnto thē: but he prooueth that this grace being abuſed, ſhall be their greater rebuke, and the more to their deſtruction: for the purpoſe of God was farre otherwiſe then they imagined: namely, that he might make them the more inexcuſable, and that the heape of their wicked malice might bee brought to the full height, as if he ſhoulde haue ſayde, you doe very fondly and fooliſhly pretende this as an honour to you that God hath ſent you Prophetes. For God hath determined another thing in his ſecrete iudgement, that by this continuall courſe of calling of them ſo louingly, hee might openly diſcouer your wicked obſtinacie: and that hee might when hee hath brought the ſame to paſſe, deſtroy the children and the fathers together. As concerning the woordes, the ſentence in Matthew wanteth ſomwhat, the ſence whereof muſt be ſupplyed out of Lukes words.

Hee numbreth the Scribes and the wiſe menne with the Prophetes, that hee might amplifie and ſette foorth the grace of God. Whereby their vnthankfulneſſe dooth the more appeare: that when God had omitted no meanes that might ſerue for their deſtruction, yet it preuailed nothing. Luke for the Scribes and wiſe menne placeth the Apoſtles, but the ſence is all one. This place doeth alſo teach, that God doth not alwayes ſaue menne ſo oft as hee ſendeth his woorde vnto them: but his will is that it ſhall bee preached to the reprobate, whome hee knoweth to bee obſtinate, that it might bee vnto them a ſauour of death vnto death. The worde of God is of it ſelfe and of the owne nature wholſome, and calleth all menne generally to the hope of eternall life: but becauſe that all menne are not mooued inwardly, neither doth God open the eares of all menne: to bee ſhort, becauſe that all menne are not renew-

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ed by repentaunce, nor brought to obedience: whoſoeuer doe refuſe the worde of God, doe by their vnbeliefe turne it to their deſtruction and make it deadly to them. When God knoweth before that it ſhall come ſo to paſſe, hee doth purpoſely ſend his Prophets vnto them, that he might caſt the reprobate headlong into the greater deſtruction: as hee declareth more at large, Iſay, 6. 10. I graunt that this agreeth not with the reaſon of manne, as wee ſee the wicked contemners of God, doe take a iolly occaſion to barke out, that GOD, as ſome cruell tyrant, ſhould delight himſelfe in the greater deſtruction of menne, whom without hope of profiting, he doth wittingly and willingly blind & harden more and more. But God doth by ſuch inſtructions teach the faithfull modeſtie. Therefore let vs learne this ſobrietie, fearefully to reuerence that which paſſeth our vnderſtanding. They whiche doe ſay that the foreknowledge of God is no hinderaunce, but that the vnbeleeuers may bee ſaued, they doe fondly excuſe God with a vaine defence.

I graunt that the reprobate doe not ſeeke their owne death, becauſe that God foreſawe that it ſhould be ſo, and therefore their deſtruction cannot bee aſcribed to his foreknowledge: but I ſay that the righteouſneſſe of God is not thus rightly defended, for it may be preſently obiected, that it is in the power of GOD that they doe not repent, becauſe that the giſte of faith and repentaunce is in his hand. This may alſo bee obiected, what the meaning of this ſhoulde bee, that GOD of ſette and deliberate purpoſe appoynteth the light of his worde to blinde menne: why is hee not contented ſimply with the deſtruction of them that are appoynted to eternall death, but would haue them periſh twiſe or thriſe? There is no other aunſwere to be made, but to giue this glory to the iudgementes of God, that we may cry with Paule, that it is a profound and vnſearchable depth, Romanes, 11. 33. But it is demaunded howe GOD ſhould ſay, that the propheſies were giuen to the Iewes for their deſtruction, when as his adoption did alwayes flouriſh effectually in that nation. I anſwere, when as onely a ſmall remnaunt embraced the word by faith to ſaluation, he ſpeaketh heere of the greater number or of the whole bodie: as where Iſaias, 8. 61. foretelleth the generall deſtruction of that nation, hee is commaunded to ſeale vppe the lawe of God amongſt the diſciples. Therefore wee muſt knowe, that as oft as the ſcripture iudgeth the Iewes to eternall death, the remnauntes are alwayes excepted, in whom the Lorde preſerueth ſome ſeede, becauſe of his owne free election.

35. *That vppon you may come all the righteous bloud.* He doth not onely take from thē that which they wrongfully tooke to themſelues, but he teacheth that the Prophetes were giuen them altogether to an other end, that no age might be free from the ſinne of rebelling againſt God. For the Pronowne *you* dooth generally comprehende the whole nation from their beginning. If any man would obiect that it agreeth not with the iudgement of God, that the children ſhould be puniſhed for the offence of the fathers: the anſwere is ready, ſith they ioyned with them together in that vngodly conſpiracy, it muſt not ſeeme abſurde, if God generally puniſhing all men, ſhould caſt the puniſhment due to the fathers into the boſome of the children.

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Therefore the account of perpetuall contempt is iuſtly exacted and required of the whole nation, and the puniſhment is laid vppon them at once, though ſome of them liued at one age, and others in another. For as God by the long continuance of his patience, ſtroue continually with the malice of the whole people, ſo the whole people is worthily found guilty of ſtubbornes, which would not be amended, but continued euen to the laſt of it, and as all thoſe ages ſlew their Prophets, as if they had agreed vpon the ſame, ſo it was meete that they ſhould be called to a generall iudgement, and that all thoſe ſlaughters which were done with one conſent, ſhould be reuenged vppon them all.

From the bloud of Abel. Though Abel was not ſlaine by the Iewes, yet Chriſt imputeth his death vnto them, becauſe there was a certaine kinred of vngodlyneſſe betweene them & Caine: otherwiſe that which he ſayth could not agree, that the righteous bloud euen from the beginning of the world was ſhed by this generation. Caine therefore is accounted as the head and the prince and authour of the Iewiſh people, for ſince they beegan to kill the Prophtes, they ſucceeded in his roume, whoſe ſteps they followed. Further, hee nameth Zachariah, not as if that he were the laſt martyr (for the Iewes made not ende then of murthering the Prophets: but their boldneſſe & rage rather encreaſed therby, and their poſterities which followed them, made themſelues drunken with the bloud which their fathers had onely taſted:) neyther yet for that his death were more famous and knowne, though the holy ſcripture reporteth the ſame: but there is an other reaſon, which is worthy to bee noted, but the interpreters ſaw it not. Whereby it came to paſſe, that they not only ſtaggered themſelues but alſo entangled their readers with a troubleſome queſtion. For ſo Chriſte might ſeeme to haue beene forgetfull in making mention of this one ſlaughter, which had beene done of olde, and paſſeth an innumerable ſorte of murthers, which were committed afterwarde vnder Manaſſe. Neyther did the Iewes ceaſe to perſecute good men at the time when they were lead into captiuitie, yea, when they were now afflicted, we know how cruelly they raged againſt Ieremiah, 32. 2. But the Lorde of ſet purpoſe did not vpbraide them for theſe late murthers, but rather choſe this which had bin done ſo long before (which was a beginning & fountaine of a wicked libertie, ſo that afterward they brake out into an vnbrideled crueltie) becauſe that it was moſt apt for his purpoſe. For this was the cheife end of his purpoſe, as I ſhewed euen now, to proue that nation (ſith it ceaſed not from wickednes) guiltie of all thoſe murthers, which had beene committed long before. Therefore hee doth not onely pronounce vengeance againſt them for this preſent crueltie: but he ſayth that they ſhall yeelde a reckoning for the bloud of Zachariah, as if their handes were yet wet with his bloud. Neyther is their opinion probable, which doe referre this to Zacharyah, who exhorted the people which were brought backe from the captiuitie of Babylon to builde the Temple, whoſe Propheſies doe yet remaine. For though the tytle of the Booke declareth that he was the Sonne of Barachias, yet wee reade not in any place that hee was ſlaine. Further, that expoſition is wreſted, that hee was ſlaine in the meane time betweene the building of the Altar and the Temple. But the ſcripture maketh mention of an other Zachariah the ſonne of Ieiada, which agreeth beſt with this place:

for

For, when after the death of his father true Religion decayed by the vngodly falling away of the king and the people, hee being moued by the spirit of God, reprooued sharpely their publike idolatry: and therefore hee was slayne in the court of the Temple. And it is no absurditie to say that his Father Ioiada had the name of Barachiah giuen him for honour sake: for sith in all his life he was a defender of the true worshippe, hee might worthily be accounted the blessed of God. But whether Ioiada had two names, or whether there was a fault in the worde (as Hierome imagineth) the matter is not to be doubted of, but that Christ noteth that sacrilegious stoning of Zachariah, which is recorded in the second booke of the Chronicles, the 24 chap. verse 22. The circumstance of the place augmenteth the haynousnesse of the faulte: for that they regarded not the holinesse of the place. Further, the *Temple* is taken here for the court or porch, as in other places. The Altar of burnt offerings was neare to this place, that the Priest might offer the sacrifices in the sight of the people. Therefore it appeareth that their madnesse was too outragious, which the sight of the altar and Temple could not appease, but that the Iewes woulde defile the holy place with horrible murther.

37. *Ierusalem, Ierusalem,* Christ declareth more euidently how iust a cause he had to be angry, that Ierusalem, (which God had chosen for a sanctuary and a heauenly dwelling place) had not onely shewed it selfe vnworthy of so great honour, but was a den of theeues and had accustomed now a long time to shed the bloud of the Prophetes. Christ therefore with great affection cryeth out at so great a wonder, because that the holy citty of God was falne to that madnesse, that it shoulde so lately endeuour to blotte out the wholsome doctrine of God with the bloud of the Prophets. And therefore he rehearted the name, because that so wonderfull and incredible wickednesse was worthy of no small detestation.

And Christ doth not reproue them for one murther or two, but he sayeth that the citty was growne into such a custome, that it ceased not to slay the Prophets, how many soeuer were sent vnto them. For the Participle is put in the place of an Epithite, as if Christ should haue saide, thou which oughtest to haue been a faithfull keeper of the word of God, the mistresse of heauenly wisdome, the light of the worlde, the fountaine of true doctrine, the seate of the worshippe of GOD, an example of fayth and obedience, art become a murtherer of the Prophetes: so that now thou hast gotten a certaine habit in sucking their bloud. Therefore it doeth hereby appeare, that they which hadde so filthily prophaned the sanctuary of GOD, were worthy of all kinde of reproaches.

It was Christes purpose also, to meete with the offence which was at hande: least the faythfull when they shoulde see him slayne at Ierusalem without a cause, shoulde bee troubled at the straungenesse of suche a sight. For they were nowe admonished at these woordes, that it was no meruaile, if that Citty which hadde beene accustomed to slay or stone the Prophetes, shoulde cruelly slaye their Redeemer. But heereby it appeareth howe much it is conuenient to attribute to places. GOD hadde giuen such notable ornamentes to no Citty in the worlde, nor so honoura-

bly exalted any as this : yet wee ſee howe vnthankfull it became : Nowe lette the Pope compare the ſeate of his theeuery with that holy Cittie : what ſhall hee finde worthy of the like honour ? his hyred flatterers doe boaſt to vs , that fayth flouriſhed there in times paſt . If wee ſhoulde graunt that to bee true, if it appeare at this day to be alienated and falne away from Chriſt through infidelitie, and that it is full of innumerabe ſacrilegies , howe fondly doe they glory that the honour of the ſupremacie is tyed vnto it ? And lette vs rather learne by this example worthy to bee remembred , that the higher any place is ſette by the great benefittes of G O D , and thereby exempted from other places there aboutes, if it degenerate , it ſhall not onely bee ſpoyled of thoſe ornamentes , but it ſhall bee ſo much more odious and execrable , becauſe it hath filthily polluted the glory of G O D, by defiling the beautie of his graces.

How oft wculde I. It is rather a worde of diſdaine then of compaſſion. Hee pittyeth as yet the citty it ſelfe, ouer the which he had wept a little before , but hee dealt more hardly and ſharply towards the Scribes the authours of ſaluation, as they had deſerued. Neither doth he ſpare the reſt, for that they were all faulty, allowers and companions of the ſame ſinne. but he proueth all alike guiltie, inueigheth ſpecially againſt their leaders and guides, which were the cauſe of all thoſe euilles.

Nowe the vehemency of the ſpeach muſt me noted. If the grace of G O D hadde beene ſimply denyed to Ieruſalem, their vnthankfulneſſe might ſo much the leſſe haue beene excuſed, : but ſith God tryed by louingneſſe and gentlenes to allure the Iewes vnto him, and preuailed nothing by ſo great gentleneſſe, the offence of their proude contempt was ſo much the greater . Heere is alſo to bee added their vntamed frowardneſſe : for G O D went not about to gather once, or twice, but continually time after time hee ſent vnto them diuers prophetes : all which allmoſt were refuſed for the moſt parte . Nowe wee vnderſtande why Chriſte in the perſon of G O D compareth himſelfe to a Henne : namely, that hee might lay ſo much the more ſhame vppon this wicked nation , which hadde refuſed his ſweete and more then motherly allurementes . And certainely this was a wonderfull and incomparable token of loue , that hee diſdayned not to humble himſelfe euen to entreate them , that hee might ſo by that meanes bringe thoſe rebbelles to obey him.

The like reproofe almoſte is ſette downe by *Moſes*, Deuteronomy 32. 11. that G O D as an Eagle embraceth the people with ſtretched out winges. And though God dooth not ſtretch out his winges in one ſorte or manner to nouriſh that people, yet Chriſte doeth peculiarly apply this manner of ſpeach, to this one thinge : namely, that G O D ſent his Prophetes , to gather them which wandred and went aſtray into the boſome of God. whereby he declareth that the word of God is neuer opened vnto vs, but that he with a motherly kindneſſe openeth his lappe vnto them : and not ſatisfied therewith, hee would humble himſelfe to the ſimple affectiō of a Henne in nouriſhing her chickens Whereof it followeth that our cruelty is more then monſtrous, if we will not ſuffer our ſelues to bee gathered together by him . Certainely , if of the one

one part we could remember the fearefull maieſtie of GOD, and of the other our owne vile and baſe eſtate, we ſhould be compeld for ſhame to ſtand amaſed at ſo great and wonderfull goodneſſe. For what meaneth this, that God ſhoulde humble himſelfe ſo farre for our ſakes: when hee taketh vpon him the perſon of a mother, hee humbleth himſelfe farre beneath his glory: how much further then, when hee becommeth like vnto a Henne, and vouchſafeth to account vs as his chickens? Further, if this was worthily obiected to the olde people, which lyued vnder the law, it dooth much more pertaine to vs. For though that was alwayes true, which I cited enen now out of Moſes, and alſo that thoſe complaintes are true, which are read in Iſaiah, 65. 2. that God hath daily ſpread out his armes in vaine to embrace a ſtiffe and rebellious people, that by ryſing early and taking dayly care hee could preuaile nothing amongſt them: yet at this day hee calleth vs more familyarly and louingly vnto him by his Sonne. Wherefore there remayneth a horrible vengeance for vs, ſo ofte as hee propoſeth the doctrine of the goſpel, if that wee doe not willingly hide our ſelues vnder his winges, with the which hee is ready to take and couer vs. Yet Chriſt teacheth that all they ſhall reſt in ſafetie, which in obedience of faith doe gather themſelues to God: for vnder his wings they haue a fort, whiche cannot be ouerthrowne.

The other part alſo of the reproofe muſt be noted, that God was not preſently ſo moued with the peruerſe frowardneſſe of the olde people, as that it ſhoulde cauſe him to caſt away his fatherly loue and motherly care, which as hee ceaſed not continually to ſend Prophetes after Prophetes. As at this day though hee hath too much experience of the wickedneſſe of the worlde, yet hee continueth the courſe of his fauour. There is yet a further thing to bee noted in theſe wordes: namely, that the Iewes fell from him, aſſoone as the Lord hadde gathered them. Heereby wee note by their falling away ſo ofte, that they reſted quietly ſcarſe the ſpace of a moment vnder the winges of GOD, ſuch wildenes is ſeene at this daye in the worlde, and hath beene alſo in all ages: therefore it is neceſſarye that God ſhoulde call vnto him them that wander and goe aſtray.

But this is the moſt deſperate concluſion of wickedneſſe, when menne doe ſtubbornely refuſe the goodneſſe of GOD, and refuſe to come vnder his winges. That alſo, which I ſayde before, that Chriſt ſpake in the perſonne of GOD, I interprete that this ſpeach dooth properly belong to his eternall Godhead. For hee doth not declare heere what hee beganne to doe, ſith he was manifeſted in the fleſh, but hee ſheweth howe carefull hee hath beene for the ſaluation of this people euen from the beeginning. And wee know that the Church was ſo gouerned of GOD, that Chriſte gouerned it, as he was the eternall wiſedome of GOD. In the whiche ſenſe Paule ſaieth not that GOD the Father, but CHRIST himſelfe was tempted in the deſarte, 1. Corin. 10. 9. This place is wreſted by cauillers for the proofe of free will, and to ouerthrowe the ſecrete predeſtination of GOD: but it is eaſily anſwered. They ſaye the Lorde woulde gather all menne: therefore it is free for all menne to come, and their will dooth not depend of Gods election.

I answere that the will of God, whereof there is mention made heere, is to be considered of the effect. For when as by his word he calleth all men generally to bee saued, and this is the ende of preaching, that all men should repose themselues in his keeping and faith, it is rightly sayd, that hee would gather all men vnto him. Therefore hee describeth not heere the secret counsell of God, but that will which is learned by the nature of the word. For he doth not onely call them by the outwarde voyce of man, whome hee woulde gather effectually, but he draweth them inwardly by his spirit. If any man should obiect that it were absurd to imagine GOD to haue two willes: I aunswere, wee doe not beleeue otherwise, but that the will of GOD shoulde bee one and simple: but beecause that our mindes cannot reach the profounde depth of the secret election, but according to the simplicitie of our capacitie the will of God is proposed to vs two wayes. And I maruaile at the frowarde heades of some that are nothing offended at that humane affectiō, which is found so oft in the Scripture, and will not admit it in this place onely. But beecause that I haue handled this argument at large in another place, least I shoulde bee longer in a needeleſſe matter, I onely say in a worde, that assoone as the doctrine, which is the ensigne of vnitie, is brought amongst the people, GOD woulde gather all menne: whosoeuer doe not come are inexcusable.

37. *And you would not.* This may bee referred aswell to the whole nation, as to the Scribes: yet I do rather expound it of them, by whom that gathering together was most hindred. For Christe enueighed against them in the whole course of his speach: and now when he spake to Ierusalem in the singular number, it presently appeareth that hee altered not the number without a cause. But there is a vehement opposition betweene the will of God and their vnwillingnes: for it expresseth the deuilish fury of men, which set themselues to striue against God.

38. *Beholde your habitaton shall bee left.* Hee foretelleth the destruction of the Temple, and the ouerthrow of the whole common wealth. For though they were defiled with vngodlines, wickednesse, and all maner of infamy: yet they were so blinded with a corrupt hope in outwarde worshippe, and of the Temple, so that they thought God bound vnto them. And they had this buckler alwayes ready: what? will God departe from this place, which he onely chose vnto himselfe alone in all the earth? If that hee dwelleth amongst vs, he must of necessitie restore vs at the length. To be short, they held the Temple as a Fort vnuanquishable, as if they sate in Gods lappe. But Christe proueth that they glory of the presence of God in vaine, whom they hadde driuen from them by their sinnes, and by calling it their house he sheweth plainely that it is the house of God no more.

The temple of GOD was builded of this condition, that it might cease to bee the seate and place of GOD, at the comming of Christ: yet it should haue stoode as a notable monument of the perpetuall grace of GOD, if the sinne of the people had not prouoked the destruction of the same. This therefore was the horrible vengeance of GOD, that hee not onely forsooke and woulde altogether ouerthrowe that place, which hee had so royally and so bewti-

bewtifully adorned, but left it ſo as a note of extreame ignominye and ſhame to the end of the world. Now let the Romanes goe, and let them proceede in extolling their tower of Babilon in ſpite of God, when they ſee the temple of God built by the allowaunce and commaundement of God, ouerthrowne for the ſinnes of the people.

39. *For I ſay vnto you.* He confirmeth that which he had ſpoken beefore, that the vengeance of God was neere at hand: and the onely meanes to eſcape that deſtruction ſhould be taken from them. For that was the acceptable time, that was the day of ſaluation, ſo long as he which was come to be their Redeemer was the witneſſe and preacher of the redemption which he brought. But at his departure the light of life vaniſheth away, euen as it were at the ſetting of the ſunne. Wherefore it was neceſſary that this miſerable deſtruction ſhould followe, which hee ſpeaketh of. Now it is demaunded what time is noted by this phraſe, *vntill yee ſhall ſay.* Some tye this to the laſt daye of iudgement: other ſome thinke that it is a propheſie of that which was fulfilled ſhortly after. When as ſome of the Iewes ſhould in humility worſhippe Chriſte. But I like neither of theſe interpretations, and certainely I meruaile that learned menne, ſhould make ſuch a doubt at ſo light a matter, when they doe ſo doubtfully demaund, how the vnfaithfull ſhould ſay of Chriſt, *Bleſſed is he which commeth, &c.* For he doth not declare what they ſhould become, but what he himſelfe would doe. For that aduerbe *vntill* extendeth no further, then to the time which goeth before. Ioſeph laye not with his wife vntill ſhee brought foorth Chriſt. The Scripture doth not meane by theſe wordes, that they afterward came together as manne and wife after the byrth: but onely declareth that Mary was a virginne vntouched of manne, before the byrth of her Sonne. Therefore in my iudgemente this is the naturall ſenſe of this preſent place. Hetherto I haue behaued my ſelfe humbly and louingly amongſt you, and haue diſcharged the office of a teacher.

Now the courſe of my calling being finiſhed, I will depart, and you ſhall not enioy me hereafter: but the redeemer and miniſter of ſaluation whom you doe now deſpiſe, you ſhall find & try to be a iudge. So this place agreeth with that of Zachary, 12. 10. They ſhall ſee him, whome they haue pearced through. But Chriſt alſo ſeemeth to reproue after this ſort their vaine hypocriſie, that as men earneſtly deſired their promiſed ſaluation, did ſing dayly out of the Pſalme, Bleſſed is hee which commeth in the name of the Lord: and yet they had the Redeemer in deriſion, when he was offered them. Further, hee ſaieth, that hee will not come at them, vntill that at the ſight of his maieſty horrible to be ſeene, they ſhall cry out as menne afrayd, but too late, truely this is the Sonne of God. And this threatning doth belong to all the contẽners of the goſpell: eſpecially thẽ which do wrongfully pretend his name: & yet refuſe his doctrine: for they ſhall know at the length that they cannot eſcape his handes, whom they laugh now to ſcorne with their faigned diſsimulation. For the Papiſtes ſing the ſame ſong at this day, & yet they make no account of Chriſt, vntill he aſcend to his trybunall ſeate, armed with reuenge. Wee are alſo admoniſhed ſo longe as Chriſte appeareth vnto vs in the name of the Father, as a meſſenger and mediator of ſaluation, to honour him not onely with the lippes, but ſincerely to

desire that he may bring vs and all the world in obedience to him.

LV. 53. *And as he sayd these things vnto them.* I sayd euen now that Luke put not former sentences in their proper place: for when hee reporteth that Christe reproued the Scribes at a certaine dinner, he addeth also withall, his last words, wherewith their offences a little before his death were layd open. So also Luke setteth downe the next reproofe in the thirteene chapter, where he rehearseth another hystorie.

If any man had rather follow their opinion, which doe thinke that Christ rehearsed the same wordes oft times, I doe not greatly stand against them: Now after that Luke had rehearsed the curses spoken of a little before, at the length hee concludeth, that all the Scribes hated Christ the more, so that they ceased not to seeke to deceiue him by laying snares to intrap and catch him. The which must rather be referred to that speach had at the table, then to his last sermon. But I haue not much regarded to be curious about the time, which the Euangelist neglected.

Math.	Marke, 12.	Luke. 21.
	41. *And as Iesus sate ouer against the treasury, he beheld how the people caste money into the treasurie, & many riche men caste in much.*	1. *And as hee beheld, hee sawe the rich men, which cast theyr gifts into the treasury.*
	42. *And there came a certeine poore widow, and shee threwe in two mites, which made a quadrin.*	2. *And he sawe also a certeine poore widow, which cast in thither two mites,*
	43. *Then hee called vnto him his disciples, and sayd vnto them verely I say vnto you, that this poore widow hath cast in more then all they, which haue cast into the treasury.*	3. *And he said, of a trueth I say vnto you, that this poore widow hath cast in more then they all.*
	44. *For they all did caste in of theyr superfluitie: but shee of her pouertie did cast in all that shee had euen all her liuing,*	4. *For they all haue of theyr superfluitie cast into the offrings of God: but shee of her pennurye hath cast in all the lyuing that shee had.*

43. *Verely I say vnto you.* This answere of Christ containeth very profitable doctrine, whatsoeuer men doe offer to God is not valued after the outward price, but according to the affection of the heart: yea, his godlinesse is more worth, who according to his ability offereth that little he hath, to God, then he which offereth a hundred fold more of his aboundance. This doctrine is profitable two wayes. For the Lord encourageth the poore, which want ability to doe well, that they should not be afrayd cheerefully to testifie their good will with that little they haue: for if they consecrate themselues, their offring, though it bee in shew but vile and vaine, shall bee as much esteemed as if they offred all Crœsus treasures.

Againe

Againe, they which haue aboundance, and doe giue many giftes are admoniſhed, that it is not ſufficient for them to excell the common and poore people in giuing: for it is leſſe to bee accounted of before God for a rich man to giue a meane ſumme, then for a poore man for to beſtow a litle, being that which he hath. Further, this widow was very godly: for ſhee had rather be without meate her ſelfe, then that ſhee would appeare empty before the Lord. And the Lord commendeth this ſimplicity for that ſhe forgetting her ſelfe, declared that ſhe and all that ſhe had belonged to God. As alſo the chief Sacrifice which is required of vs, is to deny our ſelues. And though it is to be ſuppoſed that the holy offringes were not rightly beſtowed at that tyme, nor to lawfull vſes: yet becauſe that the maner of worſhippe appoynted by the lawe was yet in force, Chriſt doth not reiect them. And certainly the corruption of men could not bring it to paſſe, but that the holy worſhippers of God would according to his commandement offer for the ſacrifices and other godly vſes.

Math. 24.	Marke. 13	Luke 21.
1. *And Ieſus went out, and departed from the temple, and his diſciples came to him to ſhew him the building of the Temple.*	1. *And as hee went out of the Temple, one of his diſciples ſaid vnto him: mayſter ſe what ſtones & what buildinges are here.*	5. *Now as ſome ſpake of the Temple, howe it was garniſhed with goodly ſtones, and with conſecrate thinges, hee ſayd,*
2. *And Ieſus ſaid vnto them, ſee yee not all theſe thinges? verely I ſay vnto you there ſhal not be here lefte a ſtone vpon a ſtone, that ſhall not bee caſte downe.*	2. *Then Ieſus anſwered & ſaid vnto him ſeeſt thou theſe great buildings? there ſhall not be left one ſtone vppon a ſtone, that ſhall not be thrown downe.*	6. *Are theſe the thinges that yee looke vppon? the dayes will come, wherein a ſtone ſhall not be left vppon a ſtone, that ſhall not be throwne downe.*
3. *And as he ſate vppon the mounte of Olyues, his Diſciples came vnto him aparte, ſainge, tell vs when theſe things ſhall be, and what ſigne ſhalbe of thy comming, & of the ende of the world,*	3. *And as hee ſate on the mount of Olyues ouer againſt the temple. Peter & Iames, & Iohn & Andrew asked him ſecretly:*	7. *Then they asked him, ſaiing, maiſter, but when ſhall theſe thinges bee and what ſigne ſhall there bee, when theſe things ſhall come to paſſe?*
4. *And Ieſus anſwered and ſaide vnto them: take heed, that no man deceiue you.*	4. *Tell vs when ſhall theſe thinges be and what ſhalbe the ſigne, when all theſe things ſhalbe fulfilled?*	8. *And hee ſaide, take heede, that yee bee not deceiued: for many wyll come in my name ſaying, I am Chriſt and the time draweth neere: followe yee not them therfore.*
5. *For many ſhall come in my name, ſainge, I am Chriſte, and ſhall deceiue many.*	5. *And Ieſus aunſwered them, & began to ſaye take heed, leaſt any man deceiue you.*	9. *And when yee heare of warres, and ſeditions, bee not afrayde: for theſe thinges muſt firſt come, but the ende followeth not byand by.*
6. *And*	6. *For many ſhall come in my name, ſainge, I am Chriſt, and ſhall deceiue many:*	10. *Then*
	7. *Fur-*	

6. *And yee ſhall heare of warres, & rumours of warres ſe that ye be not troubled for al theſe things muſt come to paſſe, but the ende is not yet*
7. *For nation ſhall riſe againſt nation, and realme againſt realme & there ſhall be peſtilence and famine, & earthquakes in diuerſe places.*
8. *All theſe are but the beginning of ſorrowes.*

7. *Furthermore when yee ſhal heare of warres and rumours of warres, bee yee not troubled: for ſuch thinges muſt needes be but the ende ſhall not be yet.*
8. *For nation ſhall riſe againſt nation, & kingdome againſt kingdome, & there ſhall be earthquakes in diuerſe quarters and there ſhall be famine & troubles theſe are the beginnings of ſorowes.*

10. *Then ſayde hee vnto them, nation, ſhall riſe againſt nation, and kingdome againſt kingdome,*
11. *And great earthquakes ſhall bee in diuerſe places and hunger, and peſtilence fearefull thinges and great ſignes ſhall there bee from heauen.*

1. *And Ieſus went out and departed.* The Diſciples perceiued that Chriſte gaue this as his laſt farewell to the Temple. Therefore it was meete that hee ſhould erect a new Temple more bewtifull then this, and a more floriſhing eſtate of a kingdome, as the Prophetes had foretolde. For they had nothing to doe with that Temple, wherein all thinges were ſo out of order and againſt the. But yet the Diſciples thought it incredible, that the Temple ſo ſtrongly built & ſo gorgeous, ſhould giue place to Chriſt.

And this muſt be noted diligently: for ſith the outwarde bewtie of the Temple was ſuch as was to bee wondred at, their eyes were ſo ſet vppon the preſent glory of the ſame, that they coulde ſcarſly hope that the kingdome of Chriſt might ſpring vp. They doe not expreſly confeſſe their doubt, but they doe ſhewe the ſame ſecretly, when as they doe obiect to Chriſt the great heape and hugenes of the ſtones, which ſhould bee ouerthrowne, yea and brought to nothing, if that hee would raigne. Alſo ſuch admiration at the eſtate of Popery, withholdeth many ſimple men at this day: for they ſee them furniſhed with great aboundance of wealth and mightie power, they are preſently ſo amaſed, that the baſe and ſimple ſhew of the Church ſeemeth vile & contemptible vnto them. Many alſo thinke that wee are deceiued, when wee goe about the ouerthrow of that kingdome, euen as if it were as hard a matter as to pull the ſunne out of heauen. And it is no maruaile, if Chriſtes diſciples were amaſed at that notable ſight. For how much that building coſt Herod, may bee gathered by this, that he had tenne thouſand workemen labouring about the ſame continually for the ſpace of eight yeares. And they doe not wonder at the ſtones without a cauſe: for they were very goodly and fayre, Ioſephus writeth that they were fifteene cubites long, twelue high, and eight broad. And now it was ſo much reuerenced in forraine countryes, that no man durſt ſcarſely ſuſpecte that it could at any time be ouerthrowne.

2. *Verily I ſay vnto you, one ſtone ſhall not not bee left vppon an other.* Becauſe the greatneſſe and wealth of the Temple (beeing ſette as a vaile before their eyes) hindred them from beleeuing that the kingdome of CHRIST

was

was at hande: therefore hee affirmeth by an oath, that whatſoeuer thinges doe hinder them, ſhoulde ſhortly periſh. So the foretelling of the deſtruction of the Temple, made a way ready for the rude and weake people. And though it was profitable that the Temple ſhould be ouerthrown, leaſt it ſhould keepe the Iewes in this ceremoniall kinde of worſhippe, who of themſelues were giuen too much to earthly elementes: yet this was a ſpeciall reaſon, that God by that horrible example would be reuenged vppon that nation for the refuſing of his ſonne, and contempt of the grace hee offered them. Wherefore it was meete that the diſciples ſhoulde by this forewarninge bee drawne away from the ſocietie of that rebellious people. So at this day whatſoeuer the ſcripture foretelleth of the puniſhmentes of the wicked ſhoulde driue vs from thoſe ſinnes which prouoke the wrath of God. Alſo, whatſoeuer it teacheth of the tranſitory and vaine faſhion of the worlde, it ſhoulde correcte the vanitie of our minde, which followeth too greedily after pompe, pleaſure, and delights. And eſpecially that which hee foretelleth of the fearefull deſtruction of Antichriſt and his ſecte, ſhould remooue away all thoſe lettes, which doe hinder vs in the right courſe of faith.

3. *And as he ſate vpon the mount.* Marke nameth foure, Peter, Iames, Iohn, & Andrew. He and Luke doe not ſet downe ſo much as Matthew. For they ſay that they enquired only of the time of the deſtruction of the tẽple, (& becauſe it was a thing hard to be beleued) what ſigne God would giue from heauen, that the ſame ſhuld come to paſſe. But Matthew reporteth that they asked the queſtion of the time, of the comming of Chriſt, & of the end of the world. But it may bee noted how they had thought euen from their childhood, that the Temple ſhould ſtand for euer, and their minds were ſo wholy bent vpon the ſame, that they thought the temple could not fall while the world ſtoode. Therefore aſſoone as Chriſt ſaid that the temple ſhould be deſtroyed, they preſently thought with themſelues of the end of the world. And (as errour begetteth errour) becauſe they were perſwaded, that preſently at the beginning of the kingdome of Chriſte, they ſhould bee happy euery way, they preſently ſpeede to the triumph before the battell. Therefore they ioyne the comming of Chriſt, and the ende of the world together, with the deſtruction of the temple, as things which could not be ſeperate: & by the end of the worlde they vnderſtand the reſtoring of all thinges, when nothing ſhould be wanting of the perfecte felicitie of the godly. Therefore wee ſee nowe how they leape to diuers queſtions at once, becauſe they were entangled in theſe fantaſies, that the temple coulde not fall, but that it ſhould ſhake the whole worlde: that the ſhadowes of the law and the worlde ſhould end together. that the glory of the kingdome of Chriſt ſhould preſently appeare which ſhoulde make the children of God perfectly happy: that the apparant renewing of the worlde was at hande, which ſhoulde preſently bring all things confuſed into order. And eſpecially the hope which they hadde fondly conceiued before of the preſent kingdome of Chriſt, doth driue them prepoſterouſly to haſt to the happy reſt. As in the Act. 1. 6. when they ſee Chriſte riſen from the dead, they runne headlong to that felicitie which is layde vppe for vs in heauen, to the which wee muſt aſpire by hope and patience. And though our eſtate is not like theirs, becauſe we are not trayned vppe in the ſhadowes of the

law, so that the superstitious opinion that the kingdom of Christ should be earthly hath not besotted vs, yet there shall scarce be found one amongst a hundred, which is not troubled with the like disease. For when all men do by nature loath troubles, contentions, and all manner of afflictions, the wearinesse of those thinges, vrgeth them without moderation and without hope to hast before the time to the fruite of fayth. So it cõmeth to passe that no man is willing to sow, and all men woulde mow before the time. But to returne to the disciples, they had the good seede of faith in their hearts, but they would not tary for the time appointed: and they hauing corrupt fantasies, seeke to thrust the perfection of the kingdom of Christ together with the beginning: & that which they should seeke for in heauen, they sought to enioy vpon the earth.

4. *Iesus answered.* They had such an answere as liked them not. For when they gaped for the tryumph, as if the warre were ended, Christ exhorteth them to long sufferance: as if he should haue sayde, you would receiue the price at the first beginning of the race: but of necessity you must runne forth the race. You would haue the kingdome of God vpon the earth, but no man can attaine vnto it, except that he ascend into heauen. But sith this chapter containeth most notable admonitions & instructions for the gouernment of the course of our life, we see how by the wonderfull counsell of God it was brought to passe, that the Apostles errour turned to our profit.

This is the summe, the preaching of the Gospell is like vnto a sowing time: and therefore we must with patience wait for the haruest time, and they are too dainty & effeminate, which are discouraged in their minds for the frost, snowes, cloudes, or the sharpe tempests of winter. Christ doth especially giue his disciples cõmaundement of too things, that they should beware of false doctrines, and that they shoulde not bee troubled by offences. In which woordes, hee declareth that his Church shall bee subiecte to such troubles, while it wandereth in the world. But this might seeme very vnlikely, because that the Prophetes hadde foretolde that the kingdome of Christe shoulde bee in another sorte. Isaias 54. 13. promiseth that they shall all bee then taught of God. And by Ioell it is reported, 2. 28. I will poure my spirite vppon all flesshe, and your sonnes and daughters shall prophesie, your young menne shall see visions, and your olde menne shall dreame dreames. Ieremiah also promiseth a brighter light of vnderstanding, 31. 34. They shall teach no more euery manne his neighbour, and euery manne his brother, sayinge: knowe the Lorde, for they shall knowe mee from the least of them to the greatest of them. Therefore at the rising of the Sunne of righteousnesse, as it was spoke of before by the Prophet Malachi 4. 2. it is no maruell if the Iewes hoped that they were sette free and cleare from all cloudes of errours. And heereof the woman of Samaria sayd, Ioh 4. 25. when the *Messias* shall come, he will teach vs all things. So nowe wee knowe howe great promises doe euery where appeare of peace, righteousnesse, ioy, and of aboundance of all good thinges. Wherefore it is not to bee meruailed at, if they thought that by Christes comming, they should bee exempted from troubles of warres, from spoyles, from all maner of iniurie, & also from famine and pestilence. But Christ declareth that they shall haue no lesse trouble hereafter with false teachers, then the olde people hadde with

false

falſe prophets: and that there ſhall be no leſſe troubles vnder the Goſpell, then there were in times paſt vnder the lawe. Not that thoſe propheſies which I touched euen now, were not fulfilled: but becauſe they were not fully performed preſently at the firſt day. For it is ſufficient that the faithfull haue onely a taſte giuen them nowe of thoſe good things, that they might nourish the hope they haue of the full enioying of them hereafter.

And therfore they were much deceiued, which would haue all things perfectly performed at the beginning of the Goſpell, which we ſe fulfilled euery day. Furthermore, though the wickedneſſe of men cannot altogether make of none effect that felicity which the Prophets ſaid ſhould be in the kingdome of Chriſt yet it hindereth and troubleth the ſame. The Lord cauſeth, by ſtriuing with the malice of men, that his bleſsinges finde way through all lets: and certainely it were abſurd, that the thing which is eſtabliſhed vpon the free goodnes of God, and dependeth not vpon their pleaſure, ſhould bee abolished for their fault. Yet that they might receiue ſome reward of their vnthankefulneſſe, he doth onely diſtill his graces by a little at once, which otherwiſe ſhould be powred downe in great aboundance. Hence commeth the Laborinth of ſo many miſchiefes, through the which all the faithfull doe wander all their life, though Chriſt beeing their captaine, and bearing the light of his Goſpell before them, they holde the ready way to ſaluation.

Hence ariſe the heape of ſo many contentions, that they ſhall paſſe through ſharpe warres, but yet without danger. Hence ſpring ſo many and ſo ſodaine troubles, that they are troubled with miſerable diſquietneſſe but yet by the helpe of Chriſt they continue ſtedfaſt to the ende. Alſo, when Chriſt commandeth his diſciples to take heede of deceites, we are to vnderſtand that they ſhall not want meanes to auoyd them, ſo that they bee carefull themſelues. Wherefore lette vs be ſure, if any of vs doe diligently apply himſelfe to watch in his place and calling, what ſubtilties ſoeuer ſathan ſhal deuiſe, we ſhall be free from them.

5. *For many ſhall come.* He doth nor yet ſpeake generally of corrupt and falſe doctrines, but toucheth one kind, which was as a beginning of all errors, with the which Sathan endeuoured ſundry wayes to ouerthrow the pure doctrine of the Goſpell. For ſhortly after the reſurrection of Chriſt, there aroſe deceiuers, and euery one of them profeſſed himſelfe to bee Chriſt. And becauſe the true redeemer was not onely taken from among them, but put to the ſhameful death of the croſſe, and the mindes of all menne were moued and kindled to hope and to deſire their redemption, they had a meanes ready at hande to deceiue them. And it is not to be doubted but that God gaue the Iewes ouer to be deceiued by ſuch guiles, for that they had ſo wickedly reiected his ſon. And though thoſe mad toies were quickly brought to nothing, yet it was the will of god that the Iewes ſhould haue ſuch tumults amongſt them: firſt, that they might make themſelues infamous and odious, then that the hope of ſaluation might be taken from them altogether: laſtly, that they being ſo often deceiued, might in a brutiſh blockiſhnes, run headlong to their owne deſtruction. For when the worlde ſlipt from the ſonne of God, whoſe office it is to gather vs into a holy vnitie, it is meete that it ſhould be caried hither and thither as in tempeſtuous waues.

And

And by the ſame vengeance of God it came to paſſe, that moe were caried away with a fond opinion, then true faith brought to obey God. And Chriſt ſette downe this circumſtance of purpoſe, leaſt the faithfull beholding the multitude of ſuch madde people, ſhould growe faint and weary. For we know how eaſie a matter it is to follow after the multitude, eſpecially where wee are but fewe in number.

6. *And yee ſhall heare of warres.* In this place hee onely maketh mention of the ſtirres which fell out amongeſt the Iewes: for ſhortly after hee will ſhewe that the ſame ſhould creepe further. And as he firſt commaunded them to take heede leaſt any man ſhoulde deceiue them, ſo now hee commaundeth them to bee of good courage when they heare of the rumours of warres, and of warres themſelues. For it was daungerous, leaſt they being ouerwhelmed with euilles, ſhould fall away, eſpecially, if they had promiſed and perſwaded themſelues of a peaceable, ioyfull and quiet eſtate. He addeth that theſe things muſt come to paſſe aſsigning no cauſe but declaring that none of theſe things ſhall fall out by fortune, but by the prouidence of God, leaſt they ſhould kick in vaine againſt the pricke. For there is nothing more effectuall to bring vs in obedience, then whē we know that God according to his pleaſure, gouerneth euen thoſe things whiche ſeeme moſt confuſed. God hath iuſt cauſes and great reaſons, why hee ſuffereth the world to be troubled: but becauſe it is meet that the faithful ſhould reſt vpō his only pleaſure it was ſufficiēt for Chriſt to exhort his diſciples to beare theſe things with patiēt minds, & to abid cōſtant: becauſe it ſo pleaſed the Lord.

But the end is not yet. He plainely declareth as I ſayd euen now, that theſe were greeuous of thēſelues, yet they were but as the beginnings of greater troubles: for when this flame of warres had conſumed Iudea, it ſhould waſt further. For after that the doctrine of the goſpel was ſpred, the like vnthankefullneſſe kindled alſo the wrath of God amongſt other nations. Hereof it commeth to paſſe that they which had broken the couenant and band of peace with God, ſhould with mutuall diſſentions rent themſelues in pieces: they which refuſed to obey the authority of God, were driuen to yeelde to the force of the enemies, they which woulde not be reconciled to God, ſhoulde fall to tumults and troubles amongſt themſelues: to be ſhort, they which hadde exempted themſelues from the heauenly ſaluation, ſhoulde by raging one againſt another, fill the earth with ſlaughters Further, becauſe he knewe how great the malice of the world woulde bee, hee addeth againe, that theſe are but the beginnings of ſorrowes: not that the faithfull ſhoulde ouerwhelme themſelues with ſorrowe (who haue comfort at hande alwayes in the middeſt of troubles) but that they might prepare themſelues with patience to abide a longer time.

Luke alſo addeth *Earthquakes and ſignes from heauen.* Of whiche thinges, though there remaine no certaine hyſtory, yet it is ſufficient that Chriſt ſpake of them before, They which will, may read the reſt in Ioſephus.

Mathewe 24.	Marke 13.	Luke 21.
9. *Then ſhall they deliuer you vp to bee afflicted,*	9. *But take yee heede to your ſelues: for they ſhall deliuer you vp*	12. *But before all theſe, they ſhall lay their hands on you, & perſe-*

flicted, and shall kill you, and yee shall be hated of all nations for my names sake.

10. And then shall manye be offended, and shall betray one another, and shall hate one other,

11. And many false prophetes shall arise, and shall deceiue many.

12. And because iniquitie shall be encreased, the loue of manye shall be colde.

13. But he that endureth to the ende, he shall be saued.

14. And this gospell of the kingdome shall be preached through the whole world for a witnesse vnto all nations, and then shall the ende come.

vppe to the counsels, and to the synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a testimoniall vnto them.

10. And the gospell must first be published among all nations,

11. But when they lead you and deliuer you vppe take yee no thought before, neither premeditate what you shall say: but what soeuer is giuen you at the same time that speake: for it is not yee that speake but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the son, & the children shal rise against the parẽts and shall cause them to die.

13. And yee shalbe hated of all men for my names sakes but whosoeuer shall endure to the ende, shalbe saued.

persecute you, deliuering you vpp into the synagogues and into prisons, and bring you before kings and rulers for my names sake. 13 And this shal turne to you for a testimoniall. 14. Lay it vp therfore in your harts, that you premedit at not what ye shal answere. 15. For I wil giue you a mouth & wisdome, where against al your aduersaries shall not be able to speake nor resist.

16. Yea, ye shalbe betraied also of your parents, & of your brethren, and kinsmen & frends, & some of you shal they put to death.

17. And ye shal be hated of al men for my names sake.

18. Yet there shall not one haire of your heads perish

19. By your patiẽce possesse your soules,

9. Then shall they deliuer you vp to be afflicted. Nowe Christ foretelleth his disciples of an other kinde of temptation, wherewith besides their common afflictions, their faith should bee tried: for they should bee hated and detested of all the worlde. This is hard and sharpe of it selfe to the children of God, to bee afflicted together with the reprobate and contemers of God, to bee subiecte to the same punishment which they endure for their sinnes. And this seemeth the more intollerable, to bee sharpely oppressed with such grieuous miseries, as the very wicked are free frõ. But as the wheate, when it is together with the chaffe threshed out with the flailes, is afterward broken & ground in the mill: so God doth not only afflict his children together with the wicked, but layeth the crosse more vpon them then vppon others, that they might seeme to bee the most miserable of all men. But Christe doth properly speake heere of the afflictions, which the disciples should suffer for the Gospell. For though that saying of Paule is true. Rom. 8. 29. whome GOD hath chosen, them hath hee also ordained to beare the crosse, that they might bee made like to the image of his sonne: yet hee doth not marke all his children with this speciall marke, that they shoulde bee persecuted by the enemies of the Gospell. Christ speaketh now of that kind of affliction, at that time when the faithfull of necessitie were to beare for the testimonie of the Gospell, the hatred, the reprochfull wordes and the fury of the wicked. For his will was to let his disciples vnderstande, that the doctrine of the Gospell (whereof they should bee messengers and witnesses) should not

bee

bee accepted or allowed of the worlde, euen as hee hadde tolde them before. And hee telleth them before, that they ſhal haue contention not only with a fewe ennemies, but that they ſhall bee hated of all nations, whether ſoeuer they ſhall come. But this was a wonder hardly to bee beleeued, which might make the moſt couragious mindes to feare and quake, that the name of the ſonne of God ſhould bee ſo infamous and odious that it ſhould procure all them to bee hated euery where.

Therefore Marke ſayth: *Take heede to your ſelues.* By which word hee noteth the ende and vſe of this admonition: namely, that they ſhould be readie to beare this, leaſt this temptation ſhould ouerthrow them before they be aware. Marke addeth in the ſame place, that this ſhould bee a teſtimoniall to kings and rulers: when the diſciples of Chriſt ſhoulde bee brought beefore their iudgement ſeate. Luke reporteth this ſomewhat otherwiſe. This ſhall be to you for a teſtimoniall: but the meaning is one with the former. For Chriſte declareth that his Goſpell ſhall be the more ſet forth when it ſhall bee befended with the daunger of death. For if the Apoſtles ſhould haue imployed their trauaile in preaching the Goſpel, and ſhould not ſtand conſtantly againſt the furious dealings of the enemies in defence of the ſame, it ſhould not haue beene ſo notably confirmed. But when they doubted not to lay their heades in daunger, and that no terrours of death could driue them from their purpoſe, it appeared by this their courage and conſtancie, how certainely they were perſwaded of the goodnes of their cauſe. So this was a ſure ſeale of the Goſpell, that the Apoſtles ſtoode without feare at the iudgment ſeates of kings, and freely profeſſed the name of Chriſt there. And therefore Peter calleth himſelfe a witneſſe of the paſsions of Chriſt, the ſignes & tokens whereof he bare vpon him. And Paul to the Phil. 1. 17. glorieth that hee was ſet in defence of the Goſpell. The which is eſpecially worthy to bee noted, leaſt they through vile cowardlineſſe ſhould fall away from the faith vpon whom God hath thought good to beſtow ſo great honour, as that he would make them patrones of his truth.

MAR. 11. *Take yee no thought before.* We haue expounded this ſentence & the text in the tenth chapter of Mathew, for that the Lordes will was to eaſe his diſciples of that ſorowfull doubtfulnes, which hindereth vs from continewing in our calling, while that wee diſtruſt our ſelues as vnable to beare the burden. Not that hee would haue vs altogether careleſſe (for nothing is more profitable for vs, then that wee bee taught humilitie by knowing our owne infirmitie, and be prouoked to prayers) but Chriſt teacheth vs to caſt our cares into the boſome of the father, that truſting in his promiſed heple, we may goe foreward cheerefully in our courſe.

But Luke ſetteth downe the promiſe otherwiſe, not that Chriſt would deliuer his from death (for this is not alwayes to bee hoped for) but that hee will giue them a mouth and wiſedome, wherewith they ſhoulde make their enemies aſhamed. But though Chriſt giueth at the ſame time a minde and power to ſpeake, yet I doe thinke that hee meant another thing by ioyning theſe two wordes together: as if that Chriſt ſhould promiſe, that hee would gouerne their tongues, ſo that they ſhould anſwere wiſely and to the purpoſe.

Hee addeth further, that this wiſedome ſhoulde haue the victory againſt all

all their enemies: becauſe they coulde not reſiſt nor ſpeake againſte the ſame. Not that their impudencie ſhould giue place to the truth: but becauſe the truth, againſt the which they ſet themſelues in vaine, ſhould triumph ouer their franke boldneſſe. And I would that all men that are required to make confeſſion of their fayth, woulde repoſe themſelues in this hope: for then the power and maieſty of the ſpirit would ſhew it ſelfe farre otherwiſe to the ouerthrow of Sathans miniſters. Now while wee are caryed partly by our owne ſence, and puffed vppe with pride, wee runne headlongraſhly, or goe further forward then is meete: and partly we are withholden and reſtrained with peeuiſh fearefulneſſe: and woefull experience ſheweth that wee are deſtitute of the grace of God and helpe of his ſpirite. Further, when in Matthew and *Marke* Chriſt calleth it the ſpirite of the father, which ſpeaketh in vs, and ſayeth here that he himſelfe will giue vs a mouth: we doe gather that it is proper and peculiar to him to direct vs by the ſpirit.

LVKE. 19 *By your patience poſſeſſe your ſoules.* Chriſt doth here teach his diſciples a farre other way to preſerue life, then the reaſon of manne would teach. For euery man doth naturally deſire to keepe his life in ſafety: and wee doe all ſeeke for thoſe meanes of preſeruation which we thinke to be beſt, and wee flee from all danger: to be ſhort, we ſeeme not to liue, except we be well garded. And Chriſt giueth vs this fortreſſe for our life, that we ſhould walke through fire, water, & ſwordes alwayes in daunger of death. And truely no man cõmitteth his ſpirite rightly into the hand of God, but hee which is alwayes ready to die, and learneth euery day to liue. In ſumme Chriſt commandeth vs to poſſeſſe our life both vnder the croſſe, and amongſt the continual terrours of death.

MAT. 10. *And then ſhall many be offended.* Now he rehearſeth the temptations which ſhall come by euill examples. And this is very grieuous & hard to ouercome, when Chriſt himſelfe ſhould be a ſtone of offence to many, where at ſome ſhould ſtumble, or others at the ſight thereof ſhould goe backward, and others doe fall away, 1. Peter 2. 7. 8. And it ſeemeth to me that Chriſt in this word comprehendeth diuers kindes of troubles: becauſe they doe not onely fall away which were entred into aright courſe, but many become enemies to chriſt: others forgetting modeſty and equity, become raginge madde, others become prophane men, & caſt of all ſence and feeling of godlines: others do take themſelues liberty in ſuch troubles to commit ſinne.

11. *Many falſe Prophetes ſhall ariſe.* This admonition differeth from the former, where Chriſte ſayeth before, that many ſhould come in his name. For there he ſpeaketh only of the deceiuers, which ſhortly after the entrance of the goſpell, ſhould faine thẽſelues to be Chriſtes. But now he ſaith that there ſhould falſe teachers ariſe, which ſhould corrupt the ſecond doctrine with errours: as Peter teacheth that the church ſhould be in no leſſe dãger of this miſchiefe vnder the goſpel, then it was before vnder the law, 2. Pet. 2. 1. wherfore there is no cauſe, why errors & the ſubtil practiſes of ſathan, & the corruptions of godlines, ſhould ouerthrow the minds of the godly: becauſe that no man is rightly eſtabliſhed in Chriſt, but he which hath learned to ſtand againſt ſuch aſſaults. For this is a right tryall of our fayth, when it ſtandeth without remouing, againſt ſuch falſe doctrines as ſhall ariſe.

And

And hee doeth not onely ſay that falſe Prophetes ſhall come, But alſo that they ſhall bee ſo ſubtile as to deceiue, ſo as they ſhall drawe ſectes after them. And heere we haue neede to take great heede: becauſe the multitude of them which follow errours, doe as a violent ſtorme enforce vs to turne our courſe, if we be not throughly ſetled in God: whereof there is ſomewhat ſpoken before.

12. *Becauſe that iniquitie ſhall abounde.* No man ſhoulde bee ignorant how farre and wide this miſchiefe ſhoulde ſpreade it ſelfe: but very few doe marke it. For ſith the light of the Goſpell doth more plainely diſcouer the malice of men, the deſire to doe well waxeth colde, and is almoſt quenched euen in good and well minded menne. For euery man thinketh with himſelfe that thoſe thinges are loſt, which are done for this or that man, for that experience and daily vſe declareth that all men almoſt are vnthankfull, or faithleſſe, or wicked. Truely a great and dangerous temptation. For what can bee more abſurde, then to allow of that doctrine which ſeemeth to ouethrow the loue of godlineſſe and the force of charity? But where the Goſpell taketh place, charity, with the heate whereof the hearts of all men ſhould be enflamed, rather waxeth colde. But the fountaine of this miſchiefe muſt be noted, which Chriſt vttereth thus. For many do waxe faint, becauſe that for weakeneſſe they cannot ſtand in the floud of iniquity, which floweth euery where, Chriſt then requireth his diſciples to bee thus ſtrong, as they may ſtand faſt in theſe wraſtlings. As Paule commandeth 2. Theſ. 3.13 that we ſhould not bee weary of behauing our ſelues louingly and kindely. Therefore, though the loue of many being ouerwhelmed with the abundaunce of ſinnes, ſhould waxe cold, Chriſt ſayth that this let muſt alſo be ouercome, leaſt that the faithfull for ſuch euill examples ſhould giue ouer as men tired. Therfore hee rehearſeth that ſentence, that no man can be ſaued, but hee which ſhall ſtriue lawfully, and ſhall continue to the end.

14. *And the Goſpel of the kingdom ſhalbe preached.* When the Lord had preached ſuch a Sermon as had giuen no ſmall occaſion of ſorrow, this conſolation was added in very good time, either for the raiſing vp of the mindes ouerthrowne, or for the ſtrengthening and ſtaying of them that are falling: for whatſoeuer ſathan ſhall deuiſe, and how many ſtirres ſoeuer he ſhall make, yet the Goſpel ſhall goe forward, vntil it be ſpread throughthe whole world. And though this was incredible, yet it behoued the Apoſtles, hauing this warrant of their maiſter, to hope wel beyond hope, & with courage to go forward to diſcharg their calling. Some doe obiect the Antipodes, and other people which doe dwell farre away, which as yet haue heard nothing of Chriſt, but it is eaſily anſwered. For Chriſt doeth neither note all the particular partes of the worlde, neither doeth hee appoynt any certaine time: but onely ſayeth that the Goſpell (which all men thought ſhoulde bee ſpeedily baniſhed out of Iudea the proper dwelling place) ſhoulde be ſpread to the furtheſt parts of the round world, before the laſt day of his cõming. Hee declareth alſo the ende of preaching, that it may bee for a teſtimoniall to all nations. For though God neuer left himſelfe without witneſſe, Act. 14 17. and gaue very ſpeciall teſtimony to the Iewes of himſelfe, yet hee gaue a teſtimony in this more notable thẽ al the reſt, when he reuealed himſelfein his chriſt

and

and therefore Paule sayeth 1. Tim. 2, 6. that he reuealed himselfe in due time, because this was the time appoynted to call all the world to God Therefore wee must learne, that so ofte as the Gospell is preached, God appeareth as it were openlye, and he directeth vs by this solemne & lawfull course, that we should not wander in darkenesse we know not whether: and that they which refuse to obey, should be without excuse.

Then shall the ende come. Some do vnaptly apply this to ỹ destruction of ỹ Temple & to the ouerthrow of the maner of worshipp appoynted by the lawe, which should be vnderstoode of the ende, and the renewing of the world. For because the disciples had ioyned those two together, as if the temple could not be ouerthrowne without the destruction of the whole world, Christ answereth to the question proposed, and telleth them that there is a long and sorrowfull time of troubles at hand and that they should not hast to the price before they had gone through many conflictes and troubles. Therefore this last clause must be vnderstode thus: The end of ỹ worlde shall not come before that I will exercise my Church with sharpe and painfull temptations, For he oppoſeth himselfe against that vaine imagination, which the Apostles had conceiued amongst themselues. Wherefore it must be againe considered, that there is not any certaine day appoynted, as if that the last day should presently follow, the performance of those things which he foretold euen nowe. For al those things whereof we haue read before, the faithfull haue tasted long agoe, but Christe is not yet appeared. But he had no other purpose, but to teach his Apostles long sufferance, which too hastily speeded to the heauenly glory: as if hee should haue sayd, that their redemption was not so neare at hand as they imagined, but that there should be many crooked turnings before.

Math. 24.	Marke 13.	Luke. 21.
15. *When yee therefore shall see the abhomination of desolation spoken of by Daniel the prophet, standinge in the holy the place, (lette him that readeth, consider it)*	14. *Moreouer, when yee shal see the abhomination of desolation spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, consider it) then let them that bee in Iudea, flee into the mountaines,*	20. *And when you see Ierusalem besieged with soldiours, then vnderstande that the desolation there of is neare.*
16. *Then let thē which be in Iudea, flee into the moũtains*	15. *And let him that is vpon the house, not come downe into the house neither enter therein, to fetche any thinge out of his house*	21. *Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof depart out: and let not them that are in the countrey, enter therein.*
17. *Let him which is on the house top, not come downe to fetch any thing out of his house.*	16. *And let him that is in the field, not turne backe againe vnto the thinges which he lefte behinde him, to take his cloathes,*	22. *For these be the daies of vengeance, to fulfill all thinges that are wrytten.*
18. *And he that is in the field, let not him returne back to fetch his cloathes,*	17. *Then woe shall be to them that are with childe and to them*	23. *But woe be to them that be with childe, and to them that giue sucke in those daies: for there shall bee great distresse in this lãd*
19. *And woe shalbe to them that are with child, & to thē that giue sucke in those daies*		
20. *But pray that your flight be not in the winter, neither one the sabboth day.*		
21. *For*		

21. For then shall bee great tribulation, such as was not from the beginning of the world to this time, nor shall bee.
22. And except those dayes should bee shortned, there should no flesh be saued: but for the electes sake those dayes shall be shortned.
23. Then if any man shall say vnto you: Loe here is Christ, or there, beleeue it not.
24. For there shall arise false Christs and false prophets, & shall shew great signes and wonders, so that if it were possible they should deceiue the very elect.
25. Behold, I haue tolde you before. Wherefore if they shal say vnto you: behold he is in the desart, goe not forth: behold hee is in the secret places, beleeue it not.
26. For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the sonne of man bee.
27. For where soeuer a dead carkasse is, thither will the Eagles resort.

them that giue sucke in those dayes.
18 pray therefore that your flight bee not in winter.
19. For there shall bee in those days such tribulation, as was not from the beginning of the creation whiche God created vnto this time, neither shall be.
20. And except that the Lord had shortened those days, no flesh should be saued: but for the elects sake which hee hath chosen, hee hath shortned those dayes.
21. Then, if any man say vnto you, lo here is Christ or loe he is there, beleeue it not.
22. For false Christs shall rise, and false prophets, & shall shew signes and wonders, to deceiue if it were possible, the very electe.
23 But take ye heede: behold, I haue shewed you al thinges before.

& wrath ouer this people.
24. And they shall fall on the edg of the sword, and shalbe led captiue into all nations, & Ierusalem shal be troden vnder foot of the Gentiles, vntil the time of the Gentiles be fulfilled.

Luke 17.

22. And hee sayde vnto his disciples, the dayes will come, when ye shall desire to see one of the dayes of the son of man & ye shall not see it. 23. Then they shal say to you, behold here or behold there: but go not thither, neyther folow thē
24 For as the lightening that lighteneth out of the one part vnder heauen, so shal the son of man be in his day.
25. But first muste hee suffer many things, and bee reprooued of this generation.

15. *When yee therefore shall see the abhomination.* Because it was a thing incredible (as I sayde euen nowe) that the Temple and the citie of Ierusalem shoulde bee ouerthrowne, and that the whole common wealth of the Iewes should be destroyed, and also for that it might seeme absurd, that the Disciples could not otherwise be saued but by separating themselues from that people, with whom the adoption and the couenant of eternall life was layde vppe as it were in pledge: Christ confirmeth both the one and the other by the testimonie of Daniel. As if hee shoulde haue sayde, settle your selues neyther vppon the Temple, nor ceremonies of the law, for God hath brought them to an ende: and hath declared before, that when the redeemer shoulde come, the sacrifices should cease: neither let it trouble you to be seprated from your nation, God hath also in time foretold his children of the casting away of this nation. Also such forewarning auaileth ont onely to take awaye the occasion of offence but also to comfort the minds of the godly, that they knowing that God beholdeth them in extreeme miseries, and regardeth their saluation might flee to that holy anker, whereby amongst most cruel stormes they may haue a sure and safe roade. But before I goe any further, this place which Christe citeth, must be examined. First it is certaine that the Angel in the 8. chapter. doeth not directly

directly speake of the latter destruction, wherof Christ maketh mention in this place, but of a temporall spoyle, which that tyrante Antiochus made. But a little after, as well in the 9. as in the 12. the Angell foretelleth the ende, and as they call it the abrogation of the ceremonies of the lawe, which shoulde bee performed at the comming of Christ. For after that he had exhorted the faithfull, to continue constant without yeelding, and hadde tolde before that the comming of Christ should put an end to the ceremonies, and hadde giuen the outwarde prophaning of the temple for a signe to them, at the length he appointeth in the 12. chapter a certaine time as well for the destruction as for the restoring. From the time (sayth he) that the daily sacrifice shall bee taken away, and the abhomination of desolation set vp, there shall bee a thousand two hundreth and ninety dayes. Blessed is he that waiteth, and commeth to the thousand, three hundreth & fiue and thirty dayes. I know that this place is diuersly wrested, because of the hardnesse of it: but I thinke that this is the simple meaning of it, after that the Angel had declared that the temple should be once purged from the pollutions and idolles which Antiochus had brought in, he saieth that there shall a time come againe, when it shall be prophaned a new, & it shall loose forever all the holinesse and reuerence it hadde without hope of restitution. And because this was a grieuous and sorrowfull message, he calleth the Prophet backe againe to one yeare, and two yeares and sixe moneths. In which woordes there is noted as well the long continuance, as the end of euilles. For the compasse of a yeere seemeth a long time to bee in continuall sorrowes, but when that time is doubled, the sorrowe encreaseth much more. Therefore the spirite exhorteth the faythfull to prepare themselues to beare patiently not onely for the space of a whole yeare (that is for a longe time): but that they should account to beare afflictions continually through many ages. Yet there is no small comfort in that halfe time: for though the afflictions should bee longe, yet the spirite declareth that they shall not bee for euer. First he spake thus, the calamitie of the Churh shall endure for a time, times, and halfe a time. But nowe hee reckoneth the three yeares and sixe moneth by dayes, that the faithfull might be the more strengthened by that long continuance of euils. For it is an ordinary matter for men in afflictions to account the time not by yeares or moneth, but by the seuerall dayes: because that one day with them is as a yeare. At the length he sayeth that they shall bee blessed, which shall endure to the ende of that time: that is, which with inuincible patience come to that goale or marke. Christ chuseth onely that which seruеth for his purpose: namely, that the end of the sacrifices was at hand, & that abhominatiō is placed in the temple, which is a signe of the last destruction. And because the Iewes settled themselues too much in their present estate, so as they would not attend to the propheties, which spake before of the abolishing of the same, Christe taking them as it were by the eare, commaundeth them to read that place diligently, that they might learne that the Prophets gaue euident testimony of that, which was so harde to them to bee beleeued: except that any man had rather take this to be spoken by the Euangelist: but it is more probable that Christ cōtinued his speach, wherin he exhorted his disciples to the more attentiuenes. Abhominatiō signifieth asmuch as a prophanatiō: for by this word is signified that

filthines which defileth or ouerthroweth the true worshippe of God.

And it is applyed to desolation, because it draweth with it the destruction of the temple and of the common wealth: as he hadde saide before in the 9. chap. that the pollution brought in by Antiochus, was as a signe that it shoulde bee destroyed for a time: for so do I interpret the word wing, or spreading abroad. And they are deceiued which thinke that the besieging of Ierusalem is noted by these woordes: neither doe Lukes wordes make any thing for that errour, whose purpose was not to speake of that same, but of the other. For because that citty had beene heretofore deliuered in the middest of the ruine, least the faithfull should hope for the like hereafter, Christ sayeth that it shall be destroyed assoone as the enemies shall compasse it about: because it shall be vtterly depriued of the helpe of God. Therefore the meaning is, that the succesle of the warre shall not be doubtfull: for that citty shall be destroyed, because it hadde wholy giuen it selfe to breake the law of God. Therefore it is added somewhat after, that it shall bee troden downe of the Gentiles: which saying signifieth the last destruction. Further, because it might seeme absurde that the Gentiles shoulde so haue their pleasure of the holy citty, there is added a peculiar comfort in respect of the faithfull (which Daniel omitteth, because he speaketh to the whole body of the people) namely, that the Gentiles had only liberty for a time, vntill that their iniquitie shoulde waxe ripe, and that the vengeance which was layde vp for them, should come to light.

16. *Then let the them which be in Iudea.* After that Christ hath taught by the testimony of the Prophet, that the legall maner of worshipp shoud bee extinguished immediately after the prophanation of the temple, hee addeth that there should hang ouer all Iudea such fearefull and horrible plagues, that nothing should be more to be desired, then to bee caryed farre away out of that countrey. And he sayeth withall, that they should come of such a sodaine, that they should scarce haue any time to flee away most speedily. For to this purpose doe these speaches belong. *Let him which is on the house toppe, not enter into his house. Let not him which is in the field, returne backe.* Least while they seeke to saue their goodes, they loose themselues. Also, *Woe be to them that are with childe, and giue sucke.* For they cannot be apt and ready for the flight. In like maner *Pray you that your flight be not in winter, nor on the Saboth day:* least that their religion, or the hardnes of the iourney, and the shortnes of the dayes should hinder and let them from fleeing speedily. Therfore Christes purpose was first to stirre vp his disciples, & to waken them that they should no more haue that imagination of a blessed estate & delight of an earthly kingdō: then he encourageth them, least they should fall away at these generall plagues. This was a sharpe warning, yet was it necessary in respecte of their blockishnes and the huge greatnesse of the euils.

21. *For then shall bee great affliction.* Luke also sayeth, that it shall bee a day of reuengement and of wrath against that people, that what soeuer thinges are wrytten, might bee fulfilled. For when as the couenant of God was then broken through the obstinate malice of the people, it was meete that by a wonderfull chaunge, the earth it selfe and the ayre shoulde bee shaken. And a more deadly plague coulde not haue lighted vppon the Iewes, then that the light of the heauenly doctrine beinge extinguished amongst

amongſt them, they were caſt away from God. But (as neceſſitie required in ſo great hardneſſe of heart) they are enforced to feele the plague of their caſting off, by harde and ſharpe whips. But this was the cauſe of ſo horrible vengeance, that the deſperate wickedneſſe of that nation was now come to the full meaſure. For the medicine which was layde to their diſeaſes, was not onely proudly diſdained, but they alſo reiected the ſame moſt reproachfully: yea, as madde men or people diſtraught, they raged cruelly againſt the Phiſition himſelfe. But ſith the Lorde reuenged ſo ſeuerely vppon them that obſtinate contempt of the Goſpell together with their raging madnes, let their plague be alwayes before our eyes, and lette vs learne thereby, that there is nothing more intollerable to God, then the diſdainfull contempt of his grace. And though the ſame rewarde remaineth for the like contemners of the Goſpell, yet GOD woulde haue a more notable example remaine of the Iewes then of any others, that the glory of the comming of Chriſt might be the more renowned amongſt the poſterities. For the haynouſnes of the offence cannot bee expreſſed by any woordes, that they ſhoulde put to death the Sonne of God, the authour of life which was giuen vnto them from heauen. So when they had committed that moſt abhominable ſacriledge, they ceaſed not by diuers & ſundry other crimes to pull vpon themſelues all the cauſes of their vtter deſtruction. Therfore Chriſt ſayth that the like affliction ſhall not bee in the world after that: for as that one reiection of Chriſte, accompanyed with ſo many circumſtances of wicked rebellion and vnthankfulneſſe, was more to bee deteſted then all the ſinnes of all ages: ſo alſo it was meete that it ſhould be more ſharpely reuenged then all the reſt.

22. *And except thoſe dayes ſhould be ſhortned.* He amplifieth the greatnes of thoſe calamities, and yet hee addeth a comfort with it: Namely, that the name of the Iewes might bee extinguiſhed, if the Lorde hadde not regarde of his elect, and holpe not ſomewhat for their ſake. And this place agreeth with that of Iſaiah 1. 9. Except the Lorde had reſerued to vs a ſmall remnant, we ſhoulde haue beene as Sodome, and like vnto Gomorrah: for that vengeance of GOD which befel at the captiuity of Babylon, ſhould be fulfilled againe at the cõming of Chriſt, as Paul witneſſeth in the 9. chapter to the Romans and the 29. verſe: yea, the more iniquity had then ſpread it ſelfe, the greater reuenge ſhoulde then light vpon them. Therfore Chriſt ſaith, except God put an end to thoſe euilles, the Iewes ſhall vtterly periſh, ſo that not one of them ſhall remaine: but God maketh account of his gracious couenaunt, ſo that he will ſpare his elect, according to that other ſaying of Iſaiah, 10 22. If my people Iſrael bee as the ſand of the ſea, the remnant of them ſhall onely be ſaued.

And this is a notable teſtimony of the iudgemẽt of God, when he ſo afflicteth the viſible church, that it may ſeeme to be vtterly deſtroyed: & yet that he might reſerue ſome ſeed, he doth wonderfully deliuer his elect though they be but few in number from deſtruction, that they might beyonde all hope eſcape the gulfe of death, So are the hypocrites terrified, that they ſhould not vnder the title and forme of the Church nouriſh a vaine hope, and imagine that they ſhoulde goe vnpuniſhed. Becauſe the Lorde when hee deliuereth them to deſtruction,

will finde a meanes to preſerue and deliuer his Churche, and it bringeth greate comfort to the godly, that God will neuer ſo let looſe the brydle of his wrath, but that hee will prouide for their ſaluation. So in puniſhing of the Iewes his wrath burnt in moſt horrible manner: and yet beyonde the hope of menne hee ſo grounded himſelfe, leaſt any of his electe ſhould periſh. And this was indeede a wonderfull myracle, that when ſaluation ſhould come of the Iewes, God of a fewe droppes of a fountaine dryed vppe, made floudes to water the whole world. For (as they had procured the hatred of all the Gentiles againſt them) it wanted but little, but that in one day there ſhoulde haue beene a ſigne giuen, to ſlay them euery where. And it is not to be doubted, but that when many deſired to haue murthered them, Titus was reſtrained by God, frō arming by his allowance his ſouldiours, and others greedy enough to execute ſuch a purpoſe. Therfore that Romane Emperour ſtayed then that laſt deſtruction of that whole nation, and this ſhortninge was for the preſeruation of ſome ſeede. This muſt yet bee noted, that he reſtrayned the violence of his wrath for the electe ſake. For why would he haue ſo fewe remaine of ſo great a multitude? and what cauſe hadde he to preferre theſe aboue the reſt? Namely, for that his grace reſted vppon that people which hee hadde adopted: and leaſt his couenaunt ſhoulde be made of none effecte, ſome were choſen and appointed by his eternall counſell to ſaluation. Therefore Paule Romans 11. 5. aſſigneth his election of grace for the cauſe why of ſo great a people there was only a remnant. Then lette the merites of menne giue place when we are called to the meere good will and pleaſure of God, that the difference betweene theſe and them, ſhould not be in any other poynte, but that it is meete they ſhould be ſaued which are choſen. And Marke that he might ſet forth the matter more plainely and expreſly, addeth one word more, ſpeaking thus. *For the elect ſake which he hath choſen, he will ſhorten thoſe dayes.* The participle might haue ſufficed, but that hee would expreſly declare, that God was not moued by any other cauſes why he ſhould rather faueur theſe then thoſe: but becauſe he pleaſed to chuſe and to eſtabliſh in them whome he would ſaue, the ſecrete purpoſe of his grace. Yet it is demaunded how God for his electe ſake moderated theſe calamites, and did not altogether deſtroy the Iewes, when as many reprobate and many deſperate lewde people were preſerued. The anſwere is eaſie, parte of that nation was deliuered, that ſo hee might bring forth his elect which were mixed amongſt them, as ſeede ſeparated from the chaffe. Though both the reprobate and the electe were partakeres of this temporall preſeruation, yet becauſe it profited not thoſe, it is aptly aſcribed to theſe: for that the wonderfull prouidence of God directed it for their preſeruation.

23. *Then if any ſhall ſay vnto you.* Hee rehearſeth againe that which hee hadde ſpoken of deceiuers, and not without a cauſe. For there was more daunger like to come by this temptation, leaſt miſerable menne afflicted and troubled, beinge deceiued by a falſe title, ſhoulde in ſteade of Chriſte ſeeke after ſpirites, and for the helpe of GOD take holde of the ſleightes of the deuill. For when the Iewes were ſo hardly oppreſſed for contemninge their redemption and were to bee withdrawne from their infidelitie

litie by such violent remedies, Sathan subtilly proposed new things for them to trust in, which might drawe them the further from God, And certainly there is nothing more daungerous, then when we want counsell in aduersities, vnder the pretence of the name of God to be deceiued with lies, which doe shutte vp the gate of repentaunce against vs, and encrease the darkenesse of infidelitie, and at the length doe cary vs headlong as menne amased without hope of recouerie to madnesse. So that in respecte of that great danger it was conuenient that the same should be rehearsed: and specially, sith Christ declareth that the false prophets shall be so throughly furnished to deceiue, as with signes and wonders, which shall amase the mindes of the simple. For sith that God doeth testifie the presence of his power by myracles, and are therefore seales of true doctrine, no maruaile if the deceiuers doe gette credite thereby. And in such maner of scorning, doeth God reuenge the vnthankefulnesse of menne, that they might beleeue a lye, which refused the truth, and that they should be blinded more and more, which shutte their eies at the light offered. And yet he trieth their constancy withall, which appeareth to be so much the better, while that no subtleties can ouerwhelme them. Further, sith the Lord sayeth that the Antichristes, and the lying prophets, shall be furnished with myracles, there is no cause why the papistes should vnder this pretence be so proud, or why we should bee afrayde of their glorious boasting. They confirme their superstitions by myracles: for the Sonne of God foretolde, that by such meanes the faith of many should be ouerthrowne. Wherefore wise menne ought not to esteeme them so, as to account them sufficient of themselues to prooue this or that kinde of doctrin. If they except that by this meanes the myracles should be ouerthrowen and brought to nothing, whereby the authoritie aswell of the lawe as of the Gospell was established: I answere that there was a certaine marke of the spirit grauen in them, which should putte the faithfull out of all doubte and feare of erring: for so ofte as God doth showe foorth hys power for the confirming of his children, he worketh not so confusedly, but that there shoulde appeare a manifest distinction to shew it free from all deceite.

Note, that the myracles do so confirme the doctrine, that the doctrine also doth so shyne forth, and it scatterethall the cloudes wherwith Sathan darkneth the mindes of the simple. To bee shorte, if wee desire to auoide such subtleties let vs holde the signes and the doctrine so ioyned togither as that they may not be separate.

24. *So that if it were possible, they shoulde deceiue the very electe.* Thys was added to make menne afraide, that the faithfull mighte the more carefully apply and bende them selues to beware. For where false prophets shoulde passe with such vnbrideled libertie, and should haue so great power giuen them to deceiue, it were an easie matter for them to entrappe in their guiles the secure and heedlesse people. Therefore Christ exhorteth and stirreth vppe his disciples to watche.

Further, hee telleth them also that there is no cause why they shoulde bee troubled at the newnesse of the matter, if they shoulde see many in euery place caried into errour, But as hee commaundeth hys to bee.

careful leaſt ſathan circumuent them ere they beaware. ſo againe he giueth them great occaſion for them to hope well, wherein they myght quitely repoſe themſelues while hee promiſeth them that vnder the defence & keeping of God, they ſhould be ſafe againſt all the guiles of ſathan. Therefore, though the eſtate of the godly be fraile and brittle yet they haue a ſure pillar ſhewed them heere, whereupon they may reſt: for it is not poſsible that they ſhowld fall away from ſaluation, which haue the ſon of God for their faithfull keeper, For they haue not ſuch a ſtrong defence of themſelues, as may reſiſt the aſſaultes of Sathan, but becauſe they are Chriſtes ſheepe, whome no man can take out of his hand, Iohn 10.28. And it muſt be noted that the ſtrength and aſſuredneſſe of our ſaluation reſteth not in vs but in the ſecret election of god For though our ſaluation is kept by faith (as 1. Pet. 1.5. it is ſayde) yet it behoueth vs to goe further, for wee are therefore ſafe beauſe the father hath giuen vs to his ſonne, and the ſonne, ſayeth that nothing ſhall periſh which is committed to him.

25. *Beholde, I haue tolde you before.* Marke ſetteth downe the meaning of the Lord more fully. *But take yee heede beholde I haue ſhewed you all things before.* By which woordes we are taught, that they are without all excuſe, which are ouerthrowne by thoſe offences whereof Chriſt hath ſpoken before. For ſith the wil of God ſhould be a rule to vs, it is ſufficient for vs, that we were warned in time before, that ſo it pleaſed him. Further when he called himſelfe faithful, and ſayth that he will not ſuffer vs to be tempted farther then we ſhall be able to beare, 1. Cor. 10.13. we ſhall neuer be without power to reſiſt, ſo that ſlouthfulneſſe nouryſhe not our infirmitie.

26. *Behold he is in the deſart.* Luke mixeth this ſpeache with an other anſwere of Chriſt: for when the Phariſies asked him of the comminge of the kingdome of God, he ſayde that it ſhoulde not come with obſeruation. It followeth in the text ſet downe by Luke, that he turned to the diſciples, and ſayde that thoſe dayes ſhoulde come, when they ſhoulde ſee no more one day of the ſonne of man. By which words his will was to forewarne vs to walke in the light leaſt the darkneſſe of the night ſhoulde ouertake vs. For this ſhoulde be a ſharpe ſpurre to them, to prouoke them to profite, ſo long as they enioyed the preſence of Chriſt, ſith they heard that moſt grieuous troubles were at hand

It is not known whether Chriſt gaue his diſciples twiſe warning of one thing But I thinke it to be probable that when mention was made of the comming of the kingdome of G O D, Luke added theſe ſentences which I haue here ſet downe though they were ſpoken at an other time, which is no rare matter with him as wee haue ſeene otherwhere. But becauſe this place is through ignorance diuerſly wreſted, that the readers may haue the naturall vnderſtanding of the ſame, they muſte note the oppoſition betwene the ſecret places, and the open ſpreading of the kingdome of Chriſt farre and neare, and that of a ſodain & vnloked for, as is the comming of the lightning from the Eaſt to the Weſt. For wee know that the falſe Chriſtes (which was agreeable to the groſſe and fooliſh ignoraunce of that nation) could haue gathered any powers into corners of the deſart, or into dennes, or into other ſecret places that might with a forcible and ſtrong hande haue ſhaken off the power of the Romane Empire from them.

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The sence thereof is, that whosoeuer gathereth his riches into a secret place, that he might by armes recouer the liberty of that nation, doth falsely challenge himselfe to be Christ: for hee is sent to be the Redeemer, who should sodainly and vnlooked for spreade his grace into all the quarters of the worlde. But these two were contrary the one to the other, to shutte vppe the redemption in some corner, and to spread the same throughout the whole worlde. By this meanes were the Disciples taught not to seeke for the Redeemer any more in the secret places of Iudea: for hee woulde sodainely stretch the coastes of his kingdome euen to the vttermost endes of the earth. And this wonderfull speed in spreadinge the Gospell in so short a time through all the partes of the worlde, was a notable testimony of the power of God. For it coulde not be brought to passe by the witte of manne, that the light of the Gospell shoulde as the lightning assoone as it shineth, presently spread it selfe from the one end of the world to the other: and therefore Christe doth not without consideration commend his heauenly glory by this circumstance. Further, by this describing of the largenesse of his kingdome, his will was to shew that the destruction of Iudea, coulde not be any hindraunce to him, but that he would raigne.

28. *Whersoeuer a dead carcasse is*. The meaning is, by what shiftes soeuer Sathan shall endeuour to draw the children of God backe hether and thether, yet the holy band of vnitie resteth in Christe himselfe, wherewith it is meete that they shoulde bee holden, which are bounde. For whence commeth this diuision or confusion, but because that many fall away from Christ, who is our onely stay and strength? Therefore heere is a prescribed meane howe to nourish this holy vnitie, least the falling into errours shoulde teare the body of the Church asunder: that is, if we continue fast setled in Christ. The which must bee noted dilligently: for Christe doeth not tye vs either to the supremacy of the seate of Rome, or to any other trifles: but by this knotte onely woulde hee tye his Church together, if that all from all places woulde looke to him, who is the onely head: whereof it followeth that whosoeuer do cleaue to him with a pure fayth, are out of daunger of a schisme. Now let the Romanists goe and cry out that they are Schismatikes, which doe not suffer themselues to be alienated from Christ, that their fayth might be enthralled to a theefe.

The interpretation of the Papistes is too sottish, who take them, which are of that company, which professe one fayth: and the Eagles to bee allegorically expounded for sharpe and quicke sighted menne: when as it is euident that Christ hadde no other purpose, then to call the children of God vnto him, and to keepe them in him whersoeuer they were dispersed. And hee doeth not heere call it simply a body, but a carcasse. And Christe attributeth nothinge to the Eagles, but that which agreeth to the rauens and vultures with vs, after the nature of the countrey, which we inhabite. Neither is there any firmenes in the fancy of others, who say that the death of Christ was so odoriferous, as that it allured the electe of God. For in my iudgement, the purpose of Christ was to reason from the lesse to the greater: if there is so great wisdome in birds, that many of them can come together out of places farre distant to one carcasse: it is a shame for the faythfull if they shoulde not come together to

the authour of life, who is their onely true foode.

Math. 24.	Marke. 13	Luke 21.
29. *And immediately after the tribulations of thoſe daies ſhall the Sunne be darkened, and the Moone ſhall not giue her light, and the Starres ſhal fall from heauen, and the powers of heauen ſhalbe ſhaken*	24. *Moreouer in thoſe daies after that tribulation the Sunn ſhall waxe darke, and the Moone, ſhall not giue her light.*	25. *Then there ſhall bee ſignes in the Sun, and in the moone and in the ſtars and vppon the earth trouble among the nations with perplexitie: the ſea & the waters ſhall roare.*
30. *And then ſhall appeare the ſigne of the ſon of man in heauen and then ſhall all the kinreds of the earth mourne, & they ſhal ſe the ſon of man come in the cloudes of heauen with power and greate glorye.*	25. *And the ſtarres of heauen ſhal fall and the powers which are in heauen ſhall ſhake.* 26. *And then ſhall they ſee the ſon of man comming in the cloudes with great power and glory,*	26. *And mens harts ſhall fayle them for feare and for looking after thoſe things which ſhall come on the worlde: for the powers of heauen ſhall be ſhaken*
31. *And hee ſhall ſende his Angelles with a greate ſounde of a trumpet, and they ſhall gather together his elect from the foure windes, and from the one ende of the heauen.*	27. *And he ſhall then ſend his Angels and ſhal gather together his elect from the fowre windes & from the vtmoſt parte of heauen.*	27. *And then ſhall they ſee the ſonne of manne come in a cloude with power and great glory.* 28. *And when theſe thinges beginne to come to paſſe, then looke vp, and lift vp your heads: for your redemption draweth neare.*

Nowe Chriſt manifeſteth his kingdome more fully, whereof hee was demaunded at the firſt: and promiſeth that after they haue beene vexed with ſo many troubles, their redemption ſhall come at the time appointed. For in his anſwere hee ſpecially bent to this, to ſtrengthen and to make his Diſciples of good comfort: leaſt they ſhoulde faint in their mindes for thoſe troubleſome ſtirres. Therfore he doth not ſimply ſpeake of his comming, but he vſeth a propheticall kinde of ſpeaking, and as euery man was ſpecially bent, ſo contrarily it was neceſſary for him to abide a ſharper kinde of temptation. For what could ſeeme more abſurd, then to behold the kingdome of Chriſt, whereof the Prophets had ſo royally ſpoken, not only deſpiſed, but oppreſſed with the croſſe, couered with many reproaches, and ouerwhelmed with all kinde of affliction? Could not that maieſtie haue beene ſet vpon it, which might haue darkened the Sunne, Moone, and Starres, and ſhaken the whole eſtate of the world, and haue altered the vſuall courſe of nature? The Lord now anſwereth theſe temptations, ſaying, though theſe propheſies are not preſently performed, yet at the length they ſhall be fulfilled. The meaning therefore is, that thoſe things, which were ſpoken before of the wonderfull ſhaking of the earth and the heauen, muſt not be reſtrained to the beginning of the kingdome: for the Prophets ſpake of the whole courſe, euen to the comming to the goale.

Now

Nowe, when we conceiue the purpose of Christ, the woordes are easie to be vnderstood: namely that the heauen shall not presently bee darkened, but after that the Church shall haue abidden many afflictions. Not that the glory and maiestie of his kingdome should appeare at the last comming of Christ: but because that hee deferred to that time the fulfilling of those thinges, which began to appeare after the resurrection, and whereof God had giuen his onely, some taste, that he might lead them the further in the way of hope and patience. After this manner Christe helde the mindes of the faythfull in suspence to the last day, least that they should thinke that the Prophetes had spoken in vaine of the restoring to come, because that it lay a long time ouerwhelmed vnder a thicke cloud of afflictions.

But some interpreters doe corruptly take the affliction of those dayes for the destruction of Ierusalem: when as it rather signifieth that vniuersall flood of all euilles, whereof Christe spake before. Further, hee perswadeth them by this argument to pacience, because that those afflictions shall haue at the length a happy and ioyfull end. As if he should haue sayde, so long as the Church shall bee in the worlde it shall bee a cloudy and a darke time: but assoone as those miseries shall come to an ende, a day shall come, wherein the glory and maiesty of the same shall appeare. But wee cannot imagine now how the Sunne shall bee darkened, but the successe shall shew it. He meaneth not that the starres shall fall indeede, but according to the imagination of men: and therefore Luke onely sayth: that there shall be signes in the Sunn, and the Moone, & in the starres.

The meaning thereof is, that the frame of the heauen shall bee so shaken, as that the Starres themselues shall be thought to fall. Luke also maketh report of the fearefull shaking of the Sea, so that men shall for feare and doubt become astonied. And the summe is, that the creatures both in heauen aboue, and on the earth below, shall be as cryers or preachers to cite men to appeare at that fearefull iudgement seate, in contempt whereof they shall most wickedly liue in wantonnes euen to the last day.

30. *Then shall appeare the signe of the sonne of man* Christ by this word doeth put a more manifest difference betweene the present estate of his kingdome, & the glory there of, which was to come. For he seemeth after a maner to graunt that the maiesty of Christ cannot be seene plainly through the cloud of afflictions, neither can men feele the redemption which he offereth them. For the confused estate of things which we do now behold, partly darkeneth our minds, partly ouerwhelmeth the grace of Christ, and causeth it as it were to vanish out of our eyes, at the least that the sence of the flesh should not take hold of the saluation, which he hath obtained.

Therefore hee sayeth that hee will shewe himselfe plainely at his last comminge, fully furnished with the power of heauen, wherewith as with a banner sette vppe on high, hee will turne the eyes of all the woorlde vnto him. But because he sawe the greater parte of menne contemne his doctrine, and sette against his kingdome, hee sayeth withall, that all people shall sorrowe and lament: because that it is meete that

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hee ſhould breake thoſe rebels in peeces, and deſtroy them which deſpiſed his power when he was abſent . And he ſpeaketh this, partly that hee might by terrifying the proude and diſobedient drawe them to repentaunce : partely alſo that he might ſtrengthen the mindes of his children in ſo crooked dealinges of the world . For the ſecuritie of the wicked is no ſmall occaſion of offence: becauſe they ſeeme to haue God in deriſion, and yet eſcape vnpuniſhed . Further, nothing is more daungerous then to bee caught in the bayghtes of proſperity, which they enioy, and ſo driue vs from all reuerence of God, Therefore, leaſt the faithfull ſhoulde enuie at the drunken mirth of the wicked, Chriſte ſayeth, that their ioy ſhall bee turned at the length into weeping and gnaſhing of teeth . And in my iudgement hee alludeth to the 12. Chap. of the Prophet Zachariah, the 11. verſe, where God declaring that there is a notable example of his iudgement at hand, ſayeth that all families ſhall lament, as a man mourneth at the buriall of his onely Sonne . Wherefore there is no cauſe why any man ſhoulde looke for the conuerſion of the worlde : for they ſhall feele at the length him, whom they haue pearſed through, but it ſhall be too late, and without any profit to them. Then followeth the declaration of that ſigne, that they ſhall ſee the Sonne of manne comming in the cloudes, who then liued vppon the earth in the eſtate of a deſpiſed ſeruaunt. And by this meanes he declareth that the glory of his kingdome is heauenly and not earthly, as the Diſciples had falſely imagined.

31. *And hee ſhall ſend his Aungels.* He deſcribeth the maner of that his power by this, that hee will ſend his Angels, who ſhall gather his electe from the vtmoſt coaſtes of the world . For the higheſt heauen doth ſignifie the fartheſt region . But Chriſt ſpeaketh hyperbolycally, to teach his electe, that thoguh they ſhould bee taken out of the earth and caſt headlong through the aire, yet they ſhall be gathered together againe, that they may liue vnder their head in life euerlaſting, and enioy the enheritance which they haue hoped for. For the purpoſe of Chriſt was to comfort his diſciples, leaſt the great affliction of the Church ſhould diſmaye them. Wherefore ſo oft as wee ſee the Church eyther moleſted by the ſubtilty of Sathan or torne aſunder by the crueltie of the wicked, or troubled by falſe doctrines, or toſſed with ſtormes, let vs learne to looke to this gathering together. And if this ſeeme incredible to vs let the power of the angelles helpe vs , which Chriſt dooth therefore propoſe to lift vs vp aboue all meanes that man can yeelde. For though the Church through the malice of men is now vexed, and is diuerſe times driuen to flight, and baniſhed, and being toſſed with the waues is bruiſed, and miſerably torne aſunder, and hath nothing certaine in the world, yet we muſt bee of good courage : for the Lord will gather it together, not by the helpe of manne, but with an heauenly power, which cannot by any meanes bee hindered.

LV. 28. *And when theſe thinges ſhall beginne to come to paſſe.* Luke doth more euidently ſet downe that conſolation, wherewith Chriſt maketh gladde the heartes of his Diſciples . For though this ſentence hath nothing in it contrary to the wordes of *Matthewe*, which wee expounded euen nowe: yet hee ſheweth more plainely to what ende it is ſayde , that the Angelles ſhall come to gather the elect together. For it was neceſſary that the ioy of the

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godly ſhould be oppoſed againſt the ſorrow & trouble common to the world, and that the difference ſhould be noted betweene them, and the reprobate, leaſt they ſhoulde bee afraide of the comming of Chriſte. Wee know that the ſcripture doth not onely ſpeake diuerſly of the laſt iudgement, but of all things which the Lorde doth put dayly in practiſe, accordingly as hee directeth his ſpeach either to the faithfull or to the vnbeleeuers. What haue you to doe with the day of the Lord? (ſaieth the Prophet Amos, 5. 18) that is a cloudy day of darkenes, and not of light, of ſorrow, and not of ioy, of deſtruction, and not of ſaluation, contrariwiſe the prophet Zachary 9.9. commandeth the daughters of Sion to reioyce for the comming of her king. And good cauſe why: for (as Iſaias. 35.4. ſaith) that day which bringeth wrath & vengeance to the reprobate, is a day of mercy and redemption to the faithful, Chriſt therfore declareth that the light of ioy ſhall ariſe at his comming to his, ſo that as the wicked ſhalbe confounded with feare, ſo they ſhal reioice, becauſe their ſaluation is neere Therefore Paule. 1. Cor. 1.7. giueth them this note, that they ſhould watch for the day and comming of the Lord. For both their crowne and their full felicity and ioy is deferred, 2. Tim. 4.8. Therefore it is here called the redeption, (as to the Rom 8.22) becauſe that we ſhal then truly and fully enioy that deliuerance which Chriſt hath obtained Wherefore let our eares be ready open nowe to heare the ſound of the Angelles trumpe, which ſhall not onely nowe be ſounded to amaze the reprobate with the feare of death, but to call the elect to the ſecond life: that is thoſe whom the Lord quickneth with the voice of the Goſpell, he calleth to enioy that life. For it is a ſigne of infidelytie, to be afrayd when the Sonne of GOD is neere at hande to ſaue vs.

Mathewe 24.	Marke 13.	Luke 21.
32. *Now learne the parable of the figge tree: when her bough is yet tender, and it bringeth foorth leaues, yee know that ſommer is neere.*	28. *Now learne a parable of the fig tree: when her bough is yet tẽder, & it bringeth forth leaues, ye know that ſommer is neere.*	29. *And he ſpak to them a parable: beholde the fig tree, and all trees.*
33. *So likewiſe yee, when ye ſee al theſe things, know that the kingdom of God is neere euen at the doores.*	29. *So in like manner, when yee ſee theſe thinges come to paſſe, know that the kingdome of God is neere euen at the doores.*	30. *When they nowe ſhoote forth, ye now ſeeing them, knowe of your owne ſelues, that ſommer is then neere.*
34. *Verily I ſay vnto you this generation ſhall not paſſe, til all theſe thinges be done.*	30. *Verely, I ſay vnto you that this generation ſhal not paſſe, til all theſe things be done.*	31. *So likewiſe ye, when yee ſee theſe thinges come to paſſe, know ye that the kingdome of God is neere*
35. *Heauen and earth ſhall paſſe away: but my word ſhal not paſſe away.*	31. *Heauen and earth ſhall paſſe away, but my wordes ſhall not paſſe away.*	32. *Verely I ſay vnto you this age ſhal not paſſe, til all theſe things bee done.*
36. *But of that day and houre knoweth no man, no not the Angelles of heauen, but my father onely.*	32. *But of that day and houre knoweth no man, no, not the angels which are in heauen, neither the Sonne himſelfe, ſaue the father.*	33. *Heauen and earth ſhall paſſe away, but my wordes ſhall not paſſe away.*

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I doe not know whether the ſigne mentioned is as euident a token that the comming of Chriſt is at hand in that troubleſome eſtate, as wee doe certainely know that ſommer is at hand, when the trees beginto waxe greene: but Chriſt in my iudgement meaneth ſome other thinge. For when as the trees nipt in together in winter by the force of the cold, and the hardnes beeing diſſolued in the ſpring, they ſeeme to be more brittle, and doe alſo open that the young boughes may haue paſſage: ſo the force and ſtrength of the Churche is nothing hindred, or weakened by afflictions, as man would iudge. For as the inwarde ſappe ſpread through the bodie of the tree, after it waxeth tender, gathereth ſtrength, and cauſeth that to ſpring which was almoſt dead: ſo the Lord reſtoreth his children fully from that corruption of the outward man. The ſumme is that men ſhould not thinke that the Church ſhould be deſtroyed by reaſon of the weake and frayle eſtate of the ſame, but they ſhould rather hope for immortall glory, whereunto the Lord by the croſſe and afflictions prepareth his For that which Paul ſpeaketh of the ſeuerall members, muſt bee fulfilled in the whole bodie: for if the outward man periſh, yet the inward manne is renewed dayly, 2. Corinthians 4. 16. But that which is more obſcurely reported by Mathew and Marke, *Know you that it is neare, euen at the doores*, is more plainely expounded by Luke, *that the kingdome of God is at hand*. And the kingdome of God is not to bee taken for the beginning of the ſame (as it is oft otherwhere) but for the full perfection of the ſame, and that according to their ſenſe, whom Chriſt taught: For they did not apprehend the kingdome of God in the Goſpell, in peace and ioy of faith, and in ſpirituall righteouſneſſe: but they ſought for that bleſſed reſt and glory, which was layd vppe vnder hope, vntill that laſt day.

34. *This generation ſhall not paſſe*. Though Chriſte ſpeaketh thus vniuerſally, yet hee doth not generally meane all the miſeries of the Church: but ſimply ſayth, that before this one age ſhall paſſe, whatſoeuer he hath ſpoken, ſhall bee approoued by the ſucceſſe. For within fiftie yeares the Cittie was deſtroyed, the Temple ouerthrowne, and the whole kingdome was miſerably waſted. The world in her pride lifted vppe her ſelfe againſt God, it was alſo extreamely bent to ouerthrow the doctrine of ſaluation, falſe teachers aroſe, which peruerted the ſincere Goſpell with their falſehoodes, religion was wonderfully ſhaken, and the whole company of the godly was miſerably vexed. And though thoſe euilles continued many ages after: yet Chriſt ſpake truely, that the faithfull ſhoulde beefore the ende of that one age feele indeede, and by true experience, howe true his propheſie was. For the Apoſtles ſuffered the ſame thinges, which wee ſee at this day. But it was not the purpoſe of Chriſte to promiſe his Diſciples, that their calamities ſhoulde ſhortly haue an end: for ſo he ſhould haue beene contrary to himſelfe: (for hee ſayde before that the ende was not yet:) but that hee might incourage them to beare with patience, hee expreſly ſayde that it belonged to this their age. Therefore the meaning is, that this propheſie is not of euilles a farre off, which the poſteritie ſhoulde ſee many ages after, but of thoſe which doe nowe hange ouer them in greate aboundance: ſo that there is no miſe-

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ry, which that preſent age ſhould not taſte of. Yet the Lord heaping all kinde of miſeries vpon one age, doth not free the poſterities from them, but onely commandeth his diſciples to prepare themſelues conſtantly to beare all thinges.

35. *Heauen and earth ſhall paſſe.* That his wordes might be of the more credit, he proueth the certaintie of them by compariſon: namely, that it is more certaine and ſure then the frame of the whole worlde. But the interpreters doe diuerſely expound this maner of ſpeach. For ſome doe referre the paſsing of the heauen and earth to the laſt day, when the tranſitory eſtate of them ſhall bee abolished. Others do expound it thus, that the whole frame of the world ſhall periſhe rather then that propheſie ſhoulde paſſe away, which wee hearde euen now.

But beecauſe that it is not to bee doubted, but that Chriſte purpoſed to mooue the mindes of his Diſciples to looke vppe aboue the worlde, I thinke that hee noteth the continuall alterations, which are ſeene in the worlde: as if hee ſhoulde haue ſayde that his wordes muſt not bee valued by the vncertaine and vnconſtant eſtate of the worlde. For wee knowe that in the chaunge and alteration of the worlde howe readie our mindes are to bee carryed away. Therefore CHRIST forbiddeth his Diſciples to bee carryed away with the faſhion of the worlde, but to looke aloſte as it were into the glaſſes of GODS prouidence, which hath foretolde what thinges ſhall come to paſſe. Yet there is very profitable doctrine to bee gathered out of this place, that our ſaluation, (becauſe it is eſtabliſhed vpon the promiſes of Chriſt) doeth not ebbe and flowe with the vnconſtant worlde, but ſtandeth ſure: ſo alſo our faith muſt aſcende vppe aboue the heauens and earth to Chriſt himſelfe.

36. *But of that day and houre no manne knoweth, no not the Angels.* Chriſt meant by this ſentence to holde the mindes of the faithfull in ſuſpence, leaſt in a vaine imagination they ſhoulde appoynt ſome certaine time for the laſt redemption. Wee knowe howe our witte doeth wander, and what a vaine deſire wee haue to knowe more then becommeth vs. Chriſt alſo ſawe that his Diſciples haſted to tryumph before the time. Therefore hee woulde that the day of his comming ſhould be ſo hoped for and deſired, that yet no man ſhould bee ſo bolde, as to aske when hee ſhoulde come. Alſo hee woulde that his Diſciples ſhould ſo walke in the light of faith, that they being vncertaine of the time, ſhoulde patiently waite for his appearaunce. Therefore wee muſt take heede that wee bee not more curious about the momentes and poyntes of times, then the Lord alloweth vs. For the cheife part of our wiſedome conſiſteth in this, that we doe ſoberly keepe our ſelues within the limits of the word of God.

Further, that men ſhoulde not bee troubled, beecauſe they knowe not that day, Chriſt accompanieth the angels with them. For it were a point of too much pride and of wicked curioſity, for vs, which creepe vppon the earth to deſire that more ſhoulde bee reuealed to vs, then is to the Angels which are in heauen.

Marke addeth *The Sonne of manne alſo*, Yea hee were thriſe and foure

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times madde which could not be content with this ignorance, which the ſonne of God himſelfe refuſed not for our ſake. But beecauſe that many thought this vnmeete for Chriſt, they endeuoured to mollifie the hardnes of this ſpeach with their comment. And it may bee that they were driuen to ſeeke this ſhift by the lewdneſſe of the Arrians, who by this place went about to proue that Chriſt is not true and onely God: therefore in their opinion Chriſte knew not the laſt day, becauſe hee reuealed it not vnto others. But ſith it is plaine, that Chriſt and the Angels were ignorant of it alike, wee muſt ſeeke for a more apt expoſition of the ſame, and before that I will ſet it down, I will briefly take away their obiections, which thinke it a reproach for the ſonne of God, if it ſhould be ſaid that there were any ignorance in him. That which they doe obiect firſt, is eaſily anſwered. For wee know that the two natures in Chriſt were ſo ioyned in one perſon, that yet either of them had the propertie remaining to it ſelfe: and eſpecially the Godhead gaue place, and ſhewed not it ſelfe, ſo oft as the humane nature wrought ſeuerally that which appertained thereunto, for the performance of the office of the Mediatour. Wherefore there was no abſurditie in that, that Chriſt, who knew all thinges, was yet ignorant of ſomething, according to the iudgement of man: for otherwiſe he could not haue beene ſubiect to ſorrow & grife, and like vnto vs. And that which ſome do obiect is very abſurd, that chriſt could not be ignorant, becauſe that it is a puniſhment for ſinne. And firſt they doe trifle very fondly, when they ſay, that the ignorance of Angels came of ſin: but they are as fooliſh in that other point, that they knowe not that Chriſte did therfore take our fleſh vpon him, that he might beare vpon him the puniſhmẽts due for our ſinnes. And that Chriſt knew not as he was man the latter day, did no more derogate from his diuine nature, thẽ that he was mortall. But I doubt not, but that he had regard to that office, which was inioyned him by the father, as before whẽ he ſaid, that it was not his office to place theſe or thoſe at his right hand & his left. For as I expounded it there, he did not ſimply ſay that he had nothing to doe with that, but his meaning was, that hee was not ſent by the Father with this commaundement, ſo long as hee was conuerſant amongſt mortall menne. So alſo doe I vnderſtande this nowe, in reſpecte that hee came downe to vs to bee a Mediatour, vntill hee hadde diſcharged that office, hee hadde not that power giuen him, which hee tooke after that hee was riſen againe: for then hee ſayeth that power ouer all thinges was giuen vnto him.

Mathewe, 24.	Marke, 13	Luke, 17
37. *But as the dayes of Noe were, ſo likewiſe ſhal the coming of the ſonne of man bee* 38. *For as in the daies before the floud, they did eate & drink, marry and gaue in marriage, vnto the day that Noe entred in to the Arke,* 39. *And*	33. *Take heede: watch and pray: for yee knowe not when the time is.*	26. *And as it was in the daies of Noe, ſo ſhall it be in the daies of the ſonne of man.* 27. *They eate, they dranke, they married wiues. and gaue in marriage vnto the day that Noe entred into the Arke and the flowde came, and deſtroyed them all.* 28. *Likewiſe, alſo as it was in the*

39. *And knew nothing till the flood came & tooke them all away: so shall also the comming of the sonne of manne be.*

40. *Then two men shall bee in the fieldes the one shall be receiued, the other shal be refused.*

41. *Two women shal be grinding at a mill the one shall be receiued, & the other shal be refused.*

42. *Wake therefore: for ye know not what houre your maister will come.*

dayes of Lot: they eate, they dranke, they bought, they solde, they planted, they built:

29 *But in the day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all.*

30. *After these examples shall it bee in the day, when the sonne of man shall be reuealed.*

31. *At that day he that is vpon the house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the fielde likewise, let him not turne backe to that he left behind.*

32. *Remember Lots wife.*

33. *Who soeuer will seeke to saue his soule, shall loose it: and who soeuer shall loose it, shall gette it life.*

34. *I tell you, in that night there shall be two in one bed: the one shall bee receiued, and the other shall be left.*

35. *Two women shall be grinding together: the one shall be taken, and the other shall be left.*

36. *Two shall be in the field: one shall bee receiued, and an other shall bee left.*

Luke 21.

34. *Take heede to your selues, least at any time your harts be oppressed with surfeiting and drunkennes, and cares of this life, and least that day come on you at vnwares.*

35. *For as a snare shall it come on all them, that dwell on the face of the whole earth.*

36. *Watch therefore and pray continually, that yee may bee counted worthy to escape all these thinges that shall come to passe, and that yee may stand before the sonne of man.*

37. *As the dayes of Noe were.* Though Christe did euen nowe holde the mindes of his Disciples in suspence, least they shoulde bee too scrupulous in inquiring for the last day: yet least they shoulde liue too carelesly in the pleasures of the worlde, hee exhorteth them nowe to watch. Therefore, his will was to holde them so vncertaine of his comming, that yet hee woulde haue them to watch for him dayly and euery moment. Further, that hee might shake slouth from them, and moone them to watch the better, hee

ſaieth, that the end ſhall come ſodenly, when the worlde ſhall be drowned in beaſtly ſlouthfulneſſe: euen as in the dayes of Noe all nations were ſwallowed vppe, when they looked not for it, but gorged themſelues in pleaſure and delights. And ſhortly after the Sodomites when they wallowed in their own luſts. and feared nothing, were conſumed with fire from heauen. Sith the world ſhall be giuen ſo to ſecuritie at the laſt day, there is no cauſe why the faithfull ſhould frame thēſelues after the example of the common people. Now we vnderſtand the purpoſe of Chriſt, the faithfull muſt continually watch, leaſt they be ſodenly ouerthrowne: becauſe the day of the laſt iudgement ſhall come vppon them before it be thought of. Onely Luke maketh mention of Sodome and that in the 17. chapter, where, by occaſion without regard of the time, hee rehearſeth this ſpeach of Chriſt. But there is no abſurditie in it, that two Euangeliſtes hold themſelues ſatiſfied with one example, though Chriſt purpoſed two, eſpecially ſith it accorded in all poyntes, that all mankinde was ſodenly ſwallowed vppe, when they wallowed in idlenes and pleaſure, a few onely excepted. And where he ſaieth that men eate, dranke, made marriages, and applyed themſelues to other worldly matters, when God deſtroyed the whole world with a floud, and Sodome with lightninges: hee declareth by thoſe wordes, that they were ſo occupied in the commodities and pleaſures of this preſent life, as if that no chaunge were to be feared. And though hee doth preſently commaund his diſciples to take heede of ſurfeiting and cares of this worlde, yet hee doth not in this place directly condemne the intemperancie of that time: but rather their ſtubbornneſſe, whereby it came to paſſe, that they careleſſy deſpiſing the threatninges of God, taſted of that horrible deſtruction. Therefore when they promiſſe themſelues a durable eſtate, they ſtay not, but goe careleſſy forwardes in their accuſtomed wayes. But this was not corrupt, or to be condemned of it ſelf, to prouide for their neceſſities, except they would oppoſe a groſſe blockiſhnes againſt the iudgement of God, that they might runne blindly into all maner of ſinne, as if there were none in heauen to reuenge it. So Chriſt doth nowe declare that the laſt age of the world ſhalbe altogether blockiſh, ſo that it ſhall thinke vpon nothing but this preſent life, deferring their cares for a long time, continuing the wonted courſe of their life, as if the earth ſhould continue in one eſtate. The ſimilitudes are moſt apt: for if we ſet before our eies what befell thē, the beholding of the courſe of the world alwayes in one eſtate, ſhal not deceiue vs any more, to make vs beleeue that the world ſhall ſtand for euer. For within three dayes after ꝯ euery man poſſeſſed thoſe things which he had in great quietnes, ꝯ earth was drowned with water, & fiue cities were conſumed with fire.

39. *They knewe nothing, till the floude came.* The fountaine and cauſe of their ignoraunce was incredulitie, whiche hadde blinded their mindes: as the Apoſtle dooth againe declare to the Hebrewes. 11. 7. Noe by the eies of faith ſawe the ſecrete vengeance of GOD, when it was yet a farre off, ſo that hee ſpeedily reuerenced the ſame. And Chriſt dooth heere compare Noe with the reſt of the worlde, and Lot with the Sodomites: that the faithfull might learne to bee of good comfort, leaſt they ſhould wander with others to deſtruction. And it is to bee noted, that the reprobate wallowed

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still in their sinnes, because the Lorde did not vouchsafe in time conuenient to giue this profitable admonition to any other but his seruauntes: not that the flood which was to come was kept altogether secrete from the inhabitantes of the earth: (for Noah by making of the Arke did sette a fearefull sight before their eyes aboue a hundred yeares:) but because that one man was especially admonished by an Oracle from heauen of the destruction that shoulde come vpon the whole world, and was comforted with the hope to be saued. Nowe though the report of the last iudgement is cõmonly spoken of, yet because that a few, which are taught of God, doe know that Christ shall come as a iudge in his due time, it is meete that they should be stirred vp with the singular benefite of God, & that their sences should be sharpened, least they should ouerwhelme thẽselues in that slouthfulnes, which floweth euery where. For Peter doth to this ende compare the Arke of Noah with our baptisme, because that a small company of men separated frõ the multitude was saued in the water, 1. Pet. 3. 20 Wherefore our soules must be ioyned to these few, if we desire to escape safe.

40. *Then two menne shall bee in the fieldes, the one shall bee receiued.* Luke setteth downe some other sentence before hee spake of this: the first whereof, as Matthew noteth, belongeth to the destruction of Hierusalem, *Hee that is vpon the house, lette him not come downe into his house to take his stuffe out:* But it may be that Christ applyed the same wordes to diuers thinges. There followeth in Luke an admonition, that the disciples shoulde *remember Lots wife*: for that they should forget those thinges which are behinde them, and shoulde striue to come to the ende of that calling, which they haue from aboue. For therefore was Lots wife turned into a Piller of salte, Gen. 19. 26. Because that she doubting that she was come out of the citty in vaine, looked behind her, which was a distrust of the word of God. It is also probable that she was also drawn backe with the desire of her nest, wherein she had taken pleasant rest. Therefore sith God would that there should bee sette vppon her a lesson to bee learned for euer, the mindes must bee stedfast and constant in fayth, least through distrust they faynt in the midest of the course, then, they must bee framed to perseueraunce, that they may bydde the pleasant baightes of this transitory life farewell, may willingly and gladly hast forwards to heauen. Also the third sentence which Luke addeth, *that they should loose their soules, which would saue them,* perswadeth the faithfull that the desire of this earthly life shoulde not hinder them, but that they should with courage hasten euen through the midst of many deathes to that saluation, which is laid vppe for them in heauen. And Christ doeth very aptly describe the frailty of this present life, when hee saieth that the *Zoogoneisthai*, (that is, are begotten or engendred to life,) whẽ they are lost. For it is as much as if he should deny men life vppon the earth: because that the renouncing of the world is the beginning of true & perfect life. Afterwards Luke addeth that which Mat. also hath, that men & women shall then bee separated, least those fellowshippes wherein men are mutually bounde ech to other in this world, shuld be any hinderãce or stay vnto the godly. For it falleth out oft times that while some doe looke vppon others, none of them steppeth one foote forwards. Therfore that euery man might be freed, & at liberty frõ all lets, & might shift for himselfe with speede, Christ declareth that of two the one companion

ſhall bee taken and the other refuſed: not that it is neceſſary, that whoſoeuer are ioyned together, ſhould be ſo ſeparated (for a holy fellowippe in holineſſe, cauſeth an honeſt woman to ioyne with an honeſt man, and that children ſhuld follow the father:) but the purpoſe of Chriſt is onely to cut away all lettes, to exhort all to make ſpeede, leaſt that they which are now preſt forward, ſhoulde in vaine waite for their fellowes. Luke addeth this ſentence, *Whereſoeuer the bodie is, &c.* it may not be reſtrayned to the laſt day. But when the diſciples asked this queſtion, *Where Lord?* that is, how ſhall wee ſtand faſt, when ſo many fall away, and remaine ſafe in ſo great ſtormes, and what place of defence ſhall we that are ioyned together hide our ſelues in Chriſt (as it is reported by Matthew) ſayeth, that he is the banner and ſtandard of all aſſured vnitie, vnder the which all the children of God muſt be gathered.

42. *Watch therefore.* The exhortation ſette downe by Luke is more plaine & more ſpeciall, *Take heede leaſt your heartes be oppreſſed with ſurfeting and drunkenneſſe, and cares of this world.* And certainely hee which by liuing in temperately hath his ſences ouercome with meate and wine, can neuer lift vppe his minde to meditate vppon the heauenly life. But becauſe that there is no pleaſure of the fleſh, which doth not make a man drunken, all they which would haſten to the kingdom of Chriſt muſt take diligent heed that they ſurfeit not with the world. By that one worde of watching in Matthew is noted that continuall diligence, which maketh vs to lift vp our mindes to heauen, while wee liue as ſtraungers vpon earth.

In Marke the diſciples are commaunded firſte to looke leaſt the deſtruction comme vppon them vnawares or careleſſe: then they are cõmanded to watch: becauſe that the mindes are made ſluggiſh and ſleepie, with diuers pleaſures of the fleſh, which creepe vppon them. Afterward there followeth an exhortation to prayers: for it is neceſſary to ſeeke for helpes other where, to ayde thoſe infirmities. Luke reporteth the forme of the prayer. Firſt, that God woulde vouchſafe to drawe vs out of ſo deepe and troubleſome a Laborinth: then, that hee woulde place vs ſafe and ſure in the preſence of his ſonne: and wee cannot bee placed there, except we eſcape an infinit number of deathes. But becauſe it is not enough by eſcaping many daungers to paſſe ouer the courſe of this life, Chriſte noteth this as a principall matter, that we may ſtand before his iudgement ſeate.

Becauſe yee know not the day. It is to be noted that the vncertaintie of the time of the comming of Chriſt (which maketh a great part of men ſlouthfull) ſhuld ſtirre vs vp to be more diligent in watching. For God of purpoſe would that it ſhould be kept ſecret from vs, that we might neuer be careleſſe, but watch continually. For what tryall ſhould there be of fayth and patience, if the faythfull all their life wandering idlely in their pleaſures, ſhoulde for the ſpace of three dayes before, prepare themſelues to meete with Chriſt.

43. Of this be sure, that if the good man of the house knewe at what watche the theefe would come, he would surely watch & not suffer his house to be digged through.
44. Therefore be ye also ready: for in the houre that ye think not will the son of man come.
45. Who then is a faithfull seruaunt & wise, whom his maister hath made ruler ouer al his houshold to giue them meate in season?
46. Blessed is the seruant, whome his master, when hee commeth, shal find so doing
47. Verely I say vnto you, he shal make him ruler ouer all his goodes.
48. But if that euil seruant shal say in his hart my master dooth deferre his comming,
49. And beginne to smite his fellowes & to eat & to drinke with the drunken.
50. The seruantes maister will come in a day, when he looketh not for him and in an houre that he is not ware of.
51. And wil cut him off, & giue him his portion with hipocrites: there shall bee weeping and gnashing of teeth.

34. As a man going into a strang country & leaueth his house and giueth authority to his seruants and to euery man his worke and commaundeth the porter to watch.
35 Watch therefore, (for yee know not when the master of the house will come, at the euen, or at mid night, at the cocke crowing, or at the dawning)
36. Least if he come sodenly he should find you sleeping.
37. And those things that I say vnto you, I say vnto all men, watch.

35. Let your loynes be girde about, and your lightes burning,
36. And ye your selues like vnto men that waite for their maister, when hee will returne from the wedding, that when he commeth and knocketh, they may open to him immediately.
37. Blessed are those seruauntes, whom the Lord when hee commeth shall finde waking: verely I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth and serue them.
38. And if he come in the second watch, or come in the third watch, and shall find them so, blessed are those seruauntes.
39. Now vnderstande this, that if the good man of the house had knowne at what hour the theefe would haue come he would haue watched, and would not haue suffered his house to bee digged through.
40. Bee ye also prepared therefore: for the Sonne of man will come at an hour when ye thinke not.
41. Then Peter saide vnto him, master telleste thou this parable vnto vs, or euen to all.
42 And the Lord saide, who is a faithfull stewarde and wise, whome the maister shall make ruler ouer his houshold, to giue them their portion of meat in season?
43. Blessed is that seruant, whom his master when he commeth, shall finde so doing.
44. Of a truth I say vnto you, that he will make him ruler ouer all that he hath.
45. But if that seruant say in his hart, my master doth defer his comming, and shall beginne to smite the seruauntes, and maidens, and to eate and drink, and to bee drunken. 46. The maister of that seruaunt will come in a day, when he thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

47. *And that ſeruant that knew his maiſters wil, and prepared not himſelfe, neither did according to his will, ſhalbe beaten with many ſtripes.*

48. *But hee that knewe it not and yet did committe thinges worthy of ſtripes, ſhalbe beaten with few ſtripes: for vnto whome ſoeuer much is giuen, of him much ſhalbe required, and to whom men much commit the more of him will they aske.*

49. *I am come to put fire on the earth, and what is my deſire, if it bee already kindled?*

50. *Not withſtanding I muſt be baptiſed with a baptiſme, and howe am I grieued, vntill it bee ended?*

43. *If the good man of the houſe knew.* Luke doth not rehearſe this ſaying of Chriſt in the ſame place that Mathew doth. And no meruaile: for in the 12. chapter hee gathering together the ſumme of the doctrine of many Sermons (as we haue ſhewde other where) hee ſetteth downe this parable alſo. Further, there is this general preface, that the diſciples with their loynes girded and their lightes burning in their hands, ſhuld waite for their maiſter. The which ſentence is aunſwered with that parable which followeth a litle after in Mathew, of the wiſe Virginnes and the fooliſh. But Chriſt doth aptly note in few wordes how the faythfull ſhould paſſe as ſtraungers through the world. For firſt he oppoſeth the girding of the loynes againſt ſlouthfulnes, and the burning lightes againſt the darkenes of ignoraunce. Firſt therefore Chriſt commaundeth the diſciples to be ready and prepared to take a iourney, that they ſhould with ſpeede paſſe through the earth, not ſeeking for a reſting place any other where but in heauen. The warning is very profitable, for though the very prophane men can ſpeake of the ſhort & ſpeedy courſe of the life of man yet we ſe how they reſt & tye themſelues vnto the earth, But god vouchſafeth not the honor of children to any but to ſuch as do acknowledge themſelues to be ſtraungers vpon earth, & are not only ready at all times to go forward, but alſo do continually go forward in the way to heauen. But now becauſe they are compaſſed about with darkenes on euery ſide, ſo long as they liue in the world he furniſhed them with lightes as if they were to take a iourney in the night. So here is firſt commended a diligent ſpeedines to perfourme the courſe: then, a certaine direction leaſt the faithful wandring out of the way ſhould weary themſelues in vain for otherwiſe it were better to go faintly in the way, then raſhly to runne in a blinde and vnknown way. That which he ſpeaketh of the girding vp of the loines, is a phraſe of ſpeach taken of the common maner of the eaſterne people.

LVKE. 36. *And yee your ſelues like vnto men.* Hee vſeth an other ſimilitude, which Mathewe ſpeaketh not of, but is ſhorter in this matter. For he compareth himſelfe to a houſholder, who while hee feaſteth merely at mar-

marriages, or seeketh to be mery otherwhere from home, will yet haue his seruauntes liue modestly and soberly at home, applying their lawfull labours, and continually waiting for his returne. Therefore though the sonne of God being taken vp into the blessed rest of heauen, should bee absent from vs: yet because he hath appointed euery manne his office, it were absurde for vs to sleepe in idlenes. Furthermore, because he promiseth to returne, it behoueth vs to stand in a readines to receiue him at all times, least hee should finde vs sleeping. For if a mortall man thinketh this due vnto him, that at what houre soeuer hee shall returne home, his seruauntes shoulde bee ready to meete him, how much more lawfully doth the Lord require this of his, that they should bee sober and watch, alwayes waiting for his comming. And that hee might make them the willinger, he sayth that earthly maisters are so delighted with this readines of seruants, that they also will serue them: not that all maisters doe vse to doe thus, but because that this doeth sometimes fall out, that a maister, which is of a milde and a gentle nature, doeth admitte his seruantes to his owne table, as his fellowes. Yet it is demaunded, sith that the scripture doth euery where call vs the children of light, Ephesians. 5. 8. 1. Thessalonians 5. 5. and the Lord doeth also giue light vnto vs by his worde, that wee might walke as in the midst of the day, howe shoulde the Lorde compare our life to night watches? But the answere to this obiection is easily made by the woordes of Peter, who teacheth that the worde of God burneth as a shining light, so that we may see the way euen in a darke place, 2. Pet. 1. 19. Therefore both must be noted, that wee must take our iourney through the obscure darkenesse of the worlde, and yet the light of the heauenly doctrine going before vs, wee are sure from wandring out of the way, especially sith Christ himselfe doeth the duety of the Sunne vnto vs.

MAT. 43. *Of this be sure.* Christ by an other similitude doth exhort his disciples to keepe dilligent watch. For if any man heareth of theeues wandring abroad in the night, feare and suspition will not suffer him to sleepe. Therefore now sith we are admonished and expressly tolde of this before, that Christ shall come as a theefe, we must alwayes watch, least he finding vs sleeping, should ouerwhelme vs with the wicked. Our sluggishnes cannot bee excused, especially sith here is not onely to be feared the breaking downe of a wall, nor the losse of our riches, but a deadly wound to the destruction of our soule, if wee take not heede. The wordes therefore bent to this purpose, that Christes warning shuld waken vs: for although the last iudgement bee long deferred, yet it hangeth ouer vs continually, therefore the time not knowne, nor the nearenes of the danger, it is absurd that we should become slouthfull.

45. *Who then is a faithfull seruant?* Luke reporteth this place more expressly, where Peters question is set downe, which was the occasion of a newe parable. For when Christ had declared that there was no time for them to be slouthfull, in that his dangerous comming as a theefe, Peter demaunded whether this doctrine was generall, or belonged onely to the twelue. For (as we haue seene in other places) the disciples were wont alwayes to thinke themselues euill dealt with, except they were exempted from the common sort of men, and preferred farre aboue all others.

Nowe, when they are taught that their eſtate, is but ſmally to bee deſired, and hath little pleaſure in it, as men amazed, they looke hither and thither. But the anſwere of Chriſte tendeth to this, if it be meete that euery one of the common ſort ſhuld watch, it may not be ſuffered that the Apoſtles ſhould be ſleepie. Wherefore as Chriſt had generally exhorted his whole houſholde to watch for his comming: ſo now hee requireth that his chiefe ſeruauntes ſhoulde haue a ſingular care, which are therefore ſette aboue others, that by their example they might ſhew others the way of ſober attendance and ſober temperaunce. In theſe woordes hee declareth that they had not an idle dignity beſtowed vpon them, that they might haue liberty to follow their pleaſures: but the greater degree of honour they were in, the greater burden was layde vppon them, and therefore hee teacheth them eſpecially to ſhew their faythfulneſſe and wiſdome. Whoſoeuer are called to honour, may hereby learne, that they are the more bounde, not onely to labour for a fa'hion: but to apply all their dilligence and witte for the performance of their office. For when as it is ſufficient for priuate ſeruantes to apply themſelues to their priuate worke, it behooueth the ſtewardes to proceede further, for their office is to haue care of the whole houſhoulde. On the other ſide Chriſte vpbraideth their vnthankfulneſſe, that being preferred aboue others, anſwere not their honour. For wherefore doth the Lord preferre them before others, but that in faythfulneſſe and wiſdome they ſhould excell all men? All men are generally appoynted ſoberly and dilligently to watch: but if the paſtours ſhoulde become ſlouthfull, that ſhoulde be moſt vile and leaſt to be excuſed. Afterwarde, hee alſo prouoketh them to be dilligent for hope of rewarde.

48. *But if that euill ſeruant ſhall ſay.* Chriſt in theſe wordes doeth briefly declare, whereof theſe euill ſeruauntes became ſo careleſſe: namely while they truſting to the delaying of his comming, they doe willingly bring the darkenes vppon themſelues: they imagine that the day of reckoning and accounte ſhall neuer come. Further, vnder pretence of the abſence of Chriſte, they perſwade themſelues that they ſhall eſcape vnpuniſhed. For it cannot bee but that the lookinge for him, howe ofte ſoeuer it befall vs, ſhoulde ſhake off all ſluggiſhneſſe, and ſhoulde much more bridle wantonneſſe, and keepe vs from being caryed into wantonneſſe. And ſo there cannot be a more vehement and effectuall exhortatiõ to moue, then the ſetting foorth of that ſeuere iudgement ſeate, which no manne can eſcape. Wherefore that euery one of vs may dilligently apply himſelfe to watch in the performance of his callinge, and that hee may dilligently and modeſtly keepe himſelfe with in his bandes, lette vs thinke vppon the ſodaine comming of that high Lorde, in contempt whereof the reprobate doe reioyce. Chriſte doeth alſo note by the way, howe eaſie a matter it is for impudency to growe, when a man hauing ſhaken off the bridle, hath caſt himſelfe headlong to ſinne. For Chriſte doeth not onely ſay that hee is a diſſolute and wicked ſeruaunt, but ſuch a one as frowardly behaueth himſelfe to the troubling of the whole houſe, and wickedly abuſeth the authority committed to him, executing cruelty vpon his fellow ſeruaunts, and wantonly waſting his maiſters goodes not without his reproach. For their terrour he addeth alſo a puniſhment, and that not a common one: namely, becauſe that ſuch vnbridled wickednes, deſerueth a greater puniſhment. LV.

LV. 47. *And that seruaunt*. There is great weight in this circumstance, which is onely added by Luke that if any manne shoulde wittingly and willingly contemne the Lorde, so, hee is worthy of the greater punishment. For the comparison of the greater and the lesse is made to this end, if the seruant which sinneth of ignoraunce escapeth not punishment, what shall become of that peruerse and disobedient seruaunt, who of sette purpose treadeth as it were his masters power vnder his feete. And it must be remembered, that they which are sette vppe to rule and gouerne the Church, sinne not of ignoraunce, but doe peruersly and wickedly defraud their Lorde. Yet hereof may this generall doctrine bee gathered, that it is a vaine shift for men, vnder the pretence of ignoraunce to flee, themselues from guiltines. For if mortall manne do challenge this right vnto himselfe, that hee will examine his seruauntes accordinge to his owne will, least any thing be disorderly and confusedly done: how much more authority hath the Sonne of God, so that whosoeuer will serue him, shoulde carefully desire to be instructed in his commaundements? They may not vncertainely at their owne pleasure do what they will, but they must be wholly at his appoyntment, especially when as he commaundeth vs what must be done, and doth alwayes answere louingly to them that seeke vnto him. It is certaine that our ignorance is alwayes a companion of careleſſe and grosse negligence. We see that this is but a vaine defence. that he is not to be blamed, who sinned of ignoraunce: when as the heauenly iudge sayeth the contrary: for though such faultes shall haue lesse punishment, yet they shall not goe altogether vnpunished. But now if ignoraunce doth not excuse, how horrible a vengeance shall fall vpon them, which sinne of set purpose, and doe furiously runne headlonge against their owne conscience to prouoke God. Wherefore the more knowledge any man hath, so much the greater is his sinne, except that obedience doth follow his knowledge. Whereby it appeareth what a vile and vaine excuse they make, who refusing at this day the cleare light of the Gospell, doe maintaine their frowardnesse with the ignoraunce of the Fathers: as if that the shielde of ignorance were strong enough to beare of the iudgement of God But graunt that the faultes of such offenders were spared, it were not equity that the same pardon should be graunted to them which sinne willingly, when as of purposed malice they rage against God.

48. *To whome soeuer much is giuen*. Christe teacheth by an other circumstance, that they which are chosen disciples shall be more grieuously punished, if that neglecting their callinge, they shall wantonly giue themselues to all lycentiousnesse: for the greater any manne is, so much the more he must thinke is committed vnto him, and of this condition, that in time to come hee must yeelde an account. Wherefore the greater giftes any of vs hath, if as a fielde tyld with great charge, he yeelde not aboundaunce of increase vnto the Lord, it shal cost him much either for his vnprofitable suppressing of that grace, or for the abusing of it prophanely.

49. *I am come to put fire on the earth*. It may bee easily gathered by this clause, that this was one of Christes last Sermones, and was not sette downe by Luke in the right time. But the meaning is, that Christe brought greate trouble into the worlde, as if that heauen and earth shoulde

meete together. For the gospel is Metaphorically compared to fire, because that it doth violently alter the new of things. Therfore, whereas the Apostles falsly imagined that the kingdome of heauen should come and take them while they were sleeping quietly, Christ setteth before them a terrible fire, wherewith the world must first be burnt. And because that now the beginnings did but then appear, Christ doth thereby encourage his disciples, because they should feele the present power of the Gospell. When (as sayeth he) the great stirres begin to waxe hot, you must not be afraid, but rather of good comfort therefore: and I reioyce to see this fruit of my labour. Now it behoueth all the ministers of the Gospell to apply this vnto themselues: that when the world is troubled, they should the diligenther apply their calling. Further it is to be noted, that with the same fire of the doctrine (while it generally burneth euery thing,) the chaffe & stubble shall be consumed, and the gold and siluer purged.

50 *I must be baptised with a baptisme.* Christ by these words declareth that the last worke which remaineth for him to doe, is that hee should by his death consecrate the renewing of the world, for because that shaking wherof hee maketh mention, was fearefull, and that burning of mankinde full of terrour, he presently declareth that the first fruites should be offered vppe in his owne person, least that it shoulde afterwardes seeme grieuous to his disciples, to beare any part of the same. He compareth death (as otherwhere) to baptisme, because that the children of God, being by the death of the flesh swallowed vp for a time, they do shortly after rise againe to life, so that death is nothinge else but a passage through the midst of waters. And he sayeth that he is grieued vntill he be thus baptised, that thereby hee may moue euery one of vs after his example to bee ready as well to beare the crosse as to suffer death. Not that any man can by nature desire death, or any alteration of the present estate: but because that wee see the celestiall glory and the blessed and immortall rest on the further side of the shoare, for the desire of the which thinges wee doe not onely die presently, but we are caried also with greedines thither, as fayth and hope do draw vs.

Matthew 25.	Mark.	Luke.
1. *Then the kingdome of heauen shall bee likened vnto tenne virgins, which tooke their lampes, and went to meete the bridegroome.*		
2. *And fiue of them were wise, and fiue foolish.*		
3. *The foolish tooke their lampes, but tooke none oyle with them.*		
4. *But the wise tooke oyle in their vesselles, with their lampes.*		
5. *Nowe while the bridegrome taried long, all slumbred and slept.*		
6. *And at midnight there was a cry made: Behold, the bridegrom commeth: goe out to meete him.*		
7. *Then all those virgins arose, and trimmed their lampes.*		

lampes.

8. *And the fooliſh ſaide to the wiſe: Giue vs of your oyle, for our lampes are out.*

9. *But the wiſe anſwered ſaying: We feare leaſt there will not bee enough for vs and you: but goe yee rather to them that ſell, and buy for your ſelues.*

10. *And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was ſhut.*

11. *Afterwardes came alſo the other virgins, ſaying, Lord Lord, open to vs.*

12. *But he anſwered and ſayd: Verely I ſay vnto you, I know you not.*

13. *Watch therefore, for yee knowe neither the day nor the houre, when the ſonne of man will come.*

Though this exhortation tendeth almoſt to the ſame ende that the former did, as it ſhall appeare by the concluſion, yet it is eſpecially added to confirme the faithfull in perſeuerance. The Lord knew how weake mans nature is: and that it commeth oft times to paſſe, that they doe not onely in long tract of time waxe faint, but with a ſodaine loathſomneſſe they fall away. That hee might cure this diſeaſe, he declareth that the diſciples are not well furniſhed, except they be able to beare a long while. When as the ende of this parable is vnderſtoode, there is no cauſe to traualle much in ſmall matters, which doe nothing appertaine to Chriſtes meaning. Some doe much trouble themſelues with the lampes, the veſſels and the oyle: but the ſimple and naturall ſumme is, that it is not ſufficient to vſe an earneſt diligence for a ſhort time, except there bee a continuance in conſtancie without wearines. And Chriſte declareth this by a moſt apt ſimilitude. Hee had exhorted his diſciples a little before, to bee furniſhed with lights, that they might paſſe through obſcure and darke places: but becauſe that if oyle be not ſupplyed, the match of the lampe doth by litle and litle waxe dry, and looſeth the light, Chriſt ſayth now that the faithfull haue need of a continuall ſupply of vertue, which may nouriſh the light which is kindled in their hearts: otherwiſe it will come to paſſe that their frowardneſſe will fall away in the midſt of the courſe.

1. *The kingdome of heauen ſhall be likened.* By this title he meaneth the eſtate of the Church to come, which was gathered by the fauorable mercies of the Meſsias. And he vſeth this ſo notable a teſtimony of ſet purpoſe, leaſt the faithfull ſhould deceiue themſelues with a wrong deuice of a bleſſed perfection. Further, hee boroweth this ſimilitude of the common vſe of life. For that was but a childiſh fantaſie of Hierome and ſuch others, which doe wreſt this to the praiſe of virginitie: when as Chriſte had no other purpoſe, then to eaſe them of the greife of the wearineſſe which might bee conceiued of the delay of his comming. Therefore hee ſayth that hee required nothing of vs, but that which was wont to bee performed by friendes at ſolemne marriages. For it was an vſuall cuſtome that young and delicate maydens ſhoulde for honour ſake bring the Bridegrome into the Bride-chamber. But the ſumme of the parable tendeth

deth to this, that it is not ſufficient for vs to be once bent and ready to our calling, except wee endure to the ende.

2. *Fiue of them were wiſe.* In the end of the former chapter the Lord eſpecially willed the ſtewards to be wiſe: becauſe it is meete that the greater burden any man beareth, and the harder matters hee dealeth in, the wiſelier hee ſhould behaue himſelfe. But now hee requireth that all the children of GOD ſhould bee wiſe: leaſt, by running forwarde without aduice, they ſhoulde caſt themſelues forth as a pray to Sathan. And hee appoynteth this kinde of wiſedome, that they ſhoulde take care to furniſh themſelues with neceſſary helpes for the performance of the iournie of their life. For though the time is ſhort, yet through the heat of our impatience, it ſeemeth to bee too long: alſo, our wante is ſuch, as hath neede of helpes euery moment.

5. *Now, while the bridegroome taried long.* That ſome wreſt this ſleeping into the worſt part, as if the faithfull together with others, ſhould giue thēſelues to ſlouthfulneſſe, and apply themſelues to the vanities of the worlde, is far from the meaning of Chriſt, and the courſe of the parable. It were more probable to vnderſtand it of death, which ceaſeth vpon the faithfull before the comming of Chriſt, for we muſt not only waite for ſaluation now, but when we are dead and reſt in Chriſte. Yet I doe more ſimply vnderſtande it of the earthly affaires, wherein the faithfull are occupied of neceſsitie, ſo long as they dwell in the fleſh. And though they ſhould neuer forget the kingdome of God, yet the withdrawing of them by the affaires of this worlde, is not in vaine compared vnto ſleepe. For they cannot bee ſo throughly bent to meete with Chriſt, but that diuers cares doe eyther withdraw them, or make them ſlowe, or entangle them, whereby it commeth to paſſe, that waking, they are ſomewhat a ſleepe.

As concerning the cry, I take it to bee ſpoken Metaphorically for the ſodaine comming. For wee know that as oft as any newe or vnwonted thing commeth to paſſe, men vſe commonly to bee troubled. The Lorde crieth vnto vs euery day, that hee will come vnto vs ſhortly: but then the whole frame of the world ſhall ſound forth, and his fearefull Maieſtie ſhall ſo fill the heauen and the earth, that it ſhall not onely waken them that are a ſleepe, but ſhall bring foorth the dead out of their graues.

8. *And the fooliſh ſayd to the wiſe.* Their too late repentance is heere reproued, which feele not their wants, before the gate is ſhut againſt all remedies For they are therefore condemned of folly, which prouide not for themſelues for a long time, becauſe that they doe careleſly pleaſe themſelues in their owne want, and they doe ſo paſſe the time wherein they ſhould make their gaine, that they contemne the helpes which are offred them. Therefore, beecauſe they thinke not of getting oyle in time, Chriſt ſcorning their ouer late knowledg, declareth what puniſhments they ſhall receiue for their ſlouthfulnes namely, that they ſhall finde themſelues empty and dry without fruite.

9. *Wee feare leaſt there will not bee enough for vs and you.* Wee knowe that the Lorde doeth therefore beſtow his giftes diuerſly to euery manne, according to his proper meaſure, that they might mutually helpe eachothers, and beſtow that in common, which is layd vpp with either of them, and by this meanes

meanes is nourished in the Church, the holy societie of the members of the same. But Christ noteth heere the time when the burdens being taken away, he will call them all to his iudgement seat, that euery manne may receiue according as he hath behaued himselfe in his body. Therefore he doeth rightly compare that portion of grace receiued and layde vppe with euery man, vnto prouision made for one manne in a iourney, which will not serue sufficiently for moe. Furthermore, that which is presently added, *Goe yee, and buy for your selues.* is not an admonition but an vpbraiding, in this sense, you had a time to buy before, which you neglected: for then it was best to prouide oyle, but the want thereof now cannot be recouered. The Papistes doe very fondly gather hereof, that the giste of perseuerance is gotten by our owne power or industrie: for in the woorde buying there is yet no price sette downe: as it doth euidently appeare by the Prophet Isaiah, chap. 55. 1. Where the Lorde calling vs to buy, requireth no recompence, but sayeth that hee hath wine and milke in a readynesse, which he will giue freely. Therefore there is no other meanes of getting, then that wee should receiue by faith that which is offered vs. At the length it followeth that the gate of the kingdome of heauen is shutte vp against all such as were euill prouided because they fainted in the middest of the course. Neither must we seeke here curiously, how Christe sayeth that the foolish virgines went to buy: for it signifieth nothing else but that all should be shut out of the kingdome of heauen, which should not bee ready at the very moment.

Mathew. 25.	Marke	Luke. 21.
31. *And when the sonne of man commeth in his glory, and all the holy Angels with him, then shall he sit vpon the throne of his glory.*		37. *Now in the daye time hee taught in the temple, and at night, hee went out, and abode in the mount that is called the mount of Oliues.*
32. *And before him shal be gathered all nations, and hee shall separate them one from an other, as a shepheard separateth the sheepe from the goates*		
33. *And he shall set the sheepe on his right hand, and the goates on the left.*		
34. *Then shall the king say to them on his right hande: Come ye blessed of my father, inherite ye the kingdome prepared for you from the foundations of the world.*		38. *And all the people came in the morning to him, to heare him in the temple.*
35. *For I was an hungred, and yee gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, & yee lodged mee.*		
36. *I was naked and yee cloathed me, I was sicke and ye visited mee: I was in prison, and yee came vnto me.*		
37. *Then shall the righteous answere him, saying: Lord when sawe wee thee an hungred, and fed thee? or a thirst, and gaue thee drinke?*		
38. *And when saw wee thee a stranger, and lodged thee? or naked, and cloathed thee?*		
39. *Or when sawe wee thee sicke or in prison, and came*		

came vnto thee.

40 *And the king ſhall anſwer and ſay vnto them: Verely I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it vnto me.*

41. *Then ſhall he ſay vnto them on the left hand: Depart from me yee curſed, into euerlaſting fire, which is prepared for the deuill and his angels.*

42. *For I was an hungred, and yee gaue me no meat: I thirſted, and yee gaue me no drinke.*

43. *I was a ſtranger and ye lodged me not: I was naked & ye cloathed me not, ſicke and in priſon and ye viſited me not.*

44. *Then ſhall they alſo anſwere him, ſaying: Lord when ſaw we thee an hungred or a thirſt or a ſtranger, or naked or ſicke or in priſon and did not miniſter vnto thee?*

45. *Then ſhall he anſwere them, and ſay: Verily I ſay vnto you, in as much as you did it not to one of the leaſte of theſe ye did it not to me.*

46. *And thoſe ſhall go into euerlaſting paine, and the righteous into life eternall.*

Chriſt proſecuteth the ſame doctrine: and that which he firſt deſcribed by parables, he now expoundeth plainely and without figures. The ſumme is that the faithfull ſhould ſtir vp themſelues to the deſire of liuing holily & righteouſly and that they ſhould with the eyes of faith looke vp to the heauenly life, which now lieth hid, but ſhall be at the length reuealed at the laſt comming of Chriſt. For when he ſaith that he ſhall then ſit in the throne of his glory, where he ſhall come with the angels, he oppoſeth this his laſt appearance, againſt the confuſed and diſordered troubles of the earthly warfare: as if he ſhould haue ſayd, that he did not therefore appeare, as if that hee ſhould haue ſet his kingdome preſently in an order: and therefore his diſciples haue neede of hope & patience, leaſt the long delay ſhould tire them out. Whereby we gather that this is added againe that the diſciples being remoued from that error, of a preſent & ſodaine felicity, ſhould ſuſpend their minds vntill the ſecond comming of Chriſt: & in the meane ſeaſon, that they ſhould not fall away nor waxe faint: therefore he ſayth that he ſhall then at length be renouned by the name of a king. For although he beginneth his kingdome vpon the earth, & ſitteth now at the right hand of his father that he might with great authoritie gouerne heauen & earth: yet, that his throne is not as yet erected in the ſight of men, ſo that his diuine maieſtie ſhall far more fully appeare and ſhine in the laſt day then now. For then ſhall the full effect of his glory appeare, which we taſt now onely by faith. Therefore Chriſt ſitteth now in his throne in heauen, ſo far forth as it is neceſſary for him to raigne for the brideling of his enemies and the defence of his Church. But then he ſhall openly aſcende into his tribunall ſeat, that hee may eſtabliſh a perfecte order in heauen and earth, that he may tread his enemies vnder his feet, & ſ he may gather his faithful ones into the fellowſhip of the eternal & bleſſed life. to be ſhort he will then ſhew forth in deed to what end his father hath giuen the kingdome to him. He ſaith that he wil then come in his glory becauſe that while hee was

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uersant vppon earth as a mortall man, hee lay hidde vnder the contemptible habite of a seruãt. And he calleth it his glory, which in an other place he attributeth to his father euen in the same sense: for he simply meaneth the glory of GOD, which shone then onely in the father, when as it was hid in him.

32. *And before him shall be gathered all nations, and he shall separate them.* He extolleth his kingdome with greate and royall titles, that the Disciples might learne to hope for an other felicity, then they hadde then conceiued in their mindes. For this one thing sufficed them, that their nation should be deliuered from the miseries wherewith it was then oppressed, that it might appeare that God had not made his couenant in vaine with Abraham and his posterity. But Christ extendeth the fruite of the redemption which hee bringeth further, because that hee shall be the iudge of the whole world. Then, that hee might exhort the faithfull to liue godly, hee sayth that it shall not bee common both to good and badde: for he will bring with him the reward which is layde vppe for them both. In summe, he sayth that the estate of his kingdome shall then bee rightly ordred, when the righteous shall obtayne the crowne of glory, and the wicked shall haue that reward payed them which they haue deserued. Now that separation of the goates from the lambes which is deferred vnto that day, declareth that the wicked are nowe mingled with the holy and godly men to liue together in one, and the same flocke of God. And this comparison seemeth to bee taken out of Ezechiel 34.21. where the Lord complaineth of the vntowardnesse of the goates, which push the leane sheepe with their hornes, and spoyle the pastures and trouble the water: and he sayth that he will reuenge it. So that Christ his wordes doe tend to this, that the faithfull should not think their estat to be too sharp, if now they be compelled to liue with goates, yea, and to abide many pushes and troubles of them: then, that they should take heede, least the corruption of their sinnes should infect them also. thirdly, that they might know that they loose not their labour by liuing godly and righteously, for the difference shall appeare at the length.

34. *Come yee blessed.* The purpose of Christ must be remembred: for hee willeth his disciples to be now content with hope, and patiently, and with quiet mindes to waite for the enioying of the celestiall kingdome: then hee willeth them to goe earnestly forward, and not to be weary of well doing. The latter part is referred to this, that he promiseth the inheritance of heauen to none, but to them which in good workes doe goe forwarde to the marke of that calling which is from aboue. But before that hee will speake of the rewarde of good works, he sheweth by the way that the spring of saluatiõ ariseth from an higher fountaine. For by calling them the blessed of the father, he declareth that their saluation proceedeth of the free fauour of God: for the blessed of GOD, and chosen, or beloued of God, is all one amongst the Hebrewes. Further, not onely the faithfull haue vsed this phrase of speach, to expresse the grace of God towardes men, but they which had no tast of true godlinesse, held yet this principle. Come in thou blessed of the Lord, sayd Laban to Abraham his seruant Gen. 24.31. Wee see that nature had taught them to vse this title, that they might thereby yeelde the prayse of all good thinges which they had receiued, to God.

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Wherefore it is not to be doubted, but that Christ describing the saluation of the godly beginneth at the loue of God, whereby they which by the direction of Gods spirit doe aspire to righteousnesse in this life, are predestinated to life. Hereunto also appertaineth that which he sayth a litle after, that the kingdome was prepared for them from the beginning of the worlde, into the possession whereof they shall be sent at the last day. And though it may easily be obiected that the reward was layd vp before for their merits which should come after, yet if any man will waigh the wordes without contention, hee will grant that it is a secret commendation of the grace of God. For Christ also doth not simply call the faithfull to possesse the kingdome, as if they haue gotten the same by their merites: but expresly sayth that it shoulde be giuen as to heires. Yet there is an other ende to bee noted, whereunto the Lord had regard, for though the life of the godly is nothing else but a miserable and greiuous banishment so that the earth can scarcely beare thē: though they trauaile vnder a hard want, vnder proaches and other troubles, that they may with a strong and valiant minde ouercome these lets, the Lord declareth that there is a kingdome prepared for them in an other place, And it is a notable exhortation to patience, when men are certainely perswaded that they beare not in vaine. Therefore, least the pride of the wicked wherein they doe glory nowe, shoulde make our mindes to fainte, and least our owne miseries shoulde weaken our hope, let vs alwayes remember that inheritance which remaineth for vs in heauen: for it dependeth not of any doubtfull case, but it was prepared for vs of God beefore wee were borne, yea I say for euery one of the elect, because that Christ doeth heere call them the blessed of the father. But there is no absurditie in this, that it is onely sayd heere, that *the kingdome was prepared from the beginning of the world*, and in an other place: *Before the creation of the heauen and the earth.* For Christ doth not here set downe the point of time, when the inheritance of eternall life was prepared for the children of God, but onely calleth vs to the consideration of the fatherly care of God, wherein hee embraced vs before wee were borne: and he doth therby confirme the assurance of our hope, so that the troublesome stormes of the world cannot ouerthrow our life.

I was an hungred. If the disputation heere had beene of the cause of our saluation, the Papists had not gathered amisse, that wee should merite eternall life by good workes, but when as Christ had no other purpose but to exhort his Disciples to endeuour to liue well and righteously, it is ill gathered by his wordes what the merites of workes should auaile. They rest vpon the worde causall, which is but a weake stay: for we know that it doth not alwayes note the cause, but rather the consequence, when as eternall life is promised to the righteous. But there is a playner answere. For we deny not but that there is a rewarde promised to good workes, but it is of fauour, because it dependeth of the adoption. Paule in the 2. Tim. 4. 8. reioyceth that there was a crowne of righteousnesse layde vppe for him. But whereof gathered hee this comfort, but of this, that hee was a member of Iesus Christe, who is the only heire of the heauenly kingdome? Hee sayeth that the iust iudge will giue him that crowne, but howe shoulde hee come by that reward, but because hee was adopted of free grace, and endowed with that righteousnes where-

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whereof we all are voyde? Therefore these two things must be considered, that the faythfull are called to the possession of the kingdome of heauen, in respect of good workes, not because they shoulde deserue it by the righteousnesse of workes, or because that they should be the authours of the getting of it for thē selues: but because that God doeth iustifie them whome hee hath first chosen. Furthermore, though that by the direction of the spirite they shoulde aspire to the loue of righteousnesse: yet because they doe neuer satisfie the law of God, there is no rewarde due to them, but that is called a reward which is giuen freely. But Christe doth not reckon vppe all the partes of a godly and a holy life: but doth onely note for example sake some poyntes of charity, whereby we declare that we doe worshippe God. For though the worshippe of God excelleth the loue of menne, and therefore fayth and inuocation is more to be desired then almes: yet Christe doeth not without cause sette downe the testimonies of true righteousnesse which are more apparant to be seene. If any man despising God, should onely deale well with men, such mercy should nothing auaile for the appeasing of God, because that in the meane seasō he is defrauded of his owne right. Christ therefore doeth not say that the sum of righteousnesse consisteth in almes, but by signes which may be most easily seene, hee declareth what it is to liue godly and righteously: so that truely the faithfull do not onely professe with the mouth, but by dilligent exercises they doe shewe that they doe worshippe God. Wherefore those fantasticall menne doe very preposterously vnder pretence of this place withdrawe themselues, both from the hearing of the word, and also from receuing the holy supper. for vnder the same colour they might also cast away fayth & bearing of the crosse, and prayers, and chastitie. But Christ ment nothing lesse, then to restraine to a part of the second table, the rule of holy life, which is contained in the two tables of the law. The Monkes also and such like rascalles haue sottishly sette downe to thēselues sixe workes of mercy, because that Christ maketh mention of no mo. As if that children might not plainely see, that by the figure Synecdoche, all the woorkes of charity are here commended. For to comfort the sorrowfull, to helpe them that be vniusty oppressed: to ayde the simple with counsell, to pull the poore wretches out of the iawes of the wolues is a worke of mercy, as much worthy to be praysed, as to cloath the naked, or to feede the hungry. But may a man thinke, that Christe commending charity vnto vs, woulde exclude those duties which appertaine to the worshippe of God: yet he telleth his disciples, that this shall bee a lawfull tryall of a holy life, if they exercise themselues in charity, according to that saying of the Prophet, I will haue mercy & not sacrifice, Hose 6,6. Namely, because that the hypocrites being couetous, cruell, deceitfull, snatching to them by violence, & proud, doe yet vnder a vaine pompe of ceremonies, dissemble a kinde of holines. Wherby we doe also gather, if wee desire to haue our life approoued before the chiefe iudge, wee must not wander in our owne fantasies, but rather looke what he doth especially require of vs. For whosoeuer shall depart from his commandementes, although they sweate and tire out themselues in their faigned woorkes, they shall yet at the length heare this at the last day: who required these thinges at your hand, Isa. 1.12.

37. *Then shall they answere.* Christ bringeth in the righteous doubting, who

yet are not ignorant, but that he accounteth whatsoeuer is giuen to men, as bestowed vpon himselfe. But because that this is not so throughly settled in their mindes as was meete, therefore he setteth forth the same by raising the persons, as it were to speake it: for whereof commeth it, that we are so slow and slacke to doe well, but because that promise is not rightly settled in our heartes, that God will in time to come recompence with gaine, that which we bestow vpon the poore? So then this admiration which Christe setteth downe, tendeth to this purpose, to teach vs to arise aboue the capacitie of our flesh, so oft as our poore brethren doe craue our ayd & helpe, that the beholding of the miserable man, should not make vs slacke or slow, to doe well. 39. *Verily I say vnto you.* As Christ taught euen now by a figure, that wee doe not yet vnderstand, howe much he esteemeth the dueties of charity: so now he openly declareth that hee accepteth as done to him, what things soeuer we bestow vpon his children, & will recõpence them to vs. And we were too too careleſſe, if this sentence could not frame our bowels to compassion, that christ is either neglected, or worshipped in their person which need our helpe. Therefore so oft as we doe wax slow to helpe the poore, let vs looke vpon the sonne of God, to whome if any thinge should be denyed it were most cruell sacriledge. In these wordes he also declareth, that he also acknowledgeth those benefites as done to him, which were done freely without regard of any reward. And truly, when he cõmandeth to do good to the hũgry and the naked, & strangers, and prisoners, of whom there can be no hope of recompence, it is necessary to looke to him, who of his owne accord bindeth himselfe vnto vs, & that which otherwise might seeme to be lost, he suffereth to be reckoned amongst his accounts. But hee doth here by name commend the faithfull only: not that he would that others should be altogether despised, but because that the nearer any man approcheth vnto God, so much the nearer he must be to vs. For though there is a common band of society, yet the children of God haue a more strong & sacred knot of fellowshippe amongst thẽselues. Therfore sith it is meete to prefer them which are of the houshold of faith before straungers, Christ doth especially name them And though the purpose was to perswade the rich, & them which haue abundance to supply & ease the want of the brethren: yet the poore & miserable haue no small cõfort hereby, for that though they be reiected, & despised of the world, yet they are as precious to the son of God as his owne mẽbers. And surely by calling thẽ brethren, he vouchsafeth thẽ a wonderful honor. 41. *Depart from me ye cursed.* Now he descendeth to the reprobate, who were so drũken with their transitory prosperity, that they dreamed that they should be alwayes blessed. Therefore he saieth that he will come to bee their iudge, to shake away their pleasures wherein they are now drowned: Not that he would terrifie them with the tidings of his cõming, (which seeme to haue made a couenant with death, & doe harden themselues in security) but that the faithfull being forewarned of their horrible destruction, might not enuy there present estate. For as promises are necessary for vs to prouoke and stirre vs vppe to desire to liue well: so likewise are the threatnings, to keepe vs in carefulnesse and feare. Therefore we are taught how much it is to bee desired to be ioyned to the sonne of God: because that eternall destruction and the torment of fire remaineth for them, whom hee reiecteth from him

at the last day. And then he will command the wicked to depart from him, because that many hypocrites are now so mixed among the iust, as if there were great affinitie betweene Christ and them. Further, wee haue sayd other where, that the word fire doth metaphorically set forth the sharpnes of the punishment which our senses cannot comprehend. Wherefore it is a vaine thing subtilly to inquire eyther of the matter, or of the forme of the fire, as the sophisters doe. For, so likewise should there be question had of the worme, which Esay. 66. 24. ioyneth with the fire. Furthermore, the same Prophet in the 30. 33. doth plainly declare that it is a metaphoricall kind of speach: for he compareth the spirite of God to a paire of bellowes, wherewith the fire is kindled, and hee addeth also brimstone. Wherefore by these wordes wee may rather imagine then know the vengeance of God which shall light vpon the wicked, which exceeding all other torments, may terrifie vs.

But heere is to bee noted the perpetuitie of the fire, as of the glory which was promised euen now to the faithfull. *Which is prepared for the deuill.* Christ oppoſeth the deuill against himselfe, as the head and cheife of all the reprobate. For though all the Angels which fell, are deuils, yet many places of the scripture do referre a chiefety to one, who gathereth all the wicked vnder him, as into one body to destruction: euen as the faithfull in life, become one together vnder Christ, and doe grow vnder him, vntill they become perfect, and are throughly knit to God by him. But Christ sayth nowe, that hell is prepared for the deuill, that the wicked might bee out of hope of escaping the same, when they heare that they are appoynted to the same punishment with the deuill, who as it is well knowne, is already enthralled and chained in hell without hope of deliuerance. And though some doe by the Angels of the deuill vnderstande wicked men, yet it is more probable that Christe speaketh onely of the deuils. And so in these words he doth secretly reproue menne, who being called by the Gospell to the hope of saluation, had rather perish with Sathan, and reiecting the authour of saluation, doe willingly cast themselues into this miserable lot. Not that they were not ordained to destruction as well as the deuill: but because that in their wickednesse the cause of their destruction doeth euidently appeare, while they refuse the grace calling them. Therefore though the reprobate were in the secret iudgement of God ordained to death before they were borne, yet so long as life is offered them, they are not accoũted heires of death, or companions of Sathan: but their destruction which was hid before, appeareth & is discouered by their incredulitie.

44. *Then shall they answere.* The same figure of setting them to speake in their owne persons, which was vsed before, Christ doth now againe rehearse, to let the reprobate vnderstand, that those vaine pretences wherewith they do now deceiue themselues, shall auaile them nothing at the last day. For, whence commeth this so cruell pride against the poore, but because they think that they shal escape vnpunished. Therefore the Lord, that he might driue away such deceitfull flatteries, forewarneth them that they shall feele at the length, (but too late) that which they now doe not vouchsafe to thinke vpon: namely, that they which now doe seeme to bee such abiectes are as pretious to Christ, as his own members.

Math. 26.

1. And it came to passe, when Iesus had finished all these sayings, he said vnto his disciples,
2. Yee know that within 2. dayes is the Passeouer, and the Son of man shal be deliuered to be crucified.
3. Then assembled togither the chief Priests and the Scribes, and the Elders of the people into the hall of the hie priest called Caiphas,
4. And consulted how they might take Iesus by subtelties, & kill him
5. But they sayd not on the feast day, least any vproare be amonge the people.
6. And when Iesus was in Bethania in the house of Simon the leper,
7. There came vnto him a woman, which had a boxe of very costly ointment, & powred it on his head, as he sat at the table.
8. And when his disciples saw it they had indignation, saing what needed this wast?
9. For this oyntment might haue been sould for muche and been giuen to the poore.
10. And Iesus knowing it, sayde vnto them: why trouble yee the woman? for she hath wrought a good woorke vppon me.
11. For ye haue the poore alwayes with you but me shall you not haue alwayes.
12. For, in that shee powred this oyntment on my body shee did it to bury me.
13. Verely I say vnto you: wheresoeuer this Gospell shalbe preached throughout al the world, there shall also this that shee hath done be spoken of, for a memoriall of her.

Marke. 14

1. And two dayes after followed the feast of the Passeouer, and of vnleuened bread: and the hie Priestes and Scribes sought howe they might take him by craft, and put him to death.
2. But they sayd not on the feast day least there be any tumult among the people. 3. And when he was in Bethania in the house of Symon the Leaper, as hee sate at the Table, there came a woman hauing a boxe of oyntmẽt of Spikenard, very costly and shee brake the boxe, and powred it on his head.
4. Therefore some disdained among themselues, and sayde: To what end is this wast of oyntment
5. For it might haue beene sold for more then three hundreth pence, and beene giuen to the pore, and they grudged against her.
6. But Iesus sayd, let her alone: why trouble ye her? for shee hath wrought a good woorke on me.
7. For ye haue the poore with you alwayes, and when ye will, ye may do them good, but me ye shall not haue alwaies.
8. Shee hath done that shee coulde: shee came afore hande to annoynt my body to the burying.
9. Verely I say vnto you, wheresoeuer this Gospell shall be preached throughout the whole world this also that shee hath done shall be spoken of in remembraunce of her.

Luke 22.

1. Now the feast of vnleauened bread drew near which is called the Passeouer.
2. And the hie priests & Scribs sought how they might kil him, for they feared the people.

Christ doth now again confirme that, which he forewarned his disciples of so often before: but this last forwarning doth most euidently declare how willingly he offered himselfe to death: and it was necessary that it should be so because that God could not be appeased, but with a sacrifice of obedience.

His

His mind was alſo, thereby to meete with that offence, leaſt the diſciples ſuppoſing that he was brought to death of neceſſitie or conſtraint ſhould fall away. So this ſentence was profitable two wayes: firſt, that it might be manifeſt that the ſonne of God did willingly ſubmit himſelfe to death, that hee might reconcile the worlde vnto the father (for there was no other meanes whereby either the guiltineſſe of ſinnes coulde bee waſhed away, or the righteouſneſſe obtayned for vs.) then, that hee dyed not as one oppreſſed ſo with violence, which he could not eſcape: but becauſe that hee offred himſelfe willingly to death. Therefore he ſayth that he commeth purpoſely to Hieruſalem to die there. For when as he was at libertie to go back againe, & to paſſe away that time in ſome ſafe and ſecret place, wittingly and willingly he goeth forth amongſt them euen in the appoynted time. And though the Diſciples profited nothing at that time by the warning that was giuen them of the obedience which he yelded to the father, yet afterwards their faith was much ſtrengthened by the doctrine. As alſo at this day we receiue no ſmal profit ther by: for it ſetteth before vs as in a liuely glaſſe, that free wil offering and ſacrifice, whereby all the tranſgreſsions of the world are blotted out and we behould the ſon of god gladly and boldly, going forward to death, and now a conquerour of death.

3. *Then aſſemble together.* Mat. meaneth not that they were aſſembled in the ſpace of thoſe 2. dayes. but he ſetteth downe this hyſtory, to declare that Chriſt was not told by man of the day appoynted for his death. For by what conjectures coulde this haue beene gathered, when as the enemies themſelues had purpoſed to defer the time? The meaning therefore is that he ſpake by the ſpirit of propheſie of his death, when as no man could ſuſpect it to be ſo nie at hand.

Further, Iohn ſetteth downe the cauſe why the Scribes and Prieſts had this aſſembly: namely becauſe that daily there was more concourſe of people to Chriſt. And then by the perſwaſion of Caiphas it was decreed that he ſhould die becauſe that he could not be ouercome any way but by death: but they ſaw no fit and conuenient time, vntill that the feaſt being paſt, the people ſhould bee departed. Hereby we gather that though thoſe hungry dogs did gredily hunt after the death of Chriſt, yea though they ſought the ſame outragiouſly, yet they were reſtrained with a ſecret bridle of GOD, ſo that nothing was done by their purpoſe or will. As much as lieth in them, they looke for an other time, but God haſteneth the houre whether they will or no. And it behoueth vs greatly to marke this, Chriſt was not raſhly caried to death at the pleaſure of his enimies, but was brought vnto it by God: becauſe that the hope of our help is eſtabliſhed vpon the ſame, God is appeaſed with that ſacrifice, which he had ordained from the begining, And therefore his wil was that his ſon ſhuld be offered euen vpon the day of the Paſſeouer that the olde figure might giue place to the onely ſacrifice of the eternall redemption. They whiche hadde no other purpoſe but to ouerthrowe Chriſt, thought an other time more meete: but God who hadde ordained him for a ſacrifice to purge away ſinnes, choſe a ſpeciall day, that might ioyntly oppoſe the body to the ſhadow. Whereby the fruit of the poſſeſſion of Chriſt doth nowe more plainely appeare vnto vs.

6. *When Ieſus was in Bethania.* That whiche the Euangeliſt doeth now ſet downe, befell a little before Chriſte came to Ieruſalem: but it is recorded

heere in very good time, to giue vs to vnderſtand what occaſion moued the high prieſtes ſo ſodainely to make this haſte. They durſt not ſet vpon Chriſte with open violence: and it was not ſo eaſie a matter to take him by ſubtlety. Now when Iudas offred them a meanes vnhoped and vnlooked for, the eaſineſſe to bring the matter to paſſe, made them to take an other courſe. But the obiectiō that Iohn doth ſomewhat differ in this hyſtory from Math. and Marke, which cauſed ſome interpreters, corruptly to imagine it to be an other hyſtory, is eaſily anſwered. The name of the woman which annoynted Chriſte, which our two Euangeliſts doe conceale, is expreſſed by Iohn 12. 3. but there is no mention of the man who feaſted Chriſt, yet Mat. and Marke doe expreſly ſay that hee ſupped with Simon the leper. But there is no contrariety in this, that IOHN ſayth that his feete were annoynted, and ours ſay his head. Wee doe certainely knowe that the oyntmentes were not caſt downe to his feete: but when there was more aboundance ſhedde then was woont, Iohn to amplifie the ſame ſayth that his feete were wet. *Marke* alſo reporteth that the Alablaſter boxe beeing broken, all the oyntment was powred vpon his head: ſo it doeth very well appeare, that it ran downe to his feete. This therefore is certaine, that they all doe report one, and the ſame hyſtory.

8. *And when his diſciples ſaw it.* This alſo is a common thing amongſt the Euangeliſts, to attribute that to moe which begun by one, if they conſented to the ſame. Iohn ſayth, that Iudas the betrayer of Chriſt, beegan this murmuring, Mathew and Marke doe bring in all the diſciples with him: for that none of the other euer durſt to haue grudged if the vngodly grudging of Iudas, had not beene as a firebrand to ſet them on fire. But when as he began vnder ſome good colour to condemne that waſtfull expence, they were all taken eaſily with that infection, And by this example we are taught what danger commeth of malicious and poyſonfull tongues. For they which are of a good, ſimple, and modeſt nature, except they wiſely take heede to themſelues, yet being deceiued with falſe reportes, doe eaſily fall into wrong iudgements. If Chriſtes diſciples by keeping company with Iudas, were caried into a light and fond opinion, what ſhall become of vs, if wee do too eaſily admit talebearers, which do commonly malitiouſly quarrell at things well done? Heere may alſo be gathered an other leſſon, that wee ſhould not raſhly giue ſentence of a matter not throughly knowne. The diſciples take holde of that which Iudas ſpake, and becauſe it had ſome pretence, they doe raſhly giue wrong iudgement. But it was meete for them to haue made better inquirie, whether the deede had been worthie of reprehenſion eſpecially ſith the maiſter was preſent, whoſe iudgement they ſhould haue abidden. So wee know, that except the word of God doth goe before, the ſentence is prepoſterouſly giuen becauſe that none of vs (as Paul teacheth, Rom. 14. 10.) liueth or dieth vnto himſelfe, for we muſt all appeare before the iudgement ſeate of Chriſte, where hee ſhall yeelde his account, 2. Cor. 5. 10. And though there was great difference betweene Iudas and the others, becauſe that hee ſought wickedly and cunningly to cloake his theft, and the other were caried away with a meere ſimplicitie: yet we ſee how they by their vnaduiſednes were drawne from Chriſt, and ioyned to Iudas.

10. *Why trouble yee the woman.* It is maruaile that Chriſt, whoſe wholelife was,

was a rule and example of temperance and frugalitie, should now allow immoderate charge, which seemeth to be neare superfluous and needeleſſe delightes. But the maner of defence which he vseth must be noted: for hee doeth not say that the woman had done well, as if hee would haue the same done dayly: but that which shee had done once, hee sayth was acceptable to God, for that there was iust cause why it should be so done. Therefore, though Christ desired not the vse of oyntment, yet in respect of the circumstance, this annoynting pleased him. Whereby we gather that some particular deedes, are sometime accepted of God, which yet may not be made an example to be followed. And it is not to bee doubted but that Mary was moued by a secret motion of the spirit to annoynt Christ, as it is certaine that so oft as the Saintes are called to some extraordinary worke, they are driuen with an vnwoonted motion, least they shoulde attempt any thing but by the direction and gouernement of God. There was no commandement which enioyned Mary to this annoynting, neyther was it needefull that there should haue beene a law set downe for one worke: but because that the heauenly calling is the onely rule of well doing, and that God refuseth what so euer men take in hand of themselues, Mary was gouerned by the motion of the spirit, with a certaine perswasion of faith to performe this dutie to Christ. But this one action of the woman is not onely defended by this answere of Christ, but the godly ioy of all men is heereby defended, who may bee satisfied that they and their workes are approued of God. It commeth oft to passe that godly men are not onely reproued, but also vniustly condemned openly, who haue their consciences bearing them witnesse that they haue done nothing but by the commandement of God: and in this respect they are accounted proud, if they despising the peruerse iudgements of the world, doe satisfie themselues with the only allowance of God.

Beecause this is a hard temptation, and it can hardly bee, but that the corrupt consent of many must grieue vs, this doctrine must bee noted, that none can at any time bee throughly encouraged to doe well, except they depend of the onely allowance of God. Therefore Christe doeth heere make the difference of good and euill to his onely pleasure: for when hee sayth that this womans worke was good, which his Disciples had already condemned, hee doth by this speach reproue the rashnesse of men, which iudge as they list. Wee therefore beeing armed with this defence, must learne to neglecte what rumours so euer are spread abroade of vs in the worlde: so that we know that which men condemne to bee approued of God. So Esayas, 50. 7. beeing oppressed with the slanders of the wicked, calleth GOD to witnesse, so Paule appealeth to his iudgement, 1. Corinthians 4. 4. Therefore let vs learne to regarde the iudgementes of menne no further, then that by our example they may bee taught to obey GOD: and when as the worlde shall with a greate clamour rise vppe againste vs, let this comforte and satisfie vs, that which is accounted euill vppon earth, is pronounced good from heauen.

11. *You haue the poore alwayes with you.* Christ doth not simply defend the annoynting, that wee should follow the same: but declareth that there was a cause wherfore it was acceptable to God. It is conuenient ℣ this shuld be wisely

obſerued, leaſt, that togither with the Papiſtes, we ſhould prepoſterouſly deuiſe ſumptuous rites for the worſhipping of God: for when they heard that Chriſte would that Mary ſhold anoynt him, they imagined that hee was delighted with incenſe, waxe candles, magnificall ornaments, and ſuch like pomps. For this cauſe they had all their glorious ceremonies, and they thought that they could not worſhip God aright, if they ſhould not laſh out into great charges. But chriſt doth plainely except heere, that the thing which pleaſed him to be done once, ſhould not bee accepted of him if it were done afterwards. But when hee ſayth that the poore ſhould be alwayes in the world, he diſtinguiſheth betweene the daily worſhip, which ſhould bee vſed amongſt the faithfull, and that extraordinary, which ceaſed at his aſcenſion into heauen. Would wee beſtow our mony well vpon true ſacrifices? let vs beſtow it vpon the poore. For Chriſt ſayth that he ſhall not bee alwayes with vs, to bee worſhipped with outward pomps. Wee know aſſuredly and by experience of faith we feele that he is preſent with vs by ſpirituall power & grace: but hee is not viſibly conuerſant amongſt vs to receiue earthly honors at our handes. So they are outragious obſtinat, which doe thruſt vpon him fantaſtical charges againſt his will, and he refuſing the ſame. Alſo, by that he ſaith the poore ſhallbe alwayes, wee doe heereby gather that it is not by fortune that many doe want, but by the determinate counſell of God they are left amongſt vs, for vs to exerciſe our charity vpon thē. The ſum of this place is this, though the Lord cōmandeth that we & all that we haue, ſhould be dedicated to him, yet hee requireth not any other worſhip to bee beſtowed vpon him, but ỹ which is ſpirituall, which requireth no outward expēces: but rather would that thoſe things ſhould bee beſtowed vpō the poore, which of ſuperſtition had beene fondly beeſtowed vpon his worſhip. 12. *Shee did it to bury mee.* Chriſte by theſe words confirmeth that we ſaid, that the pretious oyntment was accepted not for the ſauour of it, but onely in reſpect of the burial: namely, becauſe that by this ſigne hee would declare that his graue ſhould yeelde forth a pleaſant ſauour, ſo as it ſhould breath life and ſaluation into all the world. Therefore Iohn prayſeth Mary, becauſe that ſhee had reſerued that oyntment for the day of his buriall. But after that the perfect truth of his figure appeared, and Chriſt come out of the graue, he did not onely perfume one houſe but all the world with the comfortable quickening ſauour of his death: it were a childiſhe thing to reiterate that which had neither reaſon nor profit. 13. *Whereſoeuer this goſpel ſhallbe preached.* Hee fortelleth that this deede of Mary ſhoulde bee honoured, for the doctrine of the goſpell ſhallbe praiſed. Whereby wee gather that our workes are not valued after the opinion of menne, but by the teſtimonie of the word of God. And in this hee ſayeth, that the memoriall of her ſhall bee renowmed throughout the whole worlde, hee doeth by this compariſon ſharpely reproue his diſciples: for by the conſent of all the people, yea, euen ſtraungers, and ſuch as dwell in the fartheſt partes of the world, this deede ſhall bee prayſed, which theſe preſent were ſo froward to condemne. Chriſt doth alſo louingly reproue his diſciples, becauſe they thought not ſo honourably of his kingdome as was meete. But by this ſentence is the calling of the Gentiles teſtified, whereupon our ſaluation is eſtabliſhed. But how the goſpell ſhould be preached throughout the worlde, we haue ſhewed before, Math. 24.

Math.

Mathewe 26.

12. Then one of the twelue called Iudas Iscariot, went vnto the chief priestes.
15. And saide, what will ye giue me, and I wil dely uer him vnto you & they appoynted vnto him thirtie peeces of siluer.
16. And from that time he sought oportunitie to betray him.
17. Now, on the first day of the feast of vnleauened bread, the Disciples came to Iesus, saying vnto him: where wilt thou that wee prepare for thee to eat the Passeouer?
18. And he, said, goe into the Citie to such a manne and say to him, the master saieth, my time is at hand I will keepe the Passeouer at thine house with my disciples.
19. And the Disciples did as Iesus had giuen them charg, & made ready the Passeouer.
20. So when the euen was come, he sat downe with the twelue.

Marke 14.

10. Then Iudas Iscariot, one of the twelue, went away vnto the high priestes, to betray him vnto them,
11. And when they heard it, they were glad and promised that they would giue him money: therefore he sought how hee might conueniently betray him.
12. Now the first day of vnleauened bread, when they sacrificed ℈ Passouer, his disciples said vnto him, where wilt thou that we go & prepare, that thou maist eat the Passeouer?
13 Then he sent forth two of his disciples, and said vnto them go ye into the Citie, & there shall a man meete you bearing a pitcher of water: follow him.
14. And where soeuer hee goeth in, say yee to the goodman of the house the maister saith, where is the lodginge, where I shall eate the Passeouer with my disciples?
15. And he will shew you an vpper chamber, which is larg trimmed and prepared there make it ready for vs:
16. So his disciples went forth and came into the citie, and found as he had said vnto thē & made ready the passeouer
17. And at euen hee came with the twelue.

Luke 22.

3. Then entred Sathan into Iudas, who was called Iscariot & was of the number of the twelue
4. And hee went away, and communed with the hie priestes and captaines, how hee might betray him to them.
5. So they were glad, and agreed to giue him money.
6. And he consented, & sought oportunitie to betray him vnto thē, when the people were away
7. Then came the day of vnleauened bread, when the passe ouer must be sacrificed.
8. And hee sent Peter and Iohn, saying go, and prepare vs the passeouer, that we may eat it. 9. And they said to him, where wilt thou that we prepare it?
10. Then he sayd vnto them, behold, when ye be entred into the citie, there shall a manne meete you, bearing a pitcher of water: followe him into the house that he entreth in,
11. And say vnto the good man of the house, the mayster saieth vnto thee, where is the lodging where I shal eat my Passeouer with my disciples?
12. Then hee shall shew you a great hie chamber trimmed: there make ready. 13. So they went & found as he had saide vnto them, & made ready the Passeouer. 14. And when the hour was come, he sat down & the twelue apostles with him.

The admonition of CHRIST auailed so little for the mouing of the heart of Iudas, or for the bettering of him, that hee without regard went presently to make that lewd couenaunt with the enemies. But it is wonderfull and straunge that hee was so amased, that hee thought hee hadde gotten by the losse of that oyntment a meete excuse for such an offence: then

then, that being warned by Christes wordes, felt not what he did. The onely mention of the buriall shoulde haue mollyfied a heart as hard as iron: when as thereby it had beene easily gathered, that Christ would offer himselfe in sacrifice for the saluation of mankinde. But wee see in this glasse how blinde wicked couetous desires are, and how effectually they bewitch the minde. Iudas was earnestly bent to steale, hee was hardened by long vse to committe any offence: now because hee sawe no pray comming in from other where, he sticketh not to deliuer to death the Sonne of God, the authour of life: and though he had a holy admonition to withdraw him, yet he went forward with violence. Wherefore it is not without cause that Luke doth expresly say, that *Satan* entered into him, not that he was gouerned by the spirit of God before (for he could not haue beene giuen so to robberies & spoiles, if he had not beene the bondslaue of *Satan*,) but Luke meaneth that he was then wholly deliuered into the possession of Satan, that as a man desperate, he might run forwardes to his own destruction. For though Satan driueth vs not to sinne daily, but raigneth in vs while he carieth vs to a great liberty of sinning: yet he is said then to enter into the reprobate, when the feare of God beeing ouerthrowne, the light of reason put out, and shame shaken off, he possesseth all the senses. But God doth not execute this last kind of vengeance vpon others, but such as are ready ordeined to destruction. Wherefore lette vs learne to repent in time, least our long remaining in hardnesse doe establish the kingdome of Satan in vs: for when we are once caught in this tyranny, there is no measure of madnesse.

It must especially bee noted, that the couetousnesse in Iudas was the cause and fountaine of so great blindnesse. Whereby it appeareth that it was worthily called by Paule, 1. Tim. 6. 10. the roote of all euills. Further it is a vaine thing to demaunde heere, whether Satan entred substantially into Iudas. It is more meete to consider this, how horryble and monstrous a thing it is, for menne created after the image of God, and appoynted to bee Temples of the holy Ghost, shoulde not onely bee turned into filthy stables and synckes, but to become accursed dwelling houses for Satan.

17. *The first day of vnleauened bread the Disciples came.* First it is demaunded, why that is called the day of vnleauened bread, which goeth before the killing of the Lambe. For the Law hadde not commanded them to refraine from leauen, vntill they eate the Lambe. But this knotte is easily loosed: namely, for that this note is referred to the day following, as by Marke and Luke it doth euidently appeare. Therefore when as the day of killing and eating the Passeouer was at hand, it beginning at the euening, the Disciples doe aske of Christe, where he woulde eate the Passeouer. But there doth a harder question arise vpon this, that Christe obserued that rite the day before the whole nation celebrated the publike Passeouer. For Iohn saieth plainely, that the day when he was crucified, was holden of the Iewes for the preparation not of the Sabboth, but of the Passeouer.

Further, they went not into the iudgement hall, least they should defile themselues, because the next day they were to eate the Passeouer. I knowe that many menne doe seeke for shiftes, but they are such as auayle them not. For this cannot bee shifted ouer by any cauilles, they kept not

their

their feast on that day whereon they crucified Christe (for it hadde not been lawfull for them on that day to haue deone execution vppon any manne,) and then they hilde the solemne preparation, that after the buriall of Christ they might eate the Passouer. Nowe it is demaunded how it befell that Christe eate his before. For in this law hee woulde not take vnto himselfe any liberty besides the prescript rule of the law. Some doe imagine that the Iewes deferred the Passouer of purpose that they might destroy Christ. But this deuice is very well confuted by Bucer: yea, and it falleth away of it selfe, it is so vaine. Therefore I doubt not but that Christe obserued the day prescribed by the law, and the Iewes followed some custome receiued now before. First it is without controuersie that Christe was slayne the day before the Sabboth: because that before the Sunne was sette, hee was put with speede into the next sepulcher, because that it was necessary to keepe holy after the euening. But now no manne doubteth but when the Passouer and other feast dayes fell vppon the day before the Sabboth, of an olde custome they were deferred vnto the next day: because that to keepe two dayes holy together were too hard for the people.

The Iewes doe say that this law was giuen presently after the people returned out of the captiuitie of Babylon, and that by an oracle from heauen, least they should seeme to haue altered any of the commandements of God rashly. If that it was the maner then to ioyne two feast dayes together in one (as the Iewes doe also grant, and as it appeareth by their auncient recordes) the coniecture is probable enough, that Christe obserued the Passouer the day before the Sabboth, obseruing the day appointed by the law. For we know how diligent and carefull hee was to keepe euery poynt of the lawe. For sith his will was to bee bound to the law, that he might deliuer vs from the yoke of the law, he would not forget to be subiect to this chiefe poynt. Therefore hee had rather omit the vse of the outward ceremony, then to transgresse the cõmandement which God had giuen, and so to bee scorned of the wicked. But it is certaine that the Iewes thẽselues will not deny, but that it was ordayned by the Rabbins, that so oft as the Passouer fell neere vnto the Sabboth, they should onely keepe holy one day for both. So it followeth that Christ did nothing against the law, though he kept not their common custome.

18. *Goe into the citty to such a man.* Matthew noteth out a certaine man: the other two do say that the two disciples were sent as to a straunger, because they had this token giuen them, of a man bearing a pitcher of water. But this diuersitie is easily reconciled. For matthew omitting the myracle, noteth the manne, who was then known to the disciples. For without doubt after they came to the house, they founde some one of their acquaintaunce.

For Christe also of his owne authority commaunded him that he shoulde prepare a place for him and his, naming himselfe the maister: and hee presently obeyeth. But though hee coulde haue poynted out the manne by his name, yet hee hadde rather directe his disciples to him by a myracle: that when they shoulde shortly after that see him humbled, yet their fayth by his instruction might be supported. And this was no small confirmation, that in so short a space before his death, he was by so manifest a tokẽ declared to be God: that.

that they might know that hee was not drawne to it of neceſſitie, but that hee yeelded to it of his owne free will. And though it may bee that this profited them very little in the very moment of their trouble, yet the remembrance of it afterwardes was profitable. As at this day alſo it is profitable for vs to know this for auoyding of the offẽce of the croſſe, that in chriſt at the very time of his death appeared the glory of the Godheade together with the infirmitie of the fleſh.

My time is at hand. Though he celebrated the paſſouer rightly according to the commaundemẽt of the law, yet he ſeemeth of purpoſe to alledge this cauſe, that he might not be accounted ouerthwart. Therefore he ſayeth that he hath cauſe to make haſte, ſo as he could not obſerue the vſuall cuſtome: becauſe that he ſhoulde be called to a greater ſacrifice. Yet in the meane ſeaſon, as we ſaid, he altereth nothing in the ceremony. But he doth thus oft rehearſe this, that the time of his death is at hande, that they might know that he doth haſt of his owne free will to obey the decree of the father. And where hee ioyneth the ſhadowiſh ſacrifice with the true, hee doth by this meanes exhort the faythfull to compare with the olde figures, that which hee fulfilled indeede. For this compariſon doth not a little ſet foorth the force and effect of his death. For the Paſſouer was not giuen to the Iewes onely to this end, that they might remember their olde deliuerance, but that through Chriſt they ſhould hope for an other to come more to be deſired them the former. To this belongeth that ſaying of Paul, Chriſt our Paſſouer is offered, &c. 1. Cor. 5. 7.

13. *The diſciples did as Ieſus had giuen them charge.* In this that the Diſciples doe obey of ſo ready a minde, is to be noted their frameablenes to bee taught. For they might haue doubted, when as they ſhoulde follow a man vnknowne, whether they ſhoulde obtaine of the houſholder that which their maiſter commanded them to demaunde, ſith they knew that he was not onely deſpiſed, but alſo hated euery where. But they do not doubtfully enquire of the ſucceſſe, but that they doe willingly obey the commandement. And we muſt hold this rule, if we deſire to try our fayth, that being ſatisfied by the commaundement onely: we may goe forwarde whether God commandeth, and hoping for the ſucceſſe which he promiſeth, let vs not be too carefull.

20. *When the euen was come, he ſate downe.* Not to eate the Paſſouer, which ſhoulde bee done ſtanding (as trauailers which make haſt hauing their ſhooes on, and the ſtaffe vppe, doe vſe to take their meate ſpeedily): but the ſolemne rite being finiſhed, I interpret it that he ſate downe that he might ſuppe. Therefore the Euangeliſtes doe ſay, *the euen was come*: for in the firſt euening they ſlew the Lambe, and did eate the fleſh thereof roſt.

Matth. 26.	Marke 14.	Luke. 22.
21. *And as they did eate, hee ſayde, verily I ſay vnto you, that one of you ſhall betray me.*	18. *And as they ſate at the table, and did eate, Ieſus ſayde, verely I ſay vnto you, that one of you ſhal betray me.*	15. *Then he ſaid vnto them, I haue earneſtly deſired to eat this paſſouer with you before I ſuffer.*
22. *And*	19. *Then*	16. *For*

22. *And they were exceeding sorrowfull, and began euery one of them to say vnto him, is it I, maister?*

23. *And he answered & said, he that dippeth his hand with me in the dish, he shall betray me.*

24. *Surely the Sonne of man goeth his way as it is writtē of him: but wo be to that man by whom the son of man is betrayed: it had beene good for that mā, if he neuer had bin borne.*

25 *Then Iudas, which betraied him answered, & said, is it I, maister? he sayde vnto him, thou hast sayd it.*

19. *Then they began to be sorrowful, & to say to him one by one, is it I? and an other, is it I?*

20. *And he answered & said vnto them, it is one of the twelue that dippeth with me in the platter.*

21. *Truely the Sonne of man goeth his way, as it is written of him, but wo be to that man by whome the sonne of man is betraied: it hadde beene good for that man, if he had neuer beene borne.*

16. *For I say vnto you, hence forth I will not eate of it any more, vntill it be fulfilled in the kingdom of God.*

And a litle after.

21. *Yet behold the hand of hī that betraieth me, is with me at the table.*

22. *And truely the Sonne of man goeth as it is appointed: but woe be to that man, by whom he is betraied.*

23. *Then they began to enquire among themselues, which of them it shoulde bee that should doe that.*

21. *Verely I say vnto you.* That he might make the traiterousnes of Iudas the more to be detested, he setteth forth the vilenesse of the same by this circumstance, that when he sate together with him at the holy table, he deuised treason. For if a stranger had done this, it might haue been easilyer borne: but now this is a thing strange & incredible, that one of them so neere him should worke this, yea and hauing made and concluded so lewd a couenant, would thrust him selfe to this holy banket vnder the pretence of frindship. Therefore Luke vseth this phrase of repugnancie, *yet beholde the hande of him that betrayeth mee*. But though Luke setteth down this saying of Christ after the celebration of his Supper, yet the order of the time cannot be certainly gathered thereby, which wee know was often neglected by the Euangelists. Yet I deny not but that it is probable, that Iudas was present, when Christ distributed the signes of his bodie and bloud.

22. *They began euery one of them to say.* I doe not thinke that the Disciples trembled, as men amased doe vse without cause to vexe themselues: but as they abhorre the offence, so they desire to bee cleared from the suspition of the same And this is a token of reuerence, that they being so sharpely pinched, doe not disdainefully answer their Maister, but euery one referreth himselfe to his iudgment, (as wee must especially seeke for this, to bee cleared of his mouth:) yet enioying a good conscience, they would freely witnesse, how far they were frō so great an offence. But Christ by his answere doeth neither put them out of this doubt, nor point out the person of Iudas, but onely confirmeth that which I sayde euen nowe, that one of his familiar guestes was the traytour. And though it was harde for them to bee lefte in suspence and doubtfull for a time, that they might exercise themselues to consider the heinousnesse of the offence: yet an other commoditie followed thereof, when they knewe that the Prophesie was fulfilled, Psalme 41. 9. 55. 14. 15. Hee which did eate of my swcete bread, hath lifted vpp the heele against mee. Furthermore, by

Iudas

Iudas as the Lordes will was to admoniſh his children in all ages, not to be diſmaide or diſcouraged for houſhold traytours: for that which he had experience of who was the head of the whole Church muſt befall to vs whiche are the members.

24. *Surely the Sonne of manne goeth.* Chriſte heere taketh away an offence, which might haue grieuouſly offended the mindes of the godly. For what is more abſurd, then that the Sonne of God ſhould be traiterouſly betrayed by a diſciple, giuen ouer to the pleaſure of the enemies, that hee may bee brought to a reproachfull death? But Chriſt ſaith that all this could not be but by the will of God. And hee proueth this decree by the teſtimonie of the ſcripture, becauſe that which was appoynted, he reuealed beefore by the mouth of his Prophet. Now wee vnderſtand whereto Chriſtes woordes doe tend: namely, that the diſciples knowing that whatſoeuer is done, is gouerned by the prouidence of God, ſhould not thinke that his life or death was ruled by chaunce. But the commodity of this doctrine ſtretcheth further: for the fruit of Chriſtes death is then rightly ſanctified to vs, when as it appeareth that hee was not rathly caried to the croſſe by menne, but that by the eternall decree of GOD hee was ordeined to bee that ſacrifice for the waſhing away of the ſinnes of the worlde. For whence hadde wee our reconciliation, but by Chriſtes appeaſing of the father by his obedience. Wherefore let vs alwayes remember the prouidence of God, whereunto Iudas himſelfe and all the wicked ones (though it bee againſt their willes, and that they ſtriue againſt the ſame) muſt of neceſſitie obey. Let this alwayes remaine ſure, that Chriſte therefore ſuffered, becauſe that God was pleaſed with ſuch a kinde of pacification: yet Chriſt dooth not ſay, that Iudas by this pretence was freed from fault: becauſe that hee did nothing but that which God hadde appoynted. For though GOD in his vpright iudgement appoynted the death of his Sonne to bee the price of our redemption, yet notwithſtanding Iudas in betraying him procured his iuſt damnation, becauſe that he was full of trechery and couetouſneſſe.

Further, though God would haue the worlde redeemed, yet this was no cauſe but that Iudas was a wicked traytour. Heereby wee ſe, though men can do nothing, but ꝑ which God appoynteth, yet they are not thereby freed from guiltines, becauſe they are caried headlong to ſinne by their wicked affection. For though God by a hidden bridle directeth them to an end vnknowne to them, they mind nothing leſſe, then to obey his decrees. Theſe two things ſeeme nothing agreeable to mans reaſō, that god by his prouidēce ſhould ſo gouerne the doings of mē, that nothing ſhould be done by his wil & appointmēt, & yet ſhuld deſtroy the reprobate, by whō he excuſeth his wil. But we ſe here how chriſt reconcileth them both together, making Iudas ſubiect to the curſe, though this which he wrought againſt God, was appointed by God. Not that the treaſō of Iudas ſhuld properly be called ꝑ work of God, but becauſe god turned the treaſō of Iudas to perfourme his counſel. But I know how many interpreters would auoyd this rock. They do acknowledge ꝑ the ſcripture was fulfilled by this work of Iudas, becauſe god by his prophets teſtified ꝑ which he knew before. Therefore that they might mitigate ꝑ doctrine, which ſeemed ſomwhat too ſharp, they ſet downe the foreknowledge of God in place of his decree. But the holy Ghoſt doth

doth decide this controuersie farre otherwise: for it doth not onely bring this as the cause of the betraying of Christ, because it was so written, but also because it was so appointed. For where Mat. & Mar. doe alledge the scripture, Lu. bringeth vs straight to that celestial decree: euē as he teacheth in the Acts, that christ was betrayed not onely by the foreknowledge of God, but of his determinate counsell. And a little after Herod & Pylat with the rest of the wicked did those thinges, which were foreordained by the hand & counsell of God. Whereby it appeareth that they do fondly seeke a shift, which do flie to the naked and bare fore knowledge. *It were good.* By this word wee are taught how horrible a vengeance doth remaine for the wicked: for whom it were better that they had neuer beene borne. But this life, though it is transitory and full of innumerable troubles, yet is it an incomparable benefit of God. Againe, we do hereby gather also how detestable their wickednesse is, which doeth not onely extinguish the precious gifts of God and destroy the same but bringeth it to passe, that it were better neuer to haue tasted of the goodnes of God. Yet this clause is worthy to be noted, that *it were good for that manne not to haue beene borne*: For though the estate of Iudas should be miserable, yet it was good for God that he created him, who appointeth the reprobate for the day of destruction, and doeth also by this meanes set forth his owne glory, as Salomon teacheth. So the secret gouernment of God is defended from all note of suspition, which ruleth the counselles and workes of men, as I touched euen now.

25. *Then Iudas answered.* Though we oft see them which are guilty within thē-selues to tremble & feare, yet to their feare & blinde torments there is a blockishnes adioyned, so as they do boldly proceed to deny any thing: so that at the length they do thus preuaile by their impudency, that they do discouer their secret sin. So Iudas when he was insnared in an euill cōscience could not yet hold his peace: the inward tormenter doth so vex him, vntill that with feare & doubtfulnes he ouerthroweth him. Also Christ in his answere sharpely reprouing his blockish boldnes, doth prouoke him to consider the offence which he desired to hide. But his minde being now possessed with a deuilish fury, could not haue any such feeling. But by this example let vs learne, that the wicked by their bad excuses doe nothing els but pull a more speedy iudgement vpon themselues.

Matth. 26.	Marke 14.	Luke 22.
26. *And as they did eate, Iesus tooke the bread: and when he had giuen thanks, he brake it, and gaue it to the disciples, and sayde, take eate: this is my body.*	22. *And as they did eat, Iesus tooke the bread, and when hee had giuen thanks, he brake it, and gaue it to them, and sayd, take eat, this is my body.*	17 *And he tooke the cup, & gaue thanks, & said, take this, & deuide it amōg you*
27. *Also he tooke the cuppe, & when he had giuen thanks, he gaue it them, saying, drink ye all of it.*	23. *Also hee tooke the cuppe, & when he had giuen thanks, gaue it to them: and they all dranke of it.*	18. *For I say vnto you, I will not drink of the fruit of ye vine, vntill the kingdō of God be come.*
28. *For this is my bloud of the new testamēt, that is shed for many for the remissiō of sins.*	24. *And hee said vnto them, this is my bloud of the new testamēt, which is shed for many*	19. *And he tooke bread, & when hee had giuen thanks he brake it, & gaue it to them saying: this is by body, which is giuen for you, do this in remembrance of me.*
29. *I*	25. *Verily I saye vnto you, I*	20. *Likewise also after sup-*

per,

29. *I say vnto you, that I will not drinke hence forth of the fruit of the vine, vntil that day, whē I shal drink it new with you in my fathers kingdome.* 30. *And when they hadde song a psalme, they went out into the mount of Olyues.*

I will drinke no more of the fruit of the vine, vntill that day I drinke it newe in the kingdome of God.
26. *And when they had song a psalme, they went out to the mount of Olyues.*

per, hee tookes cuppe, saying: this cuppe is the newe testament, in my bloud, which is shed for you.

Sith Luke maketh mention that Christ tooke the cup twise: firſt it is to be demaunded whether this is a repetition of one and the ſame thing, (as the Euangeliſtes do vſe ſometime to ſpeake of one thing twiſe) or whether Chriſt, after he had taſted of the cup once, tooke the ſame againe the ſecond time. And this latter ſeemeth to me to be moſt likely to be true. For wee know that the holy fathers obſerued a ſolemne manner of taſting at their ſacrifices. Whereof that was ſaid in the Pſal. 116 13. I will take the cup of ſaluation & call vpō the name of the Lord. So I thinke that Chriſt dranke at that holy feaſt according to the auncient manner: becauſe that otherwiſe it could not be rightly ſolemnized, & that doeth Luke expreſly declare before he commeth to ſpeake of the new miſtery, the maner whereof differed from the paſcall Lambe. This alſo was a receiued ſolemne vſe, *to giue thankes*, as it is expreſly ſayd at *taking of the cup*. For I doubt not but that there was prayer at the beginning of Supper, as hee neuer vſed to come to the table without calling vppon God. But now hee would doe the ſame againe, leaſt he ſhoulde omitte the ceremony, which as I ſhewed before was annexed to the holy ſacrifice.

26. *As they did eate.* I doe not vnderſtand theſe wordes, as if that this newe and farre more excellent banket ſhould be ioyned to the ſupper of the Paſſouer, but rather that the ſame was firſt ended. As the ſame is more plainely declared by Luke, where he ſayth, after Chriſte had ſupped hee gaue the cuppe. For it were abſurde that one & the ſame myſtery ſhould be ſeuered into diuers times. So I doubt not but that he gaue the cuppe preſently after he hadde deuided the bread. And that which Luke doeth ſpecially ſpeake of the cuppe, I doe alſo extend to the bread. Therefore as they were eating, Chriſt tooke bread, that he might call them to take part of a new ſupper. The giuing of thankes was a certaine preparation and entraunce to the conſideration of the myſterie. So the ſupper being ended, they ſhould taſte of the holy bread and wine: becauſe that their ſecuritie was firſt ſhaken off, that they might bee wholly bent to ſo high a myſterie. And reaſon ſo required that this euident teſtimonie of the ſpirituall life ſhuld be thus diſtinguiſhed.

Ieſus tooke bread. It is vncertaine whether the rite, which the Iewes holde at this day, was then alſo in vſe. For the houſholder hid vnder his napkin a peece of bread, taken from the whole loafe, that hee might giue to euery one of his family a part of the ſame. But becauſe this is a tradition of men, eſtabliſhed vpon no commandement of God. There is no cauſe why wee ſhoulde too curiouſly labour to ſeeke out the beginning of the ſame.

And it may bee that it was deuiſed afterwardes by the ſubtilty of Sathanto darken the myſterie of the ſupper of Chriſte. But if this ceremonie

nye was then vsed amongst the Iewes, Christ so followed the custeme then receiued, that yet he would lead the minds of his disciples an other way, by changing the vse of the bread to an other end. And this must be holde̅ without question, that the figures of the law being abolished, Christ instituted here a new Sacrament.

When he had giuen thankes. Matthew & Marke doe vse the word of *blessing*: but whereas Luke in stead thereof doeth vse the woorde, which signifieth *giuing of thankes*: there is no ambiguity in the sense. And when they in the cup doe after adde the giuing of thankes, they doe plainly enough interpret their former saying. The folly of the Papistes is so much the more to be scorned at, which doe blesse with the signe of the crosse, as if that Christ had vsed exorcisme. But that must be remembred which I sayd euen now, that this giuing of thankes had relation to a spirituall mystery. For though the faythfull are commaunded to giue thankes to God, because he nourisheth them in this transitory life, yet Christ regardeth not onely this common foode, but bent himselfe to the holy action, to giue thankes to God for the eternall saluation of mankinde. For if those meates which go downe into the paunch, should prouoke & stir vs to prayse the fatherly kindnes of God, how much more should the spirituall feeding of our soules, prouoke & inflame vs to be more earnest in this exercise of godlinesse?

Take yee, eate yee. Least I become heere too tedious, I will onely briefly touch what manner of thing the institution of the Lorde is, and what it containeth in it, then what the vse of it is, so farre as may be gathered by the Euangelistes. And this appeareth first, that Christ instituted a supper, which the disciples should communicate amongst them. Whereof it followeth that it is a deuilish inuention, that one manne alone seperating himselfe from the rest of the congregation doth priuatly deuour the supper himselfe. For what is more disagreeable, then for the bread to be deuided amonge all, and to be deuoured of one alone? Therefore though the Papistes should brag that they haue the substance of the supper of the Lord in their Masses, yet indeed it appeareth, that as many as doe celebrate priuate Masses, so many bulwarkes are sette vppe by the deuill for the ouerthrowing of the supper of Christe. By the same wordes wee are taught what manner of oblation was offered by Christ at the Supper. Hee commaundeth his disciples to take. Therefore it is hee onely which offereth. Therefore that imagination of the Papistes, that they offer Christ in the supper, proceedeth from a contrary authour. And certainly this is a meruailous change, that mortall manne, who is commaunded to take the body of Christe, should take vppon him the office to offer vp the same: and so a Priest made of himselfe should offer vnto God his sonne. I goe not presently about to proue with how many sacrileges their faigned oblation doeth abounde: it is sufficient for mee to prooue that it is so farre from being any thing like to Christes institution, that it is rather directly contrary to the same.

This is my body. They say that the breade was consecrated by these woordes, to bee a figure or token of the flesshe of Christe, I doe not disallowe: so that this woorde bee rightly and truely vnderstoode. So the bread which was ordayned to nourish the body, Christe doeth chuse and sanctifie to

to an other vſe, that it may begin to be a ſpirituall meate . And this is that alteration and chaunge , whereof the auncient wryters of the Church doe make mention . But yet it muſt be noted, that the bread is not conſecrated by whiſpering and breathing ouer it, but by the euident doctrine of fayth. And truely it is a magicall inchauntment, when the conſecration is directed to the dead element : for the bread is not made a figure of the body of Chriſte to it ſelfe, but to vs. In ſumme, the conſecration is nothinge elſe, but a ſolemne teſtimony to vs, whereby the Lord appoynteth an earthly & corruptible figure for a ſpirituall vſe, which cannot be, except that his commaundement and promiſe be openly declared for the edifying of fayth. Whereby it appeareth againe howe wickedly this myſterie is prophaned by the Papiſtes by their ſecret whiſpering and breathing.

If that Chriſte doth conſecrate the bread, when hee telleth vs that it is his body, there is no chaunge of ſubſtance to be imagined: but onely to be noted an alteration of the vſe . If that the world had not beene now a long time bewitched by the ſubtilty of the deuill, ſo that the monſtrous opinion of tranſubſtantiation being once brought in, it will admitte at this day no light of true interpretation of theſe wordes, it ſhoulde bee in vaine to ſtand longer in ſearching out the ſenſe. Chriſte ſayeth, the breade is his body. Hee ſpeaketh of the Sacrament. But it muſt of neceſſity be confeſſed, that the Sacrament conſiſteth of a viſible ſigne, whereunto the thing ſignified is conioyned, which is the truth of the ſame. And this alſo is well knowne of olde, that the ſigne is often called by the name of the thing ſignified. Wherefore no man that is but meanely exerciſed in the ſcriptures will deny but that this Sacramentall phraſe of ſpeech muſt be taken metonymically, that is the one for the other. I omit the generall figures, which are read euery where in the Scripture. I doe onely ſay this, that ſo oft as the outwarde ſigne is ſayde to be that, which it doth repreſent, all men doe conſent that it is by the figure Metonymia Where baptiſme is called the laua of regeneration, Tit. 3. 5. where the rocke, which yeelded water to the fathers in the wilderneſſe, is called Chriſt, 1. Cor. 10. 4. where a Doue is called the holy Ghoſt, Iohn, 1. 32. No manne will deny, but that the figures are called by the name of the thinges, which they ſignifie. Therefore how commeth it to paſſe, that they which regard the wordes of the Lorde, will not ſuffer that, which is common to all the Sacraments to be applyed to the Supper? But they will haue the ſimple and the litterall ſenſe . Then why doeth not the ſame rule hold in all the Sacraments? Certainly except they will grant that the rocke was ſubſtantially Chriſt, the obiection is but weake, wherewith they vrge vs. If we interpret it, that the bread is called the body, becauſe it is a figure of the body, they pretend that the whole doctrine of the ſcripture is ouerthrowne. Neither haue wee forged now of late this rule for this maner of ſpeach: but all men doe imbrace the ſame, as deliuered by Auguſtine from the authority of the auncient fathers, that the names of ſpirituall things are improperly aſcribed to the ſignes: and all the places of ſcripture ſhould be ſo expounded, where there is mention made of the Sacramentes. Sith wee doe then holde a generall rule receiued euery where, to what purpoſe doe they make ſuch outcryes, as at a ſtrange matter not heard of before?

But

But let thoſe maſed men cry as they liſt, this ſhall be accepted of men that are wiſe and modeſt, that there is a ſacramentall fourme of ſpeaking in theſe wordes of Chriſt. Whereof it followeth, that the bread, becauſe it is the figure of the body of Chriſt, is called the body. But there are two kindes of men, which doe ariſe againſt vs, the Papiſtes being bewitched with their Tranſubſtantion, deny that there is any bread, becauſe that there remaineth onely a ſhewe without the ſubſtaunce. But Paule refuteth their fancy, affirming the bread which wee breake to bee the communion of the body of Chriſt, 1. Corint. 10. 16. Then the very nature of the Sacrament abhorreth this their deuiſe: for that it cannot remaine perfect, if there ſhould not be a true and perfect outward ſigne. For howe ſhall we learne that our ſoules are fedde with the fleſh of Chriſte, if there were not very bread ſet before our eyes but a vaine ſhew? Further, what will they ſay of the other ſigne? For Chriſt ſayd not, this is my bloud, but *This cuppe is*. Therefore by their rule, not onely the wine, but alſo the ſubſtaunce whereof the Cuppe was made ſhoulde neceſſaryly bee tranſubſtantiated into bloud. Now that which is ſet downe by Matthewe, *I will not henceforth drinke of the fruit of the vine.* doth euidently declare, that it was wine, which he deliuerd to be drunke. Therefor the folly of the Papiſtes is plainely confuted euery way. But there are others, which doe reiect the figure, and preſently as frantike men they doe receiue the ſame. The bread, according to their opinions, is truely & properly the body. For they account not of tranſubſtantiation, as a matter without all colour of reaſon. But when they are demaunded, whether the bread and wine be Chriſt, they doe anſwer that the bread is therefore called the body. becauſe that vnder this and with this it is receiued. And by this anſwer it is eaſie to gather, that the name of the body is vnproperly tranſferred to the bread, whiche is the ſigne of it. And it is meruaile, ſith theſe menne doe ſo oft ſay, that Chriſte ſpake this in reſpect of the ſacramentall vnion, that they doe not marke what they ſay, For what maner of ſacramentall vnion is there of the thing ſignified and of the ſigne? Is it not becauſe the Lord by the ſecret power of his ſpirit perfourmeth that which hee promiſeth? So theſe latter maſters of the letter are no leſſe to be derided then the Papiſtes,

Hytherto I haue deliuered the ſimple expoſition of the words of the Lord: now it is to be added, that there is no vaine nor idle ſigne ſette beefore vs, but that they are made indeede partakers of the body and bloud, which by faith doe take hold of this promiſe. For the Lord ſhoulde in vaine commaund his diſciples to eate the bread, affirming it to bee his body, if the effect ſhoulde not truely anſwere the figure. Neither is this in queſtion amongſt vs, whether that Chriſt doth truely or onely ſignificatiuely offer himſelfe vnto vs in the Supper. For though wee doe ſee nothing there but bread, yet hee doth neither deceiue nor mocke vs, who feedeth our ſoules with his owne fleſh. Therefore the true eating of the fleſh of Chriſte is not onely ſhewed in ſigne, but it is alſo deliuered in very deede. But it is woorth the labour to obſerue heere three thinges, leaſt that whiche is ſpirituall, ſhould bee myxed with the ſigne: next, leaſt CHRIST ſhoulde bee ſought vppon the earth, or in earthly elementes: thirdly, leaſt there ſhoulde bee imagined another maner of eating, then that whiche by the ſecret power of the ſpirit inſpireth into vs the life of Chriſte,

but we obtaine him by no other meane, but by faith alone. First (as I sayd) except we will ouerthrow all, there must be a distinction betweene the signe and the thing signified. Neither can there be any profit had by the Sacrament, except that according to the rudenes of our capacity it lead vs from the beholding of the earthly element to the heauenly mystery. So that whosoeuer shall not discerne the body of Christ from the bread, and the bloud from the wine, shall neuer vnderstand what the Supper meaneth, or to what end the faithfull should vse these signes. Afterward let that lawfull meane of seeking of Christ follow, let not our mindes rest vpon the earth, but ascend on high to the celestiall glory, where hee dwelleth. For the body of Christe is not so cloathed with life, which is vncorrupt, as that it should cast away the proper nature whereof it followeth that it is finite. And now hee is ascended aboue the heauens, least wee should hold any grosse imagination of his being vpon the earth. And surely if this mystery bee heauenly, there is nothing more prepostorous, then to drawe him to the earth, who rather calleth vs vp to him. The last which I sayd is to be noted, is the kinde of eating. For it must not bee dreamed that his substance should naturally descend into our soules: but wee doe eate his flesh, when wee doe receiue life by the same. For the portion or likenesse of bread with flesh must be kept, whereby we are taught that our soules are so fed with the flesh of Christ, as our bodies receiue strength by bread. The flesh of Christ is therefore a spirituall nourishment: and it doeth therefore giue life, becausse that the holy Ghost doth powre into vs the life, which is in it. And though that there is a diuersitie betweene the eating of the flesh of Christ, and to beleeue in him: yet it is euidently knowne that none can feede vpon Christ otherwise then by faith, becausse that the very eating is an effect of faith.

29. *I say vnto you.* *Matthewe* and *Marke* doe adde this sentence to the holy Supper, after that Christe had giuen the signe of his bloude in the cuppe. Whereof some doe gather, that Luke doeth sette downe the same matter heere, which he rehearsed a little after. But this knot is easily loosed: becausse that it maketh little for the matter, when Christ should speake this. For the Euangelistes doe onely apply themselues in this place to shewe that the Disciples were admonished as well of the approaching of the death of their maister, as of the new and heauenly life. For the nearer that the houre of death was at hand, the more they were to be strengthened, least they should altogether fall away. Further, when as his minde was in the holy supper to set his death before their eyes, as in a glasse, it is not without cause, that he telleth them againe, that hee doth now depart out of the world. But becausse that it was a sorrowfull message, hee presently addeth this comfort that there is no cause why they should feare death, for that a better life doth follow it, as if hee should haue sayd: Now I do hast to death, but so that I may passe thence to the blessed immortality, neyther will I liue alone in the kingdome of God, but I will haue you fellowes with me of the same life.

So wee doe see howe hee leadeth his Disciples by the hande to the crosse, and lifteth them vppe from thence to the hope of the resurrection. As it was meete for them to bee directed to the death of Christe, that they might ascend

aſcend by the ſame ladder vppe into heauen: ſo now ſince that Chriſt dyed and is receiued into heauen, it is meete that wee from the beeholding of the croſſe ſhoulde bee lead into heauen, that there may bee an vnion made betweene death and recouery of life. And hee promiſeth that they ſhall be gloryfied together with himſelfe, as it appeareth plainely in theſe wordes, *vntill that I ſhall drinke it new with you.* And that obiection whiche ſome doe make, that meate and drinke doe not agree with the kingdome of GOD is friuolous: for Chriſt hath no other meaning, then that his diſciples ſhould preſently want his company, and that hee ſhoulde eate no more with them, vntill they ſhould meete together in heauen. Further, when as the ſociety of that life ſhoulde bee deſcribed, which needeth not the helpes of meate and drinke, he ſaieth that there ſhall then be a new kinde of drinking. By which word we are taught, that he ſpake allegorically. Therefore in Luke he ſaieth ſimply, *vntill the kingdome of God be come.*

In ſumme, Chriſt commendeth vnto vs the fruit and effect of the redemption, which hee purchaſed by his death. Where ſome doe thinke that this was fulfilled, when as the Lorde eate with his diſciples after his reſurrection, it is farre from his minde. For when as that was an eſtate betweene the courſe of the mortall life and the marke of the life celeſtiall, the kingdome of God was not as then reuealed: and therefore he ſayd vnto Mary, touch me not; for I haue not yet aſcended to the father. Further, the Diſciples were not yet entred into the kingdome of God, that as partakers of the ſame glory, they might drinke that newe wine with Chriſt.

And where wee read that Chriſte dranke after his reſurrection, when yet hee hadde ſayde hee woulde not, vntill the Diſciples were gathered into the kingdome of God: the ſhewe of repugnancy is eaſily anſwered. For he doth not preciſely ſpeake of meate and drinke, but of the fellowſhippe of this preſent life. Alſo wee knowe that Chriſte did not drinke at that time, that hee might eyther ſtrengthen himſelfe by thoſe meates, or to eate with his Diſciples for company: but onely that by prooving of his reſurrection (whereof they were as yet doubtefull) hee myght lift vppe their mindes on high. Therefore let vs bee contented with this naturall ſenſe, that the Lorde promiſeth his diſciples, when he yet liued as a mortall man amongſt them vppon the earth, that they ſhoulde afterwardes be companions with him of the bleſſed and immortall life.

LV. 19. *Which is giuen for you.* The other two Euangeliſtes doe omitte this clauſe, which yet is not in vaine. For therefore is the bread now become the fleſh of Chriſt to vs, becauſe that our ſaluation was once purchaſed by the ſame. And as the fleſh crucified doth profit none, but them which eate the ſame by faith: ſo againe it were a colde manner of eating, and almoſt to no purpoſe, but in reſpecte of the ſacrifice once offered. Therefore whoſoeuer deſireth to bee nouriſhed by the fleſh of Chriſte, let him conſider the ſame offered vppon the Croſſe, that it might bee the price of our reconciliation with GOD, But that whiche Matthewe and Marke doe not ſpeake of in the bread, they doe expreſſe in the Cuppe: namely, that the bloud ſhoulde bee ſhedde for the forgiueneſſe of ſinnes: and this clauſe muſt bee referred to them both. There-

fore that we may be fedde rightly with the fleſh of Chriſte, wee muſt beholde his offering vp in ſacrifice: for it was meete that hee ſhoulde bee once giuen in ſacrifice for vs, that he might be daily giuen vnto vs.

MAT. 27. *Drinke yee all of this.* Becauſe it was the purpoſe of Chriſte to tie our faith wholy vnto himſelfe, that we ſhould not ſeeke for any thing without him, by theſe two tokens he declareth that our life is ſhutte vp in him. For the nouriſhment and mayntenaunce of life, this body needeth both meat and drinke. Chriſt, that he might teach that hee alone is altogether ſufficient to performe all the partes of ſaluation, attributeth this vnto himſelfe, that hee is in ſteede both of meat and drinke. Wherein his wonderfull kindenes appeareth, that he willingly to prouide for our faith, ſhould ſo ſubmitte himſelfe to the rudeneſſe of our fleſh. So much the more deteſtable is the ſacrilegious boldneſſe of the Pope, who doubted not to breake this ſacred bande. We heare that the Sonne of God together by two pledges declared the fullneſſe of life, which hee beſtoweth vpon his. By what law hath a mortall man libertie to pull a ſunder thoſe thinges, whiche were ioyned together by God? Further, in that the Lord dooth purpoſely commaund all menne to drinke of this cuppe, whether ſhould this ſacrilege baniſh it from his Church. Wee read that he ſayd ſimply of the bread, that they ſhould take it. Why doth hee by name commaund all to drinke, and *Marke* ſaieth expreſly, that they all dranke, but that the faithfull ſhould take heede of any wicked innouation? Yet the Pope was not afraide of this ſeuere commaundement, but that hee durſt chaunge and violate the law eſtabliſhed by the Lorde. For hee hath forbidden all the people the vſe of the Cuppe.

And that he might proue that he hadde reaſon to rob them of the ſame, hee pretendeth that it is ſufficient to haue one kinde: becauſe the one dooth ſo attend vppon the other, that the bloud is ioyned with the fleſh. As though it were not lawfull vnder the ſame pretence to abolish the whole Sacrament, becauſe that CHRIST coulde likewiſe make vs partakers of himſelfe without any outwarde helpe. But theſe childiſh cauillations are no helpe to his vngodlyneſſe: for there is not a greater abſurdity, then that the faithfull ſhoulde willingly want, or ſhoulde ſuffer themſelues to bee depriued of thoſe helpes, whiche the Lorde hath giuen them: and therefore nothing canne leſſe bee borne with, then this vngodly reating of this myſterye.

28. *This is my bloud.* I haue ſhewed before, that when it is ſayd that the bloud ſhould be ſhedde *for forgiuenes of ſinnes*, that we are directed by theſe wordes to the ſacrifice of the death of Chriſte, without the memory whereof the Supper is neuer celebrated rightly. Neither can the faithfull ſoules be otherwiſe ſatiſfied but ſo farre forth as they hope that God is well pleaſed with them. But vnder the name of *many*, he meaneth not a part of the world onely, but all mankinde. For he oppoſeth many to one, as if he ſhould haue ſayd, that he ſhould be the redeemer not of one man, but that he ſhould dye to deliuer many from the guiltines of the curſe. Neither is it to be doubted but that the will of Chriſt was ſpeaking to a few, to make his doctrine common vnto many. Yet it is to be noted withall, that in Luke hee ſpeaking to his diſciples by name, exhorteth all the faith-

faithfull to apply the ſhedding of the bloud to their vſe. Therefore when wee come to the holy table, we muſt not only haue this generall thought in our mind that the world is redeemed with the bloud of Chriſte, but let euery man thinke with himſelfe that his owne ſinnes are waſhed away. *Of the new teſtament.* Luke and Paul vſe an other phraſe, *A new teſtament in bloud*: the ſenſe yet is one: becauſe this couenaunt is ſanctified, confirmed, and made effectuall by no other meanes, then by the ſpirituall drinking of his bloud. But hereby it is eaſie to gather how fooliſhly ſuperſtitious the Papiſtes & ſuch like become when they ſo greedily doe ſnatch at words. For though they ſhould burſt, this expoſition of the holy Ghoſt cannot be reiected, that the cup ſhould be called bloud, becauſe it is a teſtament in bloud. And the ſame reaſon is of the bread. Whereof it followeth that it ſhould bee called the body, becauſe it is a teſtament in the bodie. There is no cauſe now why they ſhould ſtriue to haue the ſimple words of chriſt beleeued, and to ſhut the eares againſt forren expoſitions, it is Chriſte himſelfe that ſpeaketh, whom they ſhall not refuſe to be a fit interpreter of his own word. But he declareth plainly ỹ he calleth the bread his body for no other cauſe, but becauſe he maketh an eternall couenant with vs, that by his ſacrifice once offered, we might now be feaſted and fed ſpiritually. Further, here are two thinges worthy to be noted. For by the word Teſtament or Couenant we doe gather that there is a promiſe included in the holy ſupper. Whereby their errour is confuted, which deny faith to be holpen, nouriſhed, ſtrengthened & increaſed by the ſacraments. For there is alwayes a mutuall relation betweene the couenant of God and the faith of men. By the epithite *new* his will was to teach, that the old figures doe now ende, that they might giue place to the euerlaſting & eternall couenant. There is therefore a direct oppoſition betweene this myſterie & the ſhadowes of the law. Whereby it appeareth how much our eſtate is better then that of the fathers, for that ſince the ſacrifice was offered vppon the croſſe wee doe enioy the whole and perfect truth.

) MAR. 26. *When they had ſung a Pſalme.* Our three Euangeliſtes do omit thoſe diuine ſermons, which our Sauiour made, as Iohn reporteth as wel in the houſe as in his iourney. For as we ſaide otherwhere, their purpoſe was rather to ſette downe the hyſtorie of thinges done, then the doctrine. They doe onely note this, that he went willingly to that place, whether Iudas was to come, that wee might know that he ſo diſpenſed the moments of that time, that willingly hee might meete with him that ſhould betray him.

Mathew. 26.	Marke 14	Luke. 22.
31. *Then ſaide Ieſus vnto them all ye ſhall bee offended by me this night: for it is written, I will ſmite the ſhepheard, & the ſheepe of the flocke ſhall be ſcattred.*	27. *Then Ieſus ſaide vnto them all yee ſhall be offended by me this night: for it is written: I wil ſmit the ſhepheard, & the ſheep ſhalbe ſcattered,*	31. *And the Lord ſaide: Simon Simon: behold, Sathan hath deſired you, to winow you as wheat.*
32. *But after I am riſen again, I wil goe before you into Galile.*	28. *But after that I am riſen, I wyl goe into Galile before you.*	32. *But I haue praid for thee, that thy fayth fayle not: therefore when thou art conuerted, ſtrengthen thy brethren.*
33. *But*	29. *And Peter ſaid vnto him*	33. *And*

33. *But Peter aunſwered and ſayd vnto him, though that all men ſhuld be offended by the yet will I neuer be offended.*
34. *Ieſus ſaid vnto him verely I ſay vnto thee, that this night before the cocke crowe thou ſhalt denye me thriſe.*
35. *Peter ſaid vnto him though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid al the diſciples.*

although all men ſhould be offended, yet would not I.
30. *Then Ieſus ſaide vnto him verely I ſay vnto thee, this day euen in this night before the cocke crowe twiſe thou ſhalt deny me thriſe.*
31. *But he ſaid more earneſtly, if I ſhould die with thee, I will not deny thee, likewiſe alſo ſayd they all.*

33. *And he ſaide vnto him, Lord I am ready to goe with thee into priſon, & to death.*
34. *But hee ſaid, I tell thee, Peter, the cocke ſhall not crowe this day before thou haſt thriſe denied that thou knoweſt me.*

31. *All yee.* That which Mathew and Marke doe extend together to all the Diſciples, Luke ſayeth that it was ſpoken to Peter alone. And though the ſpeach was common to all, yet it is probable that Chriſt ſpake vnto them in the perſon of one, who both was to be warned aboue the reſt, and alſo had need of ſingular comfort, leaſt after his denyall of Chriſt, he ſhould be altogether ouerwhelmed with diſpayre.

LV. 31. *Behold Satan* The other two doe more briefly and ſimply reporte that the diſciples were forewarned of their fall. But the doctrine may be more plentifully gathered out of Lukes words. For Chriſt doth not onely ſpeak hiſtorically of the trouble that was to come, but he expreſly declareth that they ſhould haue a conflict with Satan, & withall he promiſeth the victory. And this admonition is very profitable, as ofte as any trouble commeth vppon vs, that we ſhould ſet before our eies the ſleightes of Satan, euen as Paule to the Ephe. 6. 12 teacheth that wee wreſtle not with fleſh and bloud, but with ſpirituall powers, &c. The meaning therefore of the wordes is this. When as you ſhall ſhortly ſee me ouerwhelmed, know you that Satan is furniſhed with theſe weapons to ouerthrow you, and he taketh this as a fit occaſion for the weakening of your faith. And therefore I ſaid that this doctrine is profitable, becauſe that it often befalleth through our vnaduiſednes that we are circumuented, while we neglect thoſe temptations, whereof we ſhould be afraid, if we conſidered them to be the firy dartes of ſo mighty and ſtrong an enemy. And thogh he ſpeaketh now of that moſt bitter contention, wherewith the diſciples were once aſſaulted almoſt to the extinguiſhing of their faith, yet his doctrine extendeth further as that Satan goeth about dayly, ſeeking his pray. And when he is carryed with ſo outragious a deſire to deſtroy vs, it were very abſurd that we ſhuld be ſlouthfull and careleſſe. Therefore let vs prepare our ſelues before the extremity of the battail appeare: for we know that Satan deſireth our deſtruction, and he doth ſubtilly & diligently ſeeke al meanes to hurt vs. And when we ſhall come to the conflict let vs know that al temptations whence ſoeuer they come, were forged in the ſhop of that enemy.

The ſimilytude of winowing doth not properly agree in euery pointe: for wee haue in an other place ſeene the GOSPELL compared to a ſinne, or a ſiue, wherewyth Wheate is cleanſed from the Chaffe: but

here

here it signifieth simply to winew, or violently to shake: because the Apostles at the death of Christ, were hardlier shaken then they were wont. This therefore is to be noted, because that nothing pleaseth Sathã lesse, then the cleansing of the faithfull. But though he tosseth them to an other end, yet it is rightly said: that euen as wheat in the fanne, they are shaken and cast hither and thither. Yea, wee shall see a little after, that it fell out somewhat worse with the Disciples. And this is the meaning of the woordes of the Lorde, which are set downe by Matthew and Marke. *All yee shall be offended by me.* For they doe declare that they should not onely be stricken, but almost ouerthrowne: because that the reproachfull handling of Christ should also discourage them. For whereas it had beene their duties to goe forward with their maister, euen to the crosse, they are drawn backe with feare. So their owne infirmity is set before them, to the end, that with praying & sighing they might flee to the sacred sanctuary of God.

MAT. 31. *For it is written*. With this Prophesie hee encourageth them to passe ouer this offence: because God ceaseth not to acknowledge them for sheepe, which for a time are scattered hither and thither. For after the prophet hath spoken of the restitution of the Church, least the extreame calamities which were now at hande, shoulde driue the mindes of the godly into desperation, hee affirmeth, that though the gouernement being confused and ouerturned, there shoulde bee a sorrowfull and miserable dispersion, yet the grace of God should be the conquerour. And though almost all the interpreters doe restraine this place of Zachari 13.7. to the person of Christ alone, yet I doe apply it further, as if it hadde beene sayde, there shoulde bee no more gouernment, whereby the people should be preserued in safety: because the shepheards should be taken from them. For I doubt not but that the Lorde ment all that time, when after the tyranny of Antiochus the Church being spoyled of good pastours, lay waste. For the Lorde then suffered the sworde to goe through with a fearefull liberty, which, the shepheardes being ouerthrowne, miserably troubled the estate of the people. Yet this scattering hindered not the Lorde, but that at the length with his outstretched arme hee woulde gather his owne sheepe together. But though the Prophet doeth generally declare that the Church shoulde bee spoyled of shepheardes, yet this doth truely and properly belong to Christ. For when hee was the chiefe of all shepheardes, of whome onely the safety of the Church depended, he being dead, all hope might seeme to bee taken away. And this temptation was extreame, that the redeemer, who was the spirite and life of the people shoulde sodainely be caryed to death, when he had begunne to gather the flocke of God together. And so much the more notable was the grace of God, when as the remnant of the flocke was wonderfully recouered againe out of that confusion and destruction. Wee see therefore that Christ applyed this testimony very aptly, least this scattering nowe at hand, should terrifie the disciples aboue measure: & yet that they knowing their owne infirmitie, shoulde repose themselues vppon their pastour. This therefore is the sence, you thinke because you haue not tryed your owne weakenes, that you are valiant and stronge enough: but shortly after it shall appeare that Zachariah foretolde the truth: the shepheard shoulde bee slayne, and the sheepe shuld be scattered abroad: but in the meane seasõ let the promise which is

added, recreate and comfort you, that he will gather the diſperſed ſheepe home to himſelfe. And this place doeth teach that no vnity is ſafe, but that which keepeth the ſheepe together vnder Chriſtes ſhepheards ſtaffe.

32 *After that I ſhall riſe againe.* Hee doeth more euidently expreſſe here, that which I touched euen now, that the diſciples ſtricken with feare, ſhoulde for a little time be as ſheepe diſperſed and going aſtray, ſo that yet againe they ſhould be called backe to the ſheepefold. For Chriſt doth not ſimply ſay that hee ſhall riſe againe: but promiſeth that he will be their guide, and adopteth them to be his companions as if they had ſtoode ſounde: and that they may haue the more aſſurance, he doth before appoynt the place, whether hee will gather them together againe: as if he ſhould haue ſayde, I will gather you that are ſcattered againe to Ieruſalem.

33. *Peter anſwered.* Though Peter diſſembleth not, but ſpeaketh of a ſincere affection: yet becauſe that with a vaine confidence of his owne ſtrength hee is caried into a fonde bragge, he is worthily reproued by Chriſte, and ſhortly after, hee is grieuouſly puniſhed for his raſhneſſe. So the ſucceſſe doth declare that Peter promiſed more then he was able to performe, becauſe that he had not made ſufficient trial of himſelfe. Hereby alſo it is better perceiued how blockiſh a thing it is for man to bee drunke with truſt in himſelfe, in that he being againe admoniſhed by the ſonne of God of his weakenes, and hee addeth an oath, ſo that he yeeldeth not, neither forſaketh any thing of his vaine opinion, but that he proceedeth with greater boldnes, to puffe vp thoſe lofty and bragging motions. Yet it is demanded, whether Peter might not hope for that which he promiſeth of himſelfe: and alſo whether he truſting in the promiſe of Chriſt might not promiſe this of himſelfe. I anſwere that the promiſe which Chriſt made before to his diſciples of the ſpirit of inuincible fortitude, belongeth to that time of renewing, which followed the reſurrection. Therefore becauſe they were not yet endued with the heauenly power, Peter truſting in himſelfe, went byond the boundes of fayth. And hee greatly offended two wayes: for he preuenting the time, raſhly promiſed for himſelfe, and repoſed not himſelfe in the promiſe of the Lorde. Secondly, with cloſed eyes hee paſſing by his owne infirmitie, doeth rather ſecurely then valiantly, promiſe more of himſelfe, then reaſon woulde require. This therefore is to bee noted, that euery manne beeing mindefull of his owne infirmity, ſhould flee to the aſsiſtance of the holy ghoſt: then that no manne ſhoulde bee ſo bolde to take more vppon him, then the Lord promiſeth. And the faythfull ought ſo to come prepared to the battell, as that not doubting nor miſtruſting the ſucceſſe of the victory, they ſhuld courageouſly reſiſt feare, for fearefulneſſe and too much doubtfulneſſe, is a ſigne of diſtruſt. But on the other ſide, blockiſhneſſe muſt bee auoided, which both driueth away all care, and puffeth vp the mindes with pride, and quencheth the deſire of praying. This meane is notably ſet downe by Paule to the Phil. 2. 12. when he commandeth vs to make an end of our ſaluation with feare and trembling, becauſe it is GOD which woorketh in vs both to will and to doe. For of the one ſide he prouoketh thē that are humbled, to ſeeke helpe other where: yet againe, leaſt this courſe ſhoulde make vs ſlouthfull, hee exhorteth vs to behaue our ſelues boldly. Therefore, ſo ofte as any temptation doeth aſſault

vs,

vs: firſt let vs remember our infirmity, that wee being altogether ouerthrowne, may learne from other where, to ſeeke for that which is wanting in vs: then let vs remember the grace which is offered vs, which may put vs out of doubt. For they which forget their owne infirmity, without calling vpon God, doe imagine themſelues to be ſtrong, doe as raſh ſouldiours, which raſhly doe runne to the wars: & when they haue breathed out their ſurfeiting, they thinke vpon nothing elſe but fight. And it is maruell that the reſt of the Diſciples, after that Peter was reproued, doe yet fall into the ſame raſhnes: whereby it appeareth how little acquainted they were with themſelues. By the which example we are taught not to be ſo bold to attempt any thing further then the hand of God doth leade vs. becauſe that nothing is more tranſitorie, or will ſooner vaniſh, then an inconſiderate zeale. The diſciples ſaw nothing to be more vile and abſurd, then to forſake their maiſter. Therefore they doe iuſtly deteſt that offence, but without aſſurance of hope of the promiſe, and neglecting prayers, they doe flie in vaine to boaſt of that conſtancie which was none.

Mathew	Marke	Luke 22.
		35. *And he ſayd vnto them, when I ſent you without bagge, and ſcrippe, and ſhoes, lacked yee anything? And they ſayd: Nothing.*
		36 *Then he ſayd to them. But nowe hee that hath a bagge let him take it and likewiſe a ſcrippe: and he that hath none let him ſell his coate, and buy a ſword.*
		37. *For I ſay vnto you, that yet the ſame which is wrytten, muſt bee perfourmed in mee: euen wyth the wicked was he numbred: for doubtleſſe thoſe thinges whichare wrytten of me, haue an ende.*
		38. *And they ſayd, Lord: behold here are two ſwordes. And he ſaid vnto them: It is enough.*

All Chriſtes ſpeach tendeth to this purpoſe, that he had as yet ſpared his diſciples, and had not laid more trouble vpon them, then they were apt for. And he commendeth the eaſe of the former time, that they might the more willingly prepare themſelues to a ſharper warfare For to what end hath he yet kept theſe ſimple yong nouices far out of the ſhot & reach of the darts: but that in this caſe they ſomewhat gathering courage & ſtrength, might be prepared to the battaile It is therefore as much as if he ſhould haue ſaid, your eſtate hath yet bin eaſie and pleaſant, for my will was as children to nouriſh you tenderly, now the full time is at hand, wherein I will exerciſe you as men. Yet the diuerſity reacheth further which the diuerſity of the two times doth here ſet downe: for if without prouiſion when matters were ſo quiet, as they might haue prouided for themſelues, they wanted nothing when they went about their office: nowe much more in the tumult and heate, the care of victuall beeing caſt aſide, it behoueth them to haſt whether neceſsitie calleth them. And though Chriſt doth here eſpecially remember what hee would doe with his 12. diſciples, yet withall he declareth, that while we are yet yonglinges and weake in faith, we ſhall haue ſo long time truce giuen vs, vntil we grow vp to be men therfore they do very euil, which do vſe and apply their eaſe to delightes, which doe weaken the ſtrength of faith.

But

But let vs not doubt but that Chriſt at this day hath regarde of vs, ſo as he will not thruſt forward younglings, and them that are vnmeete for the warre, but before he ſendeth them foorth to the conflicte, hee furniſheth them with weapons, and with power.

36. *Nowe hee that hath a bagge.* Hee doeth figuratiuely declare that great troubles and moſt ſharpe aſſaults are at hand, euen as if a captaine meaning to bring forth his ſoldiours into the fight, ſhould cry an alarme. And he commandeth that all other cares being ſette aſide, they ſhould apply themſelues to nothing but to the warre, no, that they ſhoulde not ſo muche as thinke of their victuall. For hee teacheth (as the maner is in extreeme dangers) that al things ſhould be ſolde to the bagge and the ſcrippe, that they might defend themſelues with weapons. But hee doeth not call them to the outward battaile, but onely vnder the ſimilitude of going to the warres, he declareth how hard conflicts of temptations they ſhoulde endure, & how grieuous aſſaults of ſpirituall troubles they ſhould beare. Alſo, that they might the more willingly repoſe themſelues vpon the prouidence of God: firſt, as it is ſayde, hee biddeth them remember, that God had a care of them, ſo that when they went empty and naked, carying no victuall with them, yet he prouided for them. Such and ſo conuenient a helpe of God ſhould make thē which haue had experiēce of the ſame, neuer to doubt againe, but that hee will helpe in what ſo euer they ſhall neede.

37. *That yet the ſame which is written.* The force is in this aduerbe *Yet*, becauſe that Chriſt declareth that he hath not done all things appertaining to his office, vntill that hee be numbred with the wicked and vngodly, as one of their company. But leaſt the vileneſſe of the acte to much amaſe them, he alleageth the propheſie of Iſaiah, out of the chap. 53, 12. which of a certainty cannot be otherwiſe expounded then of the Meſsiah. Now ſith it is ſayd there, that he ſhoulde bee accounted amongſt the wicked, it became not the faithfull to bee troubled at that ſight (though it was cruell) much leſſe to bee alienated from Chriſt, who could not otherwiſe be the redeemer, but by taking the reproofe and ſhame of a wicked manne vpon him. For there is no apter a remedy for the taking away of offence, when any abſurditie doeth terrifie vs, then if wee acknowledge it to bee the pleaſure of God, and nothing is done raſhly, nor without good cauſe, which is done by his appoyntment: eſpecially where the ſame was ſpoken long before, which appeareth by the ſucceſſe of the ſame. Therfore, whēn the diſciples were to hope for ſuch a redeemer as God had promiſed in time paſt, and the Prophet Iſaiah had teſtified, that he ſhould beare the puniſhment vpon him, that he might deliuer vs from guiltineſſe: this ſhould ſuffice for the appeaſing of the horrour, that the diſciples ſhoulde not make leſſe account of Chriſt.

Therefore hee addeth, that *thoſe things which appertained to him, haue an end*: ſignifying that nothing was ſpoken in vaine by the Prophets. For this phraſe vſed by the Greeks, ſignifieth to be perfourmed, or to be brought to effect. Now when the ſucceſſe doth proue whatſoeuer the Prophets haue ſpokē, this ſhould rather auaile for the confirmation of our faith, thē to make vs afraide or doubt. And though by this one argumēt chriſt doth ſtrengthē & comfort the diſciples, becauſe ꝑ all the propheſies ſhould be perfourmed: yet the counſell it ſelfe of the pur-

purpoſe of God, containeth in it no ſmall matter of comfort: namely, that chriſt became ſubiect to the damnation which wee all had deſerued, and was accounted amongſt the wicked, that he might offer vs which are wicked, & ouerwhelmed with ſinnes, as righteous to the father. For hereof are wee counted pure and free from ſinnes before God, becauſe that a lambe pure and free from all ſpot, ſupplyed our place, as ſhall be againe declared in the next chapter.

38. *Lorde, behold heere are two ſwordes.* Truely, this was a vile and a beaſtly rudeneſſe, that the diſciples ſo oft admoniſhed of bearing the croſſe, do thinke that they ſhould fight with ſwords of yron. Further it is vncertaine whether they ſay that they haue two ſwordes, as if they were well furniſhed againſt the enemies: or whether they complained that they wanted weapons. This is euident that they were ſo blockiſh, that they thought not of the ſpirituall enemie. But that the Canoniſts doe hereof gather, that their horned biſhops haue both the the iuriſdictions, it is not onely a filthy allegory, but a vile ſcoffe wherwith they abuſe the word of God. And it was meet that the bondſlaues of Antichriſt ſhuld fall to this madnes, that openly with ſacrilegious contempt they ſhoulde tread vnder feete the holy oracles of God.

Mathew. 26.	Marke 14	Luke. 22.
36. *Then went Ieſus with them into a place, which is called Gethſemane, and ſaide vnto his diſciples: Sit ye here while I goe and pray yonder.* 37. *And he tooke Peter, & the two ſonnes of Zebedeus, and began to waxe ſorrowfull, & grieuouſly troubled.* 38. *Then ſaid Ieſus vnto them: My ſoul is very heauy euē vnto death: tary yee heere & watch with me.* 39. *So he went a little further and fell on his face, and prayed ſaying. O my Father, if it bee poſsible, let this cup paſſe from mee: neuertheleſſe, not as I will, but as thou wilt.* 40. *After he came to the diſciples, and found them aſleepe, and ſayd to Peter: What could ye not watch with me one hour* 41. *Watch and pray that yee enter not into temptation: the ſpirit in deed is ready, but the fleſh is weake.* 42. *Againe, he went away the ſecond*	32. *After they came into a place named Gethſemane: then he ſaid to his diſciples ſit ye here, till I haue praied* 33. *And he tooke with him Peter, and Iames and Iohn & he began to be afraid & in great heauines.* 34. *And ſayd vnto them my ſoule is very heauie, euen vnto the death: tary here and watch* 35. *So he went forward a little and fell downe on the ground, & prayed that if it were poſsible, that the hour might paſſe from him* 36. *And he ſaid: Abba, Father, all things are poſsible vnto thee take away this cup frō me: neuertheleſſe not ȳ I will but ȳ thou wilt be done* 37. *Then he came & found them ſleeping & ſaid to Peter Simon, ſleepeſt thou couldeſt not thou watch one hour* 38. *Watch ye & pray, that ye enter not into temptation the*	39. *And he came out, and went as hee was wont to the mount of Oliues: and his diſciples alſo followed him.* 40. *And when he came to the place, hee ſayde to them: Praye, leaſt yee fall into temptation.* 41. *And he gate himſelfe from them, about a ſtones caſt, & kneled down and prayed,* 42. *Saying: Father if thou wilt, take away this cup from me neuertheleſſe not my will but thine be done.* 43. *And there appeared an angell from heauen comforting him.* 44. *But beinge in an agonie, hee praied more earneſtly and his ſweat was like droppes of bloud, trickeling downe to the ground.* 45. *And*

second time, and praied, saying: O my Father, if this cup cannot passe away from me, but that I must drinke it, thy will be done,
43. *And hee came and founde them asleepe againe: for their eyes were heauie.*
44. *So he left them, and went away again, & praied the third time, saying the same woordes.*
the spirite in deede is ready, but the flesh is weake.
39. *And againe, he went away and praied, and spake the same woordes.*
40. *And he returned & found them asleepe againe for their eyes were heauy: neither knewe they what they shoulde answere.*
45. *And hee rose vp from prayer, and came to his disciples, and found them sleeping for heauinesse.*
46. *And he saide vnto them: Why sleepe yee? rise and pray, leaste yee enter into temptation.*

36. *Then went Iesus.* Luke nameth only the mount of Oliues: Marke and Math. do giue a more speciall note of the place. But Luke setteth downe that which doth more appertaine to the matter, that Christ went thither as hee was wont. Whereby we doe gather that he sought not by his departure secret places wherein he might hide himselfe, but as it were of purpose he offred himselfe to death. Therefore Iohn sayth, that the place was well knowne to him that should betray him, because that Iesus was woont oft to resorte thether. And so his obedience is againe in this place described, because the father had not bin appeased but by his voluntary death.

Sit ye here. Leauing the disciples a far off, he spareth their infirmity: as if that any man seeing extreame perill to be ready to fall vppon him in battaile, shoulde leaue his wife & children in a safe place. But though he would haue them al placed out of danger, yet he brought 3. of them nearer him: and that was a choise flower stronger then the rest. Yet hee tooke them not, for that he thought them able to beare the brunt, but that they might be a testimony of the common falling away of them all.

37. *He began to waxe sorrowfull.* We haue seene the Lord wrestle with the feare of death before: but because that now he buckleth his hands with the temptation, that ioyning is called beginning of sorrow and of heauines. Whereby wee gather that there is no true triall of strength, but in the present action: for then the weakenes of the flesh which before lay hid, bewrayeth it selfe, and the innermost affections do lay thẽselues open. Therefore, though God had already exercised his Son with some tastes of things to come, yet now by the approching of death he wounded deeper, & striketh him with an vnwonted feare. Further, because it seemed a thing vnmeete for the diuine glory of Christ, ꝙ hee should be so oppressed with feare and sorrow, many interpreters haue carefully applyed themselues to seeke for shiftes. But their labour was without aduice and to no purpose: for if wee should be ashamed of his feare and sorrow, our redemption should vanish and perish. For Ambrose sayd truely, I doe not onely thinke it a matter not to bee excused, but I neuer haue his godlinesse and maiestie in more admiration: for hee had done the lesse for mee if hee had not borne my affection. Therefore hee sorrowed for mee, who hadde no cause to sorrow for himselfe, and the delight of the eternall Godhead being set aside, he is stricken with the loathsomnes of my infirmity. Therefore I do boldly name sorrow, because I doe set forth the crosse: for hee was not incarnate in shewe, but in truth. And therefore hee shoulde take vpon him the greife, that hee might ouercome and not exclude the sorrowe. For they haue not the commendation of fortitude,

titude, which doe rather beare the woundes which are benummed, then the greiſe of them. Thus farre Ambroſe.

They which doe imagine the ſonne of God to bee free from humane paſsions, doe not truely and in earneſt, acknowledge him to be manne. Therefore, when it is ſayde, that the Godhead of Chriſte reſted, as if it were hidde for a time, that by ſuffering he might fulfill the partes of a Redeemer, is ſo farre from containinge any abſurditie in it, that the myſtery of our ſaluation coulde not otherwiſe bee fulfilled. For Cyrill ſayde rightly: That the paſſion of the Croſſe was not willingly ſuffered of Chriſte in ſome ſorte, and that hee ſuffered the ſame willingly to ſatisfie the will of the Father, and for our ſaluation, thou mayeſt eaſily learne by his prayer, Father, if it bee poſſible, let this cuppe paſſe from me. For in that reſpect that the word of God is God, and naturally the life it ſelfe, no manne will doubt that hee feared death any thing at all: but beeing made fleſhe, hee permitted the fleſhe, that it ſhould ſuffer thoſe things which pertained to the ſame, and therefore as very manne hee feared death nowe preſent at the doore, and ſayeth, Father, if it bee poſsible lette this cup paſſe from me: but becauſe it cannot otherwiſe bee, lette it be, not as I will, but as thou wilt.

Thou ſeeſt how that the nature of man euen in Chriſt himſelfe, ſuffereth the things belonging to it and feareth: but by the word ioyned to the ſame, hee recouereth that courage meete for God. At the length hee concludeth: Thou ſeeſt that in reſpect of the fleſh, the death of Chriſt was not voluntary. Yet it was voluntary, becauſe that for it according to the will of the father, ſaluation and life is giuen vnto men. And thus for Cyrill.

Yet it muſt be diſtinguiſhed betweene the infirmity of the fleſh, which Chriſt ſuffered, and ours: as it doeth much differ. For in vs no affection is without ſinne: becauſe that all menne doe exceede meaſure and a right moderation: but Chriſte was ſo troubled with ſorrow and feare, that yet hee murmured not againſt God: but remained faſt to the true rule of temperance: for it is no maruell, when as hee was perfecte and pure from all ſpot, that the affections which hee ſhewed were pure and vnſpotted, though they ſhoulde bee witneſſes of his humane infirmitie: but from the corrupt nature of men, nothing commeth but that which is defiled and hath dregs. Therefore let this difference be holden, Chriſt was afrayd and ſorrowfull without any ſpot of ſinne: but all our affections are ſinfull, becauſe they doe breake out into exceſſe. Now that kinde of affections is to be noted, wherwith Chriſt was tempted. Matthew ſaith that *he was ſorrowfull, and grieuouſly* (or doubtfully) *troubled.* Luke, that he *was in an agony.* Marke addeth, that *he was afraide.* But whence commeth this ſorrow and doubtfulneſſe, and feare vpon him, but becauſe that in death he conceiued ſomething more ſorrowfull and more horrible, then the ſeperation of the ſoule and the bodie? And certainely he died not onely, that hee might goe out of the earth into heauen, but rather, that by taking the curſe vpon him, wherto we were ſubiect, he might ſet vs free from the ſame. Therfore he was not ſimply afraid of death, as it is a departure out of the world, but becauſe the fearefull tribunall ſeat of god was before his eyes, the iudge himſelfe being armed with incõprehenſible vengeance: & our ſins the burden wherof was laid vpõ him, with their huge waighe preſſed him downe.

wher-

Wherfore it is no meruaile, if the horrible depth of deſtruction, grieuouſly vexed him with feare and doubtfulneſſe.

38. *My ſoule is very heauy.* Hee maketh them priuy to his ſorrow, that hee might prouoke them to haue a like feeling with him, not that hee knew not their weakeneſſe, but that afterwardes hee might make them the more aſhamed of their ſlouthfulnes. Further, this kinde of ſpeach expreſſeth a deadly wound of ſorrow: as if he ſhould haue ſayde, that hee was without life, or halfe dead for ſorrow. So Ionas anſwereth the Lord, (chapter 4. 9. I am angry euen to the death. Of the which I doe therefore giue warning: becauſe that ſome of the olde wryters ſubtilly entreating of this place, do fondly fantaſie that the ſoule of Chriſt ſhould be ſorrowfull, not in death but onely vnto death. And here wee muſt againe remember the cauſe of ſo great ſorrow. For death of it ſelfe could not haue ſo vexed the minde of the ſonne of God, if he had not felt that he had to doe with the iudgement of God.

39. *So he went a little further.* Wee haue ſeene the Lord other where, that hee might be ſtirred vp to pray with more vehemency, prayed out of the company of men. For out of the ſight of men, wee doe the better gather our ſenſes together, that they may be the better bent to that which we doe. It is not neceſſary ſo oft as we would pray, to flee into back corners: (nay, it is not alwayes expedient) but where ſome great neceſſity vrgeth, becauſe the heate of prayer doth the more freely powre out it ſelfe in a ſolitary place, it is profitable for vs to pray alone. If that the ſon of God neglected not this helpe, it ſhould be more then a madde pride in vs, not to apply the ſame to our vſe. Adde, that where god alone is the iudge, becauſe that ambition is not then to bee feared, the faythfull ſoule doeth more familiarly diſcouer it ſelfe, and more ſimply powreth out her prayers, ſighes, cares, feares, hopes & ioyes in the boſome of God. And God permitteth many follies to his children, when they pray alone, which in the ſight of men could not be without oſtentatiō. His geſture alſo, when he falleth down vpon the grounde, doth declare an earneſt zeale in prayer. For though the bowing of the knee was commonly woont to be vſed in prayer as a ſigne of honour and reuerence, yet Chriſt humbly lying vppon the ground, for the greatneſſe of his ſorrow, framed himſelfe to a miſerable behauiour.

O my father, if it be poſſible. Some doe ſtriue in vaine, to ſhew that this was no prayer, but onely a complaint. Yet verely, though I doe graunt, that the requeſt was abrupte, yet I doubt not, but that chriſt prayed. Neither is that of force againſt it, that hee deſireth that a thinge impoſſible ſhoulde bee graunted him. For the prayers of the faythfull doe not alwayes flow in one courſe continually vnto the ende: they doe not alwayes keepe an equall temperature, they are not alwayes framed in a diſtinct order: but rather they are intricate and doubtfull, they doe either contend with themſelues, or doe ſtop in the midſt of the courſe: euen as a ſhippe toſſed with ſtormes, though it bendeth to the hauen, yet it cannot alwayes holde a right and equall courſe as in a calme and quiet ſea. That muſt bee noted which I ſayde euen nowe, that Chriſte hadde not ſuch troubleſome afflictions, which might ſhake the pure moderation of his minde as wee haue: but as much as the ſound and vncorrupt nature of manne woulde beare, hee was ſtricken with feare, and holden with doubtful-

doubtfulneſſe, ſo that he was of neceſsity enforced amidſt ſuch violent ſtreames of temptations, as it were to wauer in his prayers hether and thether. This is the reaſon why hee praying to auoid death, preſently reſtraineth himſelfe, ſubmitting himſelfe to the authority of the father, and correcteth and reuoketh that requeſt which had ſodainely eſcaped him. But it is demanded how he could deſire to haue the eternall decree of the father broken, whereof he was not ignorant. For though the condition be added: *If it be poſſible*, yet this ſeemeth to be abſurd, to make the counſell of God chaungeable. For ſo it was meete for him to hold, that it could not be that God ſhould reuoke his counſell. But by Marke Chriſt ſeemeth to oppoſe the power of God againſt his decree. *All things* (ſayth he) *are poſſible to thee*. But the power of God is ill applyed to this, to ouerthrowe his trueth by making him variable and changeable. I anſwere, it is no abſurdity if Chriſt after the common courſe of the godly, not looking vpon the counſell of God, ſhould powre the deſire wherewith hee was inflamed into the boſome of the father. For the faithfull in making of their prayers doe not alwayes climbe vppe to looke into the ſecrets of God, or ſit at eaſe to conſider what is poſsible to bee done: but are ſometimes caried headlong with the heate of their deſires. So in Exod 32. 32. *Moſes* deſireth to bee blotted out of the booke of life. So Paule, Rom. 9. 3. deſired to bee accurſed. Therefore this prayer of Chriſt was not premeditated, but the power and force of the ſorrow wreſted this ſodaine ſpeach out of him, which hee preſently corrected. The ſame vehemency made him not to remember the heauenly decree for the preſent, that hee coulde not in the very moment conſider that hee was ſent of this condition to be the redeemer of mankind: euen as great ſorrow doth often blind the eyes, that all thinges can not be remembred at once. In ſumme, it is no abſurditie if in prayers there be not alwayes a preſent conſideration of all things, for the keeping of a diſtinct order. But in that after Marke, which Chriſt ſayth ỹ all things are poſsible with God, tend not to this end, as to ſet his power at controuerſie with his vnchangeable trueth and conſtancie, but beecauſe there was no hope (as it vſeth to come to paſſe in thinges that are without hope of recouerie) he throweth himſelfe into the power of God. By the word cup or pot, as it is ſayd other where, is noted the prouidence of God, which diſpoſeth to all men a meaſure of the croſſe and of afflictions, euen as the houſholder meaſureth out a parte to euery ſeruant, and deuideth the portions amongſt the children. *Neuertheleſſe, not as I will.* Wee doe ſee how Chriſt reſtraineth his affection euen at the firſt, and bringeth himſelfe quickly into order. But firſt heere it may be demanded, howe his will was free from all fault, which yet agreed not with the will of GOD. For if the will of God bee the onely rule of that which is good and right, it followeth that all affections which doe differ from the ſame, are corrupt. I doe anſwere, though this is the true right line, to haue all our affections framed to the will of God: yet there is a certaine ſhew of ſome ouerthwart difference, which is not faultie, nor is imputed for ſinne: as if any man ſhould deſire to ſee the eſtate of the Church quiet and flouriſhing, if hee ſhould deſire to haue the children of God freed frō troubles, that al ſuperſtitions ſhould bee taken away, and the rage of the wicked repreſſed that they ſhoulde not hurt. Sith theſe thinges of themſelues are good, the faithfull may rightly deſire

them, though the pleasure of God bee otherwise, who will haue his Sonne to raigne amongst enemies, his children to bee exercised vnder the crosse, and the victory of faith and the Gospell to bee made glorious with the contrary assaults of Sathan. Wee see how the prayers may be godly, whiche in thewe doe differ from the will of God: because that God would not haue vs alwayes exactly & scrupulously to search what hee shall determine, but he permitteth vs to search from him that whiche is meete for the capacity of our vnderstanding. Yet the question is not throughly answered: For when it was sayd euen now, that all the affections of Christ were rightly ordered, how doth hee now correct himselfe? for hee bringeth his affection so downe into order, as if hee shoulde haue beene out of order. Truely, that patient moderation whereof I spake, doeth not appeare in his first prayer: for, as much as in him lieth, he refuseth and denieth to execute the office of the mediator. I answere, there was no fault in it, that the terrour of death being set before him, there came withall such a darkenesse, that all other thinges being set aside, hee brake out to that prayer. Neither is it necessary subtilly here to dispute, whether hee could bee forgetfull of our saluation: for this one thing should suffice vs, when hee brake into this prayer for the auoiding of death, he thought not of the other thinges which might haue stopped the same. If any man will except that the first motion (whiche shoulde haue beene bridled before it hadde runne out any further) was not so tempered as it was meete it should: I answere, in the corruption of our nature there cannot be seene the heate of affections with that temperature that was in Christ: but this honour must be giuen to the sonne of God, that we iudge not him by our selues. For all the affections of the flesh doe so burne in vs, that they breake out into a froward stubbornnesse, or at the least they haue some dregges mixed with them And so Christ was moued both with the sorrow and feare that yet he kept himselfe within measure. Nay, as diuers partes in a song differing amongst themselues, are so farre from hauing any discord, that they do rather make an agreeable and a sweete harmonie: so in Christ there was a notable example of a due proportion betweene the willes of God and meane, how without contrariety and repugnancie they doe differ amongst themselues. This place doeth euidently declare that the olde heretikes which were called the Monothelites were too foolish, in that they imagined Christe to be endued with one and the same will. Neither yet as hee was God, willed hee any other thing then the father. Therefore it followeth, ỏ the affections of his human soule were distinguished frõ the secret counsel of God But now, if it was meete that Christ should lead his will prisoner, that he might make it subiect to the wil of God, though it was so wel ordered: how carefully must we keepe vnder the liberty of our affections, which alwais are both caried without cõsideration, & headlong, and are filled with frowardnes? If that the spirit of God should gouerne vs, so that we would nothing but that which is agreeable to reason, yet we owe this obediẽce to god, to beare with patience that our prayers are not alwaies graunted. For this is the modesty of faith to graunt to God ỏ he should determine otherwise thẽ we desire, This rule must be especially holden, where we haue not any certaine & speciall promise that wee aske not any thinge but vnder this condition, that God should fulfill that which he hath determined: which cannot be, but by our resigning

ning of our vowes vnto him. Now it is demauded what christ prosted by praier. The Apostle to the Heb. chap. 5. 7. saith that hee was heard of his feare: (for so that place may be expounded, & not as it is commonly read, for his reuerence,) further, that should not agree if Christ had simply feared death: for he was not deliuered from the same. Wherof it followed, that for feare of a greater euill hee was driuen to pray against death. For when he saw the wrath of God set against him, for that he stood at his seat of iudgemẽt loaden with the sinsof al the world, it was necessary for him to feare at the bottomlesse depth of death. Therefore, though he sustained death, yet because the sorowes of death were loosed (as Peter teacheth, Act. 2. 24.) in the wrastling he went away cõquerour, the Apostle hath good cause to say that he was heard of his feare. Vnlearned men doe here rise vp, & they cry out that it was a thing vnworthy, that Christ should be afrayde of being swallowed vp of death. But I would that they should answere mee, what feare do they thinke it was, that wrong drops of bloud out of christ: for that mortall sweat could neuer haue come but of a fearefull & vnwonted horror. If any man at this day should sweat forth bloud, & that in such abũdance that the drops ranne downe to the ground, it should be an incredible wonder, if this should befall to any mã for feare of death, we would say that he had a faint & a womanish heart. They therefore which deny that Christ prayed that his father should deliuer him out of the gulfe of death, they ascribe a daintines to him, yea vnmeete for a common man. If any man obiect that the feare which I spake of, shoulde spring of infidelity, the answere is ready, when christ was stricken with the horror of the curse of God, he was so touched with the feeling of the flesh, that the faith remained safe & sound. for the integrity of his nature wrought so, that hee felt without any woũding those temptatiõs which do pierce vs with their stings. In the meane seasõ they do fondly imagin a victory without strife, which would haue him not to feele any temptation. And it is not lawfull to think that he dissembled any thing when he cõplained of the deadly sorrow of his soule: neither doe the Euangelists lie, in saying that he was sorrowfull and afraide.

40. *And he came to his disciples.* Though hee was neither discharged of his feare, nor set free from his care, yet remitting that paynefull exercise of prayer, he tooke his solace betweene. For there is not such a continuance in prayer required of the faithfull, that they should neuer depart from speaking to God, but they doe rather by the example of Christe continue their prayers, while they holdinge on so longe as their infirmity doeth suffer, and cease for a little time, yet then after a little breathing they doe againe returne to God. It had beene no small comfort in his sorrowe to haue his disciples fellowes & companions with him: but of the contrary it was a sharpe increase of his sorrow to be also forsakẽ of them. For though he needed not the helpe of any, yet because that he wilingly bore our infirmities, & in his agony woulde especially giue a token of that his humbling whereof Paule maketh mention, Phil. 2. 7. it is no meruell if the sluggishnes of them whome hee hadde chosen for his fellowes added a great and heauy burden to his sorrow. For he doth not expostulate the matter with them dissemblingly, but of the very feeling of the soule he declareth that he is grieued, for that he was forsaken. And they were iustly vpbrayded for their sluggishnesse, because that in his extreme sorowes, they would not abide to watch the space of one houre.

41. *Watch and pray.* Becauſe the diſciples were ſlouthfull when their maiſter was in danger, they are willed to looke to themſelues: that the feeling of their owne trouble might waken them. Therefore Chriſte declareth, that except they watch and pray, they preſently bee ouerwhelmed with temptation: as if he ſhoulde haue ſayde Sith that you are touched with no care of mee, yet haue regard of your ſelues, for your matter is here in hande: ſo that if you take not heede, you ſhall be preſently ſwallowed vppe of temptation: for to enter in to temptation is to fall downe vnder it. And let vs note that here is preſcribed the maner how it ſhould be withſtoode, not that we ſhoule determine with our ſelues to vſe our owne power and witte: but rather that wee acknowledging our owne infirmity, ſhould ſeeke for defence and ſtrength from the Lord. Therfore our watching without prayer ſhall auaile nothing. *the ſpirit is ready.* Leaſt hee ſhould daunt his diſciples with feare, he doth gently correct their ſlouthfulnes, by giuing them ſome comfort and matter of good hope. And firſt he declareth, that though they be willing and ready to doe well, yet they muſt ſtriue with the infirmity of the fleſh, and therefore it ſhal be alwayes needfull for them to pray. So we ſee their readines prayſed, leaſt their infirmity ſhould cauſe them to diſpaire, & yet he ſtirreth them forward to prayers, becauſe they were not yet ſufficiently furniſhed with the ſtrength of the ſpirit. Wherfore this admonitiō doth properly belong to the faithfull, which being regenerate by the ſpirit of God, do deſire to liue well but they doe as yet labour vnder the infirmity of the fleſh: for thogh the grace of the ſpirit doth flouriſh in thē, yet they are weake according to the fleſh. But though the diſciples onely are foretold of their owne weaknes, yet becauſe the ſame lighteth vpō all men, which Chriſt ſpeaketh of them, here is a generall rule to be gathered, that we muſt diligently watch in prayer: becauſe that the power of the ſpirit hath not ſuch force in vs, but that wee doe often fall through the infirmity of the fleſh, except the Lord by his ayde doe lift & hold vs vp. But there is no cauſe why we ſhould too doubtfully feare, becauſe there is a certaine remedy ſet before vs, which is to be ſought, neither far off, nor yet in vaine: for Chriſt doth promiſe them the victory, which doe apply themſelues to prayer, that they may buſily ſhake off the ſlouthfulnes of their owne fleſh.

42. *He went away the ſecond time.* Chriſt ſeemeth by theſe words which Mat. reporteth, as it were without feare, more freely & with a mind more ſet at liberty, to cōmit himſelfe to his father. For he doth no more deſire that the cup ſhoulde paſſe from him: but paſſing by that requeſt, he reſteth rather vpon this, that hee may obey the counſell of god. But this proceeding is not expreſſed by Mar nay, when he returned the ſecond time, it is ſaid that he rehearſed the ſame prayers. And certainely I think, that as oft as he prayed, he was driuen with feare & horror to ſeeke to eſcape death. Yet it is probable that the ſecond time he was more bent to yeeld obedience to the father, & by the bearing of the firſt temptatiō, he was the more encouraged with the more boldnes to meete with death. Lu. doth not diſtinctly report that he prayed at ſeuerall times: but onely ſaith, that being more troubled, that he praied the longer & the more earneſtly, as if it had beene a cōtinuall courſe of prayer. But we know that the Euangeliſtes ſometime omitting the circumſtances, do only ſet down the ſum. Therfore where he ſaith that Chriſt came in the ende to the diſciples, is a ſetting of that after, which ſhoulde haue beene before. as alſo in that other clauſe, where he declareth that the angel appeared frō heauen, before that he ſpake of the agony of Chriſt.

But

But there is no absurditie in this, that the order is thus inuerted: for that wee might know that the Angell was not sent vnto him in vaine, the necessitie is after set downe. So he doth as it were declare the cause by setting down the same afterward. And though there is no strength giuen, but onely by the spirite of god yet that letteth not but that God may vse his Angels as ministers. And heereby it may be gathered howe great afflictions the Son of God bore, in that he was driuen to haue the helpe of God set before his eye, for him to see.

43. *Hee found them a sleepe againe: for their eyes were heauie.* This sleepinesse came neither of surfetting, nor of grosse blockishnesse, nor of too much delight of the flesh, but rather of immoderate sorrowe as Luke declareth. Whereby we doe the beter perceiue, howe our flesh is bent to slouth that the daungers themselues do bring it into a forgetfulnesse of God. So Satan hath on euery side apte and fitte occasion to entrappe vs. For if we feare no aduersitie, hee maketh vs drunke with sleepe. and in feare and sorrow, which should stirre vs vp to prayer hee ouerwhelmeth our sences, least they should flie vnto God, so men doe flie away euery way, and are estraunged from God, vntill hee gather them to hym The circumstance is also to be noted, that the disciples being so sharply rebuked, should presently almost fall to sleepe againe. This is not spoken of all the company of them, but of the three whom Christ had chosen as his chiefe companions. What then shoulde become of the common sort when this fell out in the chiefe of them. The rehearsall also of the same woordes was no vaine babbling (which Christ before condemned in hypocrites, who by a vaine babbling thinke that they shall obtaine that which they neuer asked sincerely and from the heart) but Christ by his example teacheth, that it is not meet that we should be discouraged or weary of prayer, if that we doe not presently obtaine our requestes, if the assault of temptation doe not extinguish the desire of prayer, but that wee should aske the third time and the fourth, that which God seemed to haue denyed.

Mathew 26.	Marke 14	Luke 22.
45. *Then came hee to his disciples, & said vnto them: Sleepe henceforth, & take your rest: behold the houre is at hand and the sun of man is giuen into the hand of sinners.*	41. *And hee came the thirde time, and said vnto them. Sleepe henceforth, and take your rest, it is enough, the houre is come: Behold, the Sonne of man is deliuered into the handes of sinners.*	47. *And while hee yet spake: beholde a company, and hee that was called Iudas one of the twelue went before them, & came neare vnto Iesus to kisse him.*
46. *Rise lette vs goe: behold he is at hand that betraieth me*	42. *Rise vppe, lette vs goe: Loe, he that betraieth me, is at hande.*	
47. *And while he yet spake loe Iudas one of ye twelue came & with him a great multitud with swords and staues, from the hie priestes and Elders of the people.*	43. *And immediately, while he yet spake came Iudas that was one of the twelue & with him a great multitude with swords & staues from the hie priests, and Scribes, and Elders.*	48. *And Iesus said vnto him: Iudas, betraiest thou the Sonne of man with a kisse?*
48. *Now, hee that betrayed him, had giuen them a token say-*	44. *And hee that betrayed him had giuen them a token, saying*	

49. Sleepe

ing, whome so euer I shall kisse, that is hee, lay holde on him.	*whome soeuer I shall kisse, he it is: take him & lead him away safely.*
49. And foorthwith he came to Iesus and sayde: GOD saue thee maister, and kissed him:	*45. And assoone as hee was come, he went straight way to him, & sayd: maister, maister. and kissed him.*
50. Then Iesus sayd vnto him. Friende: wherefore arte thou come? Them came they & layde handes on Iesus and tooke him.	*46. Then they Layed theyr handes on him, and tooke him.*

45. *Sleepe hence forth, and take your rest.* It is euident enough that Christ speaketh this ironically: but it must be withall considered, to what ende that maner of speach was vsed, For sith Christe had preuailed nothing by admonishing his disciples, he doth not onely sharpely reproue their slouthfulnesse: but hee sayth, though they would be slouthfull, that it shall be no longer safe for them. Therefore the meaning is: becausse hetherto I haue wasted my wordes amongst you, I will not yet cease to exhort you: but how soeuer I doe suffer you to sleepe, yet your enemies will not allow it you, but they will enforce you to watch whether you will or no. Therefore it is added in *Marke*. *It is enough*: as if hee shoulde haue sayd, now it is no time to sleepe. And in this maner the Lord doth often chasten the slouthfulnesse of men, that they which were deafe at his wordes, at length should be compeld with troubles to awake. Wherefore let vs learne with speede to giue eare to the words of the Lord, least that which hee would drawe vs vnto willingly, should afterward be wreasted out of vs, by necessitie.

46. *Rise, let vs goe.* By these words he declareth, that after his prayer hee was furnished with new forces. He was before willing enough to die: but at the very point he had a hard combate with the infirmitie of the flesh, that hee woulde willingly haue withdrawne himselfe from death, if he might haue had the good leaue of the father. Therfore with praiers & teares hee obtayned a newe force frō heauen: not that he wauered at any time for want of power. but becausse that vnder the infirmitie of the flesh, which he had willingly taken vpon him, his will was doubtfully and with troublesome and hard endeuour to labour: that in his owne person he might get vs the victory. But now that trouble being appeased, and the feare subdued, againe that he might offer a sacrifice of free will to the father, he doth not only stay from flight. but doth willingly meete with death.

47. *While he yet spake.* The Euangelistes doe diligently declare that the Lorde foresaw what soeuer befell: whereby it may be certainly gathered, that he was not drawne to death by outward violence, but so farre forth as the wicked executed the secret counsell of God. Therefore, though the disciples had set before their eyes a pitifull sight full of terrour: yet there is offred with all an argument of comfort, wherewith they might comfort themselues, when as the action it selfe declared that nothing was done by fortune, & that which Christ foretold, might direct thē to behold the glory of his Godhead. In that there was an armed company sent by the priests, & that they had gotten by entreaty of Pilate a captaine & a band of mē, it doth appeare ꝙ they were troubled and vexed with a bad conscience, so that they did all thinges fearefully. For to what end should they

they neede so great forces for to take Christ, whom they knew was not defended with any force of weapons? Therefore they made such diligent preparance because that the diuine power of Christ, which by many instructions they were forced to feele, did inwardly torment them, and filled their hearts full of feare: but of the other side their wonderfull madnes shewed it selfe, that they doubted not with the force of weapons to rise against God. 48. *Now hee that betrayed.* I doubt not but this Iudas was restrained either with the reuerence of the Lord, or with the shame of his offence, that he durst not openly professe himselfe to be one of the enemies: yea, and that admonition which Marke sayth that he gaue to the souldiours, *that they should lead him away warily*, was therefore giuen as I doe image, because that he remembred that by very many meanes Christe had heretofore proued his Godhead. But in the meane season his madnes was to be wondred at, either in that his frinolous dissimulation to hide himselfe, when he shoulde come into the sight of the sonne of God, or that hee woulde oppose the witte of men against his great power: but that the wicked are so driuen forward with their owne madnes, that they entangle themselues in their winding and crooked thoughts.

49. *God saue thee maister.* I doubt not but that Iudas as one afraid at the perill of his maister, in these words pretended a pitifull affection: therefore *Marke* expresseth a patheticall repetition, *Maister maister.* For though the maiestie of Christ vrged him, yet the deuill had so bewitched his mind, that he hoped throughly to couer his treason with a kisse and flattering words. Therefore this salutation or acclamation was a pretence of pietie: & I doe iudge the same of the kisse. For though it was an ancient custome amongst the Iewes to entertaine their friends with a kisse: yet because that Iudas hadde a little before departed from Christ, he seemeth now as one afraid at that sodaine danger, to giue his maister this last kisse. So in shew of pietie he exceedeth all the rest, while hee seemeth to be hardly drawn frō his maister: in the meane season it appeareth by Christs answere, that he profited nothing by his deceitfull dealings.

50. *Friend, wherefore art thou come?* It is more expresly set downe by Luke, *Iudas, doest thou betray the sonne of man with a kisse.* But this reproofe is the more vehement, that he doth wickedly abuse the good will of the maister, and the great honor which he had bestowed vpon him to so great treachery. For it is no ironicall speach when Christ calleth him friend: but he obiecteth vnto him his ingratitude, that of a neare freind and companion he is become a traitour, as it was spoken of before in the Psalme 41. and 55. 13. 14. If a stranger hadde done this, it might haue beene borne, but nowe it was my familiar and companion, with whom I eate bread ioyfully, who went into the temple of the Lord with mee, and hath lifted vp his heele against mee. And heere wee doe euidently see, that which I spake of before, with what craft soeuer hypocrites doe couer themselues, and what pretences soeuer they will seeme to make, when they shal appeare before the Lord, their sinnes shall be discouered: yea the greater iudgment shall light vpon them, for that they beeing receiued into the bosome of Christe doe traiterously rise vppe against him: for the name of a *Friende*, as wee sayde, carrieth with it a sharpe reproofe. But vnto this mischeife which Christe once did beare in his owne persone, wee must knowe that the

Church ſhall be alwayes ſubiect, that ſhee ſhal alwayes nouriſh traytours in her owne boſome.

And therefore it is ſayd a little beefore: The traitour came, who was one of the twelue: leaſt by ſuch examples we ſhould be troubled aboue meaſure: for by both the meanes the Lord would trie our faith, while Sathan oppreſſeth vs and the Church without by open enemies, and within by hypocrites, he forgeth the ſecret deſtruction of it. Yet whatſoeuer we are, that are of his diſciples, wee are together taught to worſhip God in ſinceritie. For the defections which we doe dayly ſee, doe prouoke vs both to feare, and to the ſtudie of true godlineſſe, as Paul ſayth. Who ſoeuer calleth vppon the name of the Lord, let him depart from iniquitie: wee are all commanded to kiſſe the Sonne of God. Therefore beware that no man doe it traiterouſly: otherwiſe it ſhall be to their great coſt, that they were preferred to ſo great honour.

Math. 26.	Marke. 14	Luke 22.
51. *And behold, one of them which were with Ieſus ſtretched out his hande, and drewe his ſworde, & ſtroke a ſeruant of ỹ high prieſt, and ſmote of his eare*	47. *And one of them that ſtood by, drewe out a ſworde, and ſmote a ſeruant of the hie prieſte, and cutte off his eare.*	49. *Now whẽ they which were about him, ſaw what would followe, they ſayd vnto him: Lord, ſhall wee ſmite with the ſworde?*
52. *Then ſayd Ieſus vnto him put vp thy ſword into his place: for all that take the ſword, ſhall periſh with the ſword.*	48. *And Ieſus aunſwered and ſayd vnto them: yee bee come out, as vnto a theefe with ſwordes and ſtaues to take me.*	50. *And one of thẽ ſmote a ſeruant of the hie prieſt and ſtroke of hys righte eare.*
53. *Either thinkeſt thou, that I cannot nowe praye to my Father, & hee wil giue me mo then twelue legions of angels?*	49. *I was daily with you, teachinge in the temple, and yee tooke me not: but this is done that the ſcripture ſhould be fulfilled.*	51. *Then Ieſus anſwered them, and ſayd: Suffer them thus farre: and hee touched his eare and healed him.*
54. *How then ſhould the ſcriptures be fulfilled, which ſay that it muſt be ſo?*	50. *Then they all forſooke him and fled.*	52. *Then Ieſus ſaid vnto the hie Prieſtes and captaines of the temple, and the elders which were come to him. Bee yee come out as vnto a thiefe with ſwordes and ſtaues.*
55. *The ſame houre ſayd Ieſus to the multitude yee be come out as it were againſt a thief, with ſwordes and ſtaues to take me: I ſate daily teaching in the temple among you, and you tooke me not.*	51. *And there followed him a certaine young man, cloathed in linnen vpon his bare body, and the yonge menne caught him.*	53. *When I was daily with you in the Temple, ye ſtretched not forth the handes againſt mee: but this is your very houre & the power of darkeneſſe.*
56. *But all this was done, that the Scripture of the Prophetes might be fulfilled. Then all the diſciples forſooke him and fled.*	52. *But hee left his linnen cloth, and fledde from them naked.*	

51. *Behold one of them.* Luke ſayth that all the Diſciples conſpired together to this ende, that they might fight for their maiſter. Whereby it appeareth, how much

much bolder and readier we are to fight, then to ſuffer. Wherefore it behoueth vs wiſely to conſider what the Lorde ſhall commaund, and what he ſhall require of euery of vs, leaſt the heate of our zeale doe breake forth out of ſeaſon and meaſure. And that the diſciples are ſayde to haue asked Chriſt, they did it not of that minde, that they might obey his commamndement: but by theſe woordes they declared that they were preſt and ready to refell the force of the enemies. But Peter tarried not vntill that he ſhould be cõmanded and lycenſed to ſtrike, but raſhly he ſteppeth forth to vſe vnlawfull force. This ſtoutnes ſeemeth at the firſt ſight to be prayſeworthy, that the diſciples forgetting their own weakeneſſe, though they were vnequally matched for reſiſtance, yet woulde pledge their bodies for their maiſter, and doubted not to throw themſelues into the certaine daunger of death. For they had rather to die with the Lord then themſelues to liue and ſee him ouerwhelmed. But becauſe that they attempt more then the calling of God woulde ſuffer or permit, their raſhneſſe is iuſtly condemned. Wherefore that the Lorde may be pleaſed with our doings, let vs learne to depende vppon his will, and let not any man moue a finger further then he ſhall be commaunded by him. And therefore it doth eſpecially behoue vs dilligently to apply our ſelues to this modeſty, becauſe that in ſteed of a right and well ordered zeale, there dooth for the moſt parte raygne in vs a diſordered raſhneſſe. The Euangeliſtes doe in this place conceale Peters name: but Iohn declareth, and it dooth ſhortly after by the text appeare that it was Peter, who is heere noted, though his name bee not ſette downe. Yet it may bee eaſily gathered by Luke, that hee hadde alſo other fellowes as hot as himſelfe: for hee doeth not onely ſpeake vnto one, but hee ſayeth generally vnto all, *Suffer them thus farre.*

52. *Put vp thy ſword.* Chirſt in theſe words confirmeth that commandement of the law, wherein priuate men are forbidden the vſe of the ſworde. And the appoyntment of the puniſhment, which is preſently added muſt eſpecially bee noted. For the penalty was not left to be appoynted at the pleaſure of men, for them thereby to reuenge their owne bloud. But God himſelfe by reſtrayning vs ſeuerely frõ murders, doth declare how deare mankind is vnto him. Firſt therefore he will not be defended by force & might, becauſe that God had forbiden to ſtrike in the law. And this is a generall reaſon, & preſently he deſcendeth to a ſpeciall. But here he moueth a queſtion, whether it be neuer lawfull by violence to repell vniuſt violence. For when Peter had to doe with vngodly and wicked theeues, hee is yet condemned, becauſe he tooke the ſword. If that in this fact an exception of a moderate defence coulde not auaile, Chriſte ſeemeth to tye all mens handes. But though this queſtion was handled by vs before vppon the fift chapter, yet I will now againe in fewe wordes rehearſe my iudgement. Firſte it is meete to diſtinguiſh betweene the ciuill court and the court of conſcience. For if any manne reſiſteth a theefe, becauſe the lawes doe arme him againſt a common enemy of mankind, he ſhall not be in daunger of publike puniſhment. So, as oft as it is oppoſed as a defence againſt vniuſt violence, the penalty which God commaunded earthly iudges to execute, ceaſeth. But the ſimple goodnes of the cauſe doth not free the conſcience from guiltines, except there go a pure affection with it. Therefore that a man may rightly and lawfully

defend himselfe, it is necessary for him to put off the heate of anger & hatred, and desire of reuenge and all disordered forces of the minde, that the defence may haue no troublesome thing in it. Because that this is very rare, and befalleth scarcly at any time. Christ hath good cause to call his disciples backe to the generall rule, that they should altogether abstaine frō the sword. Furthermore, fanaticall menne doe fondly abuse this testimony, that they might pull the sword from the iudges. They say that it is wicked to strike with the sword: and I doe graunt the same to be true: for it is lawfull for no man to commit murther at his owne pleasur, to bee the authour of murther: but I deny the magistrates to be accounted amongst the common order of men: for they are the ministers of God, by whome hee executeth his owne iudgementes. Adde also that Christ by these his woordes doeth expresly giue this power to them. For when he saith, that the murtherers shall be put to death, it followeth that the sworde is put into the iudges handes, that they might reuenge the death of them, which are vniustly slaine. It doeth sometimes fall out, that bloudy menne are punished by other meanes: yet this is the ordinary way, whereby the Lord woulde haue the cruell hercenesse of the wicked restrayned, least it should goe vnpunished. Now, where some Canonistes dare be so bould as to breake into this impudency, to teach that the sworde was not taken from Peter, but commaunded that he should keepe it vp, vntill opportunity should come for to draw it, hereby we doe perceiue how grosly and vntowardly those dogges doe abuse the word of God.

53. *Thinkest thou that I cannot.* Now followeth that speciall reason, whereof I made mention a little before. For Christ declareth that hee hath at hand a farre better manner of defence and more lawfull, but that the will of the father must be obeyed. For this is the summe, sith that by the eternall counsell of God hee was appoynted for a sacrifice, and the same was witnessed by the Oracles of the scriptures, it must not bee resisted. So the rashnesse of Peter is condemned by an other circumstance, in that he endeuoureth not onely to ouerthrow the heauenly decree, but also to stoppe vppe the way against the redemption of mankinde. Not onely Peter doeth draw his sworde vnlawfully, but the disciples were foolish and madde. and they beeing so fewe, and not meete for the wars, should attempt to doe any thing against a band of souldiers and so greate a company.

Therefore the Lorde that he might the more euidently reproue their folly, putteth this comparison, if he shoulde seeke for defence for preseruation of his life, hee had not onely eleuen Angelles ready, but a great and inuincible army: therefore where as he calleth not the Angelles for helpe, much lesse would he moue a stirre without consideration, where no good were to bee hoped for. For it woulde no more auaile to haue the disciples to make a stirre, then if a fewe frogges shoulde make a noyse. But some interpreters doe search heere in vaine, howe Christe coulde obtayne Angelles of his father, by whose decree it was that hee shoulde die. For these thinges are contrary one to the other, that he should deliuer his sonne naked and vnarmed to death (because it was so necessary and once appoynted) and yet that he might bee mooued with prayers to sende him succours.

But

But Christes speach was conditional, that hee had a much better meanes for the defence of his life, if the will of the father were not against it. So all the repugnancy is taken away: for Christ therefore abstayned from praying to his father, because that hee was sure of his decree to the contrary. Hereof yet is this profitable doctrine gathered, that they doe iniury to God, whiche doe flie to vnlawfull meanes vnder pretence of necessitie. If any man doth want riches and helpes that are lawfull, he runneth headlong to the wicked counsels and sinfull endeuours: namely because that few doe attend vpon the secret counsel of God which onely should be sufficient to giue vs rest. If we bee in daunger, because the ende appeareth not vnto man, wee imagine this or that, as if there were no Angels in heauen, which the scripture so oft saieth was appoynted to watch for our preseruation, Heb 1. 14. And so we doe depriue our selues of their helpe. Whosoeuer are throwne headlong by their owne vnquietnesse and too much doubtfullnes, that they doe put their hands to remedy their euils by meanes forbidden, it is euident that they doe renounce the prouidence of God.

54. *How then should the scripture be fulfilled.* Christ by this saying declareth, that he will not attempt to auoyde death, to the which hee knewe that the father called him. Hee had no neede of the Scripture to learne out of them that it was appoynted of God for him then to die, but because that mortall men doe not vnderstand what God hath determined with himselfe, vntill he shal reueale it by his worde, Christe hauing respecte to his disciples, hath good cause to alledge that testimony, whiche God had giuen of his will. Wee know what euill soeuer doth befall vs, to be sent of God: but beecause wee are doubtfull of the successe, in seeking the remedies which hee alloweth, we doe not arise against his power: but where his will is found, then to rest. But though Christe heere doth onely teach, that hee should paciently suffer death, because that the scriptures doe testifie that it should be: yet the vse of this doctrine reacheth further, namely that the scripture is a fitte bridle for the taming of the stubbornnesse of the flesh. For to this ende doth God shewe vnto vs what his pleasure is, that he might keeke vs in obedience to his will. Therefore Paule attributeth these properties to the scripture, that it may instruct vs to patience, and helpe vs in aduersity, so much as there shall be neede of comfort. Christ after Luke dooth reproue his disciples in fewe wordes, *Suffer hencefoorth*: but yet hee doth sharply inuey against their boldnes, because they enterprised to enter into a damnable offence, though withall he putteth them in hope of forgiuenes, if their wicked heate being cooled, they shall proceede no further.

LV. 51. *And he touched his eare.* Peter by his fonde zeale had brought a great infamy vppon his master and his doctrine. And it is not to bee doubted but that Satan by his subtilty attempted to burden the Gospel with this reproach for euer. as if that Christ had kept cutters and tumultuous companions to make innouations. I doe therefore thinke this to be the cause, why Christ healed this wounde, whiche hee had giuen. But the enemies were horribly and wonderfully astonied, that were nothing moued at the sight of so great a myracle. Yet it is lesse meruaile that they sawe not the power of Christ shewed in the person of another, when as they being throwne prostrate by his worde, yet ceased not their rage.

This

This is the ſpirit of giddines, wherewith Sathan bewitcheth the reprobate, when as they are blinded by the Lord. In that ſeruant eſpecially who was healed, there appeareth a notable example of vnthankfullnes. For that he was neither ouercome by the diuine power of Chriſt, that he might repent him of his hardneſſe, nor wonne by the benefit of an enemie to become a diſciple For the Moonkes doe fondly imagine that he was healed alſo in minde, leaſt the works of Chriſte ſhoulde haue beene vnperfect: as if that the goodnes of God were not dayly ſhewed euen vpon the vnworthy.

MAT. 55. *As it were againſt a theefe.* Chriſt in theſe words expoſtulateth with his enemies, which doe execute their enuie vppon him, came furniſhed with great troupes. For this is the meaning, what neede was it to haue ſuch furniture of weapons againſt me, as if ſome theefe were to be taken? For I alwayes liued amongſt you vnarmed and peaceably, when I taught in the temple, I might haue beene taken eaſily without any force of ſoldiours. But though he complaineth of their malice, becauſe they doe violently runne vpon him, as vpon a ſeditious man: yet againe he pricketh their euill conſcience, becauſe that with their captaine the traitour, they came vppon him, but fearefully and with many ſignes of their diſtruſt.

56. *But all this was done.* The other two doe report this ſomewhat otherwiſe. For that which Matthewe reporteth in his owne perſon, Marke ſeemeth to attribute to Chriſt. Luke alſo vſeth diuerſe wordes, *that this ſhoulde be their houre and their power of darknes:* Yet the counſell of the holy Ghoſt is certeine, whatſoeuer the wicked imagined, nothing at all was doone without the allowaunce and prouidence of God. For, as it was ſayd before, God hath ſpoken nothing by his Prophetes, but that which hee hadde with himſelfe determined. Here therefore we are taught firſt, though Sathan triumph in his vnbridled luſt with all the wicked, yet the hande of God ſhall alwayes gouerne, ſo that he will draw them againſt their willes whether he will. Secondly we are taught, though the wicked doe fulfill, that which is foretold in the Scripture, yet becauſe that God doth not vſe them as lawfull miniſters, but directeth them by his ſecret power whether they woulde not, they ſhall not bee excuſable, and when God ſhall iuſtly vſe their malice, the faulte ſhall reſt vppon themſelues. In the meane ſeaſon let vs note that Chriſt ſpake this, that he might take away the offence, which otherwiſe had not a little troubled the weake, when they ſhould ſee him vexed ſo reproachfully. And his purpoſe was not onely to prouide for his diſciples, but alſo to beate downe the pride of his enemies, leaſt they ſhould triumph as if they had gotten the victory. Therefore he ſaith in Luke, *that it is their time:* whereby he declareth that the Lord alloweth them this liberty for a ſhort time. *And the power of darkenes.* is taken for the deuil, which would againe auaile not a litle for the ouerthrowing of their glory. For howſoeuer they ſhall lift vp themſelues, yet Chriſte teacheth that they are but the deuilles ſlaues, Further, when all thinges are confuſedly mixed together, and the deuil by ſcattering abroad his darknes, doth ſeeme to ouerthrow the whol order of the world, lette vs knowe that the prouidence of God dooth ſhine aboue in heauen, ſo that at the length hee will ſet in order thoſe things, whiche are nowe diſordered: and therefore lette vs learne to lift vp the eyes of faith to that brightnes. In

that

that all the disciples are saide to flye, heere againe may be gathered, how much readier they were rashly to fight, then to follow the maister.

MARK. 51. *A certaine young man.* Whereof it should come to passe that some should dreame, that this young man should be Iohn, I know not, neyther is it greatly to be regarded: this doth rather appertaine to the matter, to consider to what end Marke should report this hystorie. And I doe thinke that he did it to this ende, that wee might knowe that the wicked went forward tumultuously without shame and modesty (as the cõmon vse is in such lewd attemptes) so that the young men tooke this man, to them a straunger, & suspected of no crime, so that he could scarse escape their handes naked. For it is probable that the young man, of whome mention is made, being a fauourer of Christe, hearing of a tumult in the night, with out his clothes, onely couered with linen, came foorth, either that he might discouer their conspiracies, or at the least shew some duety of piety. That certainely which I touched euen now is to bee seene, that the wicked went forwarde with extreame violence, when as they spared not the poore young man, who at that noyse came halfe naked out of his bed.

Matth. 26.	Marke 14.	Luke. 22.
57. *And they tooke Iesus, and led him to Caiaphas, the highe priest, where the Scribes and the Elders were assembled.*	53. *So they led Iesus away to the high priest, & to him came all the high priestes, and the Elders, and the Scribes.*	54. *Then tooke they him, and led him, & brought him to the high Priestes house, and Peter followed a farre off.*
58. *And Peter followed him a farre off vnto the high Priestes hall, and went in, and sate with the seruants to see the end.*	54. *And Peter followed him a farre off, euen into the hall of the high priest, and sate with the seruants, and warmed himselfe at the fire.*	
59. *Now the high priestes and the elders, & all the whole counsell, sought false witnesse against Iesus to put him to death.*	55. *And the hie priests, & all the coũsell sought for witnesse against Iesus, to put him to death but found none.*	
60. *But they found none, and thogh many false witnesses came yet founde they none, but at the last came two false witnesses.*	56. *For many bare false witnesse against him, but their witnesse agreed not together.*	
61. *And sayde, this man said, I can destroy the temple of God, and build it in three dayes.*	57. *Then there arose certaine, & bare false witnesse against him,* 58. *saying, We heard him say, I wil destroy this temple made with handes, and within three dayes I will build another made without handes.* 59. *But their witnesse yet ageed not together.*	

Luke holdeth an other manner of course in settinge downe this hystorie, then Matthew and Marke doe. But the diuersity which is betweene them, wee will endeuour to reconcile in place conuenient. In the meane season it is good briefly to touch those thinges, which are woorthy to bee noted in Matthewe and Markes wordes. Firste, that the offence of the Crosse may

be

be taken away, the profit muſt be conſidered, which the humbling of chriſt hath gotten for vs: for ſo it ſhall come to paſſe, that the goodnes of God, which is incomparable, and the efficacy of his grace ſhall aboliſh by his brightneſſe whatſoeuer deformity and reproachfulneſſe there ſhall bee in it: it was a vile thing, according to the fleſh, that the ſonne of God ſhould bee taken, bound and kept captiue: but when we conſider that wee by his bandes are ſet free from the tyranny of the deuill, and from the guiltines which held vs bound before God, the offence is not onely taken away, whereat our fayth might ſtumble, but in ſteede thereof ſucceedeth the wõderfull grace of God, who eſteemed ſo much of our deliuerance, that he deliuered his onely begotten ſonne to the wicked to be bound. This alſo is a notable pledge of the ſingular loue of god towardes vs, in that he ſpared not him ſelfe, but willingly tooke the bands vpon his owne fleſh, that he might deliuer our ſoules from bands which are much worſe.

57. *They led him to Caiaphas,* Though the greater iuriſdiction, as they call it, was taken away from the Iewes, yet there remained ſome remnauntes of that iudgement, which the lawe gaue to the hie Prieſt, Deu. 17. 8. ſo ſome ſmall correctiõ was left, when the meere empire was taken away. For this cauſe chriſt was carryed to the hie Prieſt to be examined: not that the leaſt ſentence of iudgment ſhoulde be giuen againſt him at that iudgement ſeate, but that hee being condemned in their iudgement, the Prieſtes might then carry him before the gouernour Caiaphas, the prieſt, was otherwiſe called Ioſephus, who as Ioſephus the hyſtoriographer ſayeth in his 18. booke, had the hie prieſthood giuen him by Valerius Cratus the preſident of Iudea, when Simon the Sonne of Camithus was remooued from that honour. But his ſurname is only ſet downe by the Euangeliſts, becauſe it may be the ſame was thẽ more cõmonly knowne, and more renowned. Matthew ſayeth that the prieſtes came together to Caiaphas houſe, not that they were gathered together nowe before Chriſte was brought thither at midnight: but becauſe the place was appointed, that the meſſage being heard, they might with ſpeede haſten thither very early in the morning: though we ſaw euen now that ſome of the prieſtes were abroad with the ſouldiers in the night at the taking of Chriſt. But otherwhere wee haue often ſeene that the Euangeliſtes are not ſo curious as to obſerue the order of the time. Certainely in this preſent place they hadde no other purpoſe, then to ſhew that the ſonne of God was oppreſſed by a wicked faction of a whole counſell. And here is a horrible and feareful ſight ſet before our eyes. For there was not at that time in any other place either a temple of God, or a lawfull worſhip, or a face of a Church then at Hieruſalem: the hie prieſt was a figure of the only mediatour betweene God and men: they which were preſent with him in the counſell, repreſented the whole Church of God: yet they all conſpire together to extinguiſh the onely hope of ſaluation. But becauſe that Dauid had propheſied of the ſame, as it is ſet downe in the Pſal. 118. 22. That the ſtone reiected by the builders, yet neuertheleſſe ſhoulde become the head of the corner: alſo it was ſpoken of before by Ieſaiah, chap. 8 14. that the God of hoſts ſhould be a ſtone of offence to all the people of Iſraell, whereat they ſhould ſtumble: it was well foreſeene by the Lord, leaſt that ſuch impiety of men ſhould trouble the ſoules of the faythfull.

59. *They ſought for falſe witneſſe.* The Euangeliſtes in theſe wordes doe

note

note, that the priests did mind nothing lesse, then to inquire out the cause, that the matter being well tryed, they might discerne what was right. For this was their determination before to destroy christ: now they do only seeke the reason of destroying him. But it cannot be that there should be any place left for equitie, whereas the cause was not knowne before. And in that they gaue not ouer when they found not that, which they hoped for, their blinde obstinacy is the better discerned. Therefore in that blindnes of their rage, the innocency of the sonne of God appeared yet euidently, so that the deuils themselues might know that an innocent went to death. Further, it is to bee noted that they are called false witnesses, not which do vtter a lye coined of nothing, but they which doe quarrellingly peruert words well spoken, & doe wrest them to make them to be a crime: and such an example there is here expresly set downe of the ouerthrow and new building of the Temple. Christ had said, that when the Temple of his body should be destroyed, he would raise it againe the third day: now the false witnesses do not imagine any new deuise, but they doe depraue his wordes, as if that he should boast of vsing some delusions in building the Temple. But because the quarrell was light, and of no weight, it may hereby be readily gathered, how greatly the Priests & Scribes were blinded with their madnes, who yet without any colour do desire that Christ should die.

Math. 26.

62. Then the cheife Priest arose & said to him answerest thou nothing? what is ỹ matter, that these men doe witnesse against thee? 63 But Iesus held his peace thẽ the chiefe priest answered, & sayd to him, I charge thee by ỹ liuing god that thou tell vs if thou bee the Christ ỹ son of god. 64: Iesus said to him, thou hast said it neuertheles I say vnto you hereafter shall ye se ỹ son of mã sitting at the right hãd of ỹ power of god & come in ỹ clouds of the heauen. 65. Then the hie priest rẽt his cloths, saying hee hath blasphemed what haue wee any more neede of witnesses? beholde nowe yee haue heard his blasphemy. 66. What think yee? they answered & said, he is worthy to die 67. Thẽ spat they in his face & buffeted hĩ & other smot hĩ with their rods saying, prophesie to vs O christ who is he ỹ smot thee.

Marke. 14

60. Then the hie Priest stood vp amongst them, and asked Iesus saying answerest thou nothing? what is the mater that these doe beare witnesse against thee, 61. But he held his peace, & answered nothing. againe the hie Priest asked him and said art thou Christ, the son of the blessed? 62. And Iesus said, I am he, and yee shall see the sonne of man sit at the right hand of the power of God, & come in the clouds of heauen. 63 Then the hie Priest rent his clothes and sayde. what haue wee any more neede of witnesses?

64. Yee haue heard the blasphemy: what thinke ye? And they al condemned him, to be worthy of death.

65. And some beganne to spit at him, and to couer his face, and to beate him with fistes and to say vnto him, prophesie, and the sergeaunts smote him with their rods.

Luke. 22.

63. And the men that held Iesus mocked him, and strooke him. 64. And when they had blindfolded him, then smote him on the face, and asked him saying, prophesie who it is that smot thee? 65. And many other thinges blasphemously spake they against him. 66. And assoone as it was day the Elders of the people and the hie priests and the Scribes came together and led him into their counsel, 67. Saying, art thou the Christ? tel vs. And he said vnto them if I tel you you wil not beleeue it.

68. And if also I aske you ye will not aunswere me, nor let me goe,

69. Hereafter shall the sonne of man sit at the right hand of the power of God.

70. Then said they all, art thou then the son of God and hee saide to them, yee say that I am. 71. Then sayde they, what neede wee any further witnesse for wee our selues haue heard it of his mouth.

62. *Then the cheife prieſt aroſe.* It is certaine that Chriſt held his peace when he was charged by falſe witneſſes, not only becauſe they were vnworthy to be refuted, but becauſe that he did not ſeeke nowe to bee deliuered, knowing that the houre was come. Yet Caiaphas triumpheth vppon his ſilence, as if that hee held his peace as one conuicted, as they are wont, which know themſelues guiltie. But it is great wickednes, that they ſhould charge chriſt to be faulty: becauſe there be, which doe witneſſe againſt him. For this queſtion, *What doe theſe men witneſſe againſt thee?* is as much as if he ſhoulde haue ſaide, howe commeth it to paſſe, that theſe do ſet againſt thee, but becauſe that religion compelleth them? For they are not offended againſt thee without a cauſe As if that he were ignorant that they were ſuborned by fraud: but thus doe the wicked rage without all ſhame, when they haue power and force with them. But Chriſte helde his peace againe, not onely beecauſe it was a vaine obiection, but becauſe that hee beeing appointed to bee a ſacrifice, hadde caſt off all care of defending of himſelfe.

63. *I charge thee by the liuing God.* The high Prieſt thought this noe crime to be ſufficient to condemne Chriſt, if he would profeſſe himſelfe to be the Chriſt But when all men gloried that they hoped to be redeemed by Chriſt, this was firſt to be ſought, whether hee was ſo or no. They durſt not bee ſo bold as to ſay that there was no Chriſt, by whoſe hand the people ſhould be deliuered. Ieſus commeth forth amongſt them with the title of Chriſt, why do they not attend to the matter it ſelfe? why doe they not examine the ſignes, whereby they might haue proceeded to a right iudgement? But becauſe they had once determined to deſtroy Chriſt, they are content with this pretence of ſacriledge, that hee tooke vppon him the glory of the Godhead. And yet with an oath Caiaphas doth ſo examine the matter, as if that the ſame being throughly proued, he had beene readie to giue place, and yet his whole minde is poſſeſſed with a peruerſe hatred and contempt of Chriſt: for ſo is hee blinded with pride and ambition, that they take it for granted, as if the matter were ſo plaine, that without inquiſition of the right, they had iuſt cauſe of condemnation in their hand.

It may alſo be gathered by the words of Caiaphas, that the Meſsias had this notable name amongſt the Iewes, that they would call him the Sonne of God. For he had not any other occaſion, then the common maner of ſpeach to ſtirre him to moue this queſtion. And truely the ſcripture declared vnto them, that he was as well the ſonne of God, as the Sonne of Dauid. And Caiaphas ſeemeth to vſe this Epithite, eyther to feare Chriſt, or to make him the more to be enuied: as if he ſhould haue ſayd, ſee whether thou art run: for thou canſt not ſay, that thou art Chriſt, but that thou muſt withall challenge the name of the ſonne of God, wherewith the ſcripture adorneth him That in Marke appertaineth to the ſame purpoſe, where *Bleſſed* is vſed for God. For that fained reuerence did more preſſe Chriſt, then if he had prophaned the holy name of God.

64. *Thou haſt ſayde it.* There is an other anſwere ſet downe by Luke, wherein Chriſte reprooueth the malice of the Prieſtes, becauſe they doe not aske the queſtion, for that they would knowe. *You will not beleeue* (ſayth hee) *if I ſhould tell you*: In the which wordes he declareth, that if hee ſhould proue himſelfe to bee the Chriſte a hundred wayes, yet that hee ſhoulde ſo preuayle nothing

nothing amongst the obstinate. For they had not onely heard, but also seene with their eyes the miracles, which though Christ held his peace, shoulde declare his heauenly and diuine power, and also should proclaime him to bee the Redeemer promised in times past. Then is a confession added, which though it be reported by Mathew, in mo words, yet the sense is all one. Therefore Iesus sayth, that hee is the Christ, not that he might thereby escape death, but rather that hee might inflame the rage of his ennemies against him. And because that then in that base estate hee was despised and almost brought to nothing, he foretelleth that at the length in his time he will come with kingly maiestie, that they should feare him as a iudge, whom they cannot abide to acknowledge for the Sauiour. The meaning therefore is, that they were greatly deceiued, if by their present beholding of him, they should iudge what he were. for it behooued him to be humbled and brought almost to nothing, before he should appeare adorned with the ensignes and magnificall glory of his kingdome. Hence also may a profitable doctrine be drawne, which reacheth further. For whence cõmeth the great securitie, which the wicked is in? whereof become they so froward to rebell, but because the crucified Iesus, is not of any great account amongst them? They are therefore called back to that horrible iudgment, which by their vnsensiblenes they shal not escape. And though they scoffe at ☿ which is sayd of the comming of Christ, as at a fable, yet the iudge himselfe doeth not in vaine cite them to his iudgement seat, and he commandeth them to bee cited by the preaching of his Gospell, that they may be thereby made the more inexcusable. But this forewarning is for the speciall profitte of the faithfull, that now with the eyes of hope they may seeke for Christ in heauen, sitting at the right hand of the father, and may patiently waite vntill he come, and withall be sure that the vngodly doe not in vaine lift vppe themselues against him in his absence. for they shall be compelled to see him comming aboue from heauen, whom now they doe not onely despise, but also tread downe in their pride. The metaphor in the word *right hand* should be well knowne: for it is often founde in the scriptures. And Christ is saide to sit at the right hand of the father, because that hee is appoynted cheife king, who shoulde in his name gouerne the world, as if hee held the second seate of honour and empire from him. Christe therefore sitteth at the right hand of the father, because he is his vicar, & this is therefore called the right hand of power, because that God doth nowe by the hand of his sonne execute his power, and will in the last day iudge the world.

65. *Then the high prieſt rent his clothes.* Hereby we see how those myracles, whereby Christe testified his diuinity profited nothing amongst these wicked men. But it is no maruaile that the sonne of God in the base estate of a seruante should be despised of them, which were touched with no care of the promised saluation: for except they had altogether cast off all feeling of godlines, in their lamentable estate, it was meete for them carefully to waite for the redeemer. Now, when they refuse him offered vnto them without inquirie, do they not as it were extinguish asmuch as in thē lieth, all the promises of God? And first the hie prieſt pronounceth Christ to be a blasphemer, then, they do all subscribe to it. And this renting of clothes doth plainly declare how boldly & wickedly the profain contēners of god do pretend a false zeale. And this was a thing meet for

the high priest, when he heard the name of God reproachfully prophaned not onely to burne within and to be vexed, but to giue an open signe of detestation: but refusing the examination of it, he preposterously faigned the blasphemy of himselfe. Yet in the meane season the faithlesse hypocrite by taking vppon him another persõ, doth teach the childrẽ of God, how much they shuld be grieued at blasphemies & by his example hee condemneth the vile sluggishnes of them which are no more moued at the prophaninge of religion, then if they heard iesters to scof at fantasticall trifles, 67. *Then spate they in his face.* Luke hath either inuerted the order of the history, or els the Lord suffred so great reproches twise & the latter seemeth probable to me. Yet I do not doubt that the officers tooke the more courage, the more insolently to spit vpon Christ, & to strike him after they saw that he was appointed to death by ỹ former iudgement of the counsel But al these reproches tended to this ende, that he shoulde seeme to be nothing lesse like, then to bee the prince of the prophets, who could not keepe himselfe frõ blowes, when he had a vaile put ouer him. But the prouidence of God turned this disdainfull dealing to a far other end. for ỹ face of christ defiled with blowes & spitting restoreth that image in vs, which by sin was corrupt and blotted out.

Math 26.

69. *Peter sate without in the hal, & a maid came to him, saying, thou also wast with Iesus of Galyle.*

70. *But he denied before thẽ saying. I wot not what thou saist.* 71. *And when he went out into the porch an other maid saw him, & saide vnto them that were there this man was also with Iesus of Nazaret.*

72. *And againe he denyed with an oath, saying, I know not the man.* 73. *So after a while came vnto him they that stood by & said vnto Peter, surely thou art also on of thẽ: for euẽ thy speach bewraieth thee.* 74 *Then began he to curse himselfe, and to sweare, saying, I knowe not the man, and immediately the cocke crew.*

75. *Then Peter remembred the words of Iesus which had said vnto him, before the cock crowe, thou shalt deny me thrise: so he went out & wept bitterly*

Mark. 14.

66. *And as Peter was beneath in the hal, there came one of the maides of the hie priest.* 67. *And when shee saw Peter warming himself she looked on him, & sayde, thou wast also with Iesus of Nazaret* 68. *But he denyed it, saying I know him not neither wot I what thou sayest. Then hee went out into the porch & the cocke crew.* 69. *Then a maide saw him a gaine, and began to say to them that stoode by: this is one of thẽ.* 70. *But he denied it again & anon after they that stood by, said againe to Peter surely thou art one of them for thou art of Galile and thy speach is like.*

71. *And he began to curse & swear, saying, I know not this man, of whom ye spake* 72 *Then the second time the cock crew, & Peter remembred the word ỹ Iesus had said vnto hĩ, before the cock crow twise, thou shalt denye me thrise, and waying that with himselfe, he wept.*

Luke. 22.

55. *And when they had kindled a fire in the mids of the hall and were set downe together, Peter also sat downe among them.*

56. *And a certeine maid beheld him as he sate by the fire: and hauing wel looked on him said, this man was also with him.*

57. *But he denyed hĩ saying woman I know him not.* 58. *And after a little while another mãsaw hĩ, & said thou art also of them but Peter said, man I am not.*

59. *And about the space of an houre after a certeine other affirmed. saying, verely euen this man was with him: for hee is also a Galilean.*

60. *And Peter said, man, I know not what thou saist. And immediately while he yet spake the cocke crew.*

61. *Then the Lord turned backe & looked vpon Peter & Peter remembred the wordes of the Lord howe hee had saide vnto him before the cocke crowe, thou shalt deny me thrise.*

62. *And Peter went out and wept bitterly.*

The fall of Peter which is here set downe is a notable spectacle of our infirmity. Againe, in his repentance there is set before vs an example of the goodnes & mercy of God worthy to be remembred. And so the hystory which is reported of this one, containeth doctrine common to the whole church, & that very profitable, partly to teach them: which stand carefully to feare, partly to raise vp thē that are falne with the hope of forgiuenes. And here is first to be noted, how vnaduisedly Peter did, when he entered into the hie priests hall. It was a point of piety to follow his maister. but sith that he was warned how hee should fall away, hee should rather lie hid in some corner, least that he shuld cast himselfe into danger of sinning. So it doeth befall oft times, that the faithfull vnder the colour of vertue do cast themselues into temptations. Wherefore let vs pray to the Lord, that he would keepe vs in with the bridle of his spirit, least that wee going out of our calling, shoulde presently be punished. We must also pray vnto him so oft as we do enterprise to doe any thing, that hee would not suffer vs to faint in the midst of our labours, or in the beginning of our worke: but that hee would strengthen vs from heauen vnto the end. The feeling of our infirmitie shoulde be no cause to make vs slouthfull: but it should restrain our rashnes frō attempting any thing aboue our calling: and also to stir vs vp to prayers, that God, who hath giuen the gift to begin well, would also giue the grace of perseuerance.

69. *A maid came to him.* Heere wee see that there is no neede of any great conflict, nor of many bands of men, or deuices to ouerthrow a man: for whosoeuer is not vpholden by the hand of God, shall by and by fall at euery small blast, or at the noyse of the falling of a leafe. Certainely Peter hadde as great courage as any of vs, and euen now hee had shewed a strange token of a stout minde (though in a preposterous boldnesse:) yet hee tarrieth not vntill hee shoulde bee drawne before the iudgement seate of the hie Priest, or vntill the enemies by force should threaten death: but feared with the voyce of a damsel, he forth with denieth his maister. And, but late he seemed to himselfe to bee a soldiour inuincible euen to death. Therefore let vs remember that our forces are so far from being able to beare, that they fall away at the onely shadow of a battell. But so the Lord doth pay a iust reward for our faithlesnes, when he vnarmeth vs, & weakeneth vs, so that we shal be afraid of nothing, after we haue cast away his feare. For if the perfect feare of God had flourished in the heart of Peter, he had been a fortres inuincible. but now being naked and vnarmed feareth when he is yet far frō danger. 70 *He denied before them all.* This circūstance maketh the fault the greater, that Peter was not afraid to deny his maister before so great a company of witnesses. And the holy Ghost would of purpose note this, that the very sight of mē might encourage vs to hold the cōfession of faith. For if wee deny Christe before weakelinges, becausethey being shaken by our example, do wax faint, we do as much as in vs lieth, destroy so many soules: but if before the wicked cōtemners of God & enemies of the Gospell, wee defraude Christe of the testimony due vnto him, we doe make his holy name to be scorned of all men. To be short, as a bold and free confession doeth strengthen all the godly, and maketh all vnbeleeuers ashamed: so the falling away draweth with it a publike ruine to faith, and a reproach to soūd doctrine in the Church. Therefore the higher place that anye manne is in, the more diligently hee

muſt take heede to himſelfe: for he cannot fall from his eſtate, but that hee ſhall doe the more harme. Further, the manner of denyall, which is here ſet downe, doeth euidently declare that the miſerable ſophiſters do auaile nothing by their ambiguous and ſhifting anſwers, if they bee at any time called to yeeld a reckoning of their faith. Peter doth not expreſly abiure the whole doctrine of the goſpell: he only denieth that he knew the man: but becauſe that he doth indirectly bury the light of redemption offered vnder the perſon of Chriſte, hee is condemned of vile and filthy treachery. He had heard the Lord ſay but a little before, that confeſſion of fayth was a ſacrifice acceptable to God. Therefore the denyall cannot be excuſed, which defraudeth God of his lawfull worſhippe, & Chriſt of his honour. Therefore let vs learne that the leauing of the ſimple & free confeſſion of the fayth, is a defrauding him of his lawfull teſtimony.

71. *Another maide ſaw him.* By Marks words it may rather be gathered, that it was the ſame maid: he doth not certainely expreſſe any other beſids the former: yet there is noe repugnancy in it: for it is probable that that which one had ſpoken, flew abroade through all their mouthes, ſo that as the firſt ſhould ſpeake of it to many, & oft, ſo others withall came forth to confirme that iudgement and to ſpread it further. And Iohn reporteth that the queſtion was not demaunded the ſecond time by a maide, but of a multitude of men. Whereby it appeareth that the ſpeach which came frō the damſel, was takē vp by the men which ſtood by, & they aſſaulted Peter. There is an other difference betweene Marke and the other three: for hee maketh mention of the crowing of the cock twiſe, but the other do ſay that the cock then crew, when that Peter had denyed the Lord thriſe. But this vnloſing of the knot is not heard, for Marke reporteth nothinge contrary to the hyſtory of the others: but that that which they doe paſſe ouer in ſilence, he deliuereth more plainely: I do thinke that Chriſt ſaid to Peter, before the cock crow, that he ment ſuch a crowing as contained many courſes doubled in it. For the cockes do not only crow once, but they do often iterate their crowings: yet that is called but one cocks crowing, which is done at one watch. Therfore Mat. Luke & Iohn do ſay that Peter denyed the Lord thriſe before the end of the cockes crowing: Marke doth more diſtinctly ſet down one circumſtance: namely that in ſo ſhort ſpace of time Peter was drawne to deny him thriſe, and being warned by the firſt crowing, hee repented not. Further, we will not ſay, that there is contrariety betweene prophane wryters, if ſome one ſhoulde rehearſe thoſe matters, which are left vntouched by others. Therefore though that which is reported by Marke doth differ, yet it is not repugnant to the others. And this is worthy to bee noted, that Peter after he could not eſcape with a ſimple deniall, hee doubleth that offence by putting an oath to it: alſo a little after, when he is more vehemently vrged, he falleth to curſing: whereby we doe gather that after a ſinner doth once fall, he is then caried to worſe & worſe. So they which doe begin at ſmall ſinnes, doe after runne headlong into moſt filthy and heynous offences, which they doe at the firſt abhorre. And this is the iuſt vengeance of God, after wee are depriued of the helpe of the holy Ghoſt, to grant Sathan liberty to vſe his tyranny ouer vs, ſo that we being wholly tyed & boūd vnto him, he may caſt vs hither and thither. And that doth eſpecially fall out in the deniall of the fayth: for where any manne for feare of the

croſſe

Crosse doth turne away from the pure profession of the Gospell, if he seemeth not yet to haue satisfied the enemies, hee runneth on further: and that which he durst not confesse sincerely, hee doth without any coueringes altogether abiure. Then is this also to bee obserued, that Peter fell thrise almost in a moment: for heereby it appeareth how slippery and ready wee are to fall, as oft as Satan vrgeth vs: and truely there will bee no measure of falling, except the Lord by his outstretched hand shall holde vs backe. After that the force of the grace of the spirit was quenched in Peter, as any man that came by him hadde asked him of Christ, he was ready to make a hundred, yea, a thousand denialls. Therefore though it was most filthy for him to fall thrise, yet the Lord spared him, by restraining the tongues of his enemies, least they shoulde moue moe troubles. So also it is necessary at this day, that hee shoulde bridle Sathan, least hee should ouerwhelme vs with innumerable tentations. For though hee ceaseth not to beate vs with many engines, yet if the Lorde, prouiding for our infirmitie, should not beate backe the force of his fury, wee should haue to striue with an vnmeasurable heape of tentations. Therefore wee haue great cause to prayse in this behalfe the mercy of the Lord, in that he suffereth not our enemie to haue scarse the hundred part of his pleasure of vs.

74. *Then he began to curse.* By this third denial the infidelity of Peter towards his master breaketh vp into a great heape. For not satisfied with swearing he leapeth ouer to cursing, wherein he yeeldeth both his body and soule to destruction. For hee prayeth that the curse of God may light vppon him, if hee knewe Christe. And this is asmuch, as if hee should haue sayd, let me come to an euill end, if I haue any thing to doe with the saluation of God. Wherein the goodnes of Christ is so much the more to bee had in admiration, for curing his disciple raised from so deadly a ruine. But this place dooth teach that it is not blasphemy against the spirit, if any man through the infirmity of the flesh should fall, though hee should deny the knowne truth. Peter truely had hearde by the mouth of the Lord how detestable a treachery it is to deny him before mē: and how horrible a vengeance doth remaine for them before God and his Angelles, who for a slouthfull feare of the crosse doe forsake the confession of the faith: for he had a little before preferred and not in vaine, death or any torment beefore the denial of Christ. Therefore now wittingly and beeing before admonished, he casteth himselfe headlong, yet after he obtaineth forgiuenes. Whereof it followeth that he sinned of infirmity and not of an incurable malice. For hee woulde willingly haue yeelded vnto Christe that duety of piety due vnto him, if the sparkes of right affection had not beene quenched by feare.

75. *And Peter remembred.* At the crowing of the cocke CHRIST also looked vppon him, as Luke witnesseth. For hee hadde first despised the crowing of the cocke, as wee haue hearde out of Marke. Therefore it was meete that Christe shoulde looke backe vppon him, that hee might come againe vnto himselfe. And euery one of vs doe prooue the same to bee true in our selues: For which of vs doth not carelesly passe by with deafe eares, I doe not say diuerse and manifold songes of birdes (which yet doe stirre vs to the glorifying of GOD:) but the woorde of God, whiche dooth euidently and plainely resound vnto vs in the doctrine of the lawe and the Gospell? And

our mindes are poſſeſſed with ſuch a brutiſh blockiſhnes not onely one day, but perpetually, vntill hee ſhall vouchſafe to looke vppon vs, who alone conuerteth the harts of men. Yet it is worth the labour to note that it was no common maner of looking: (for he had looked before vpō Iudas, who yet became nothing the better thereby) but in looking vpon Peter, hee ioyned the ſecret efficacy of the ſpirit with his eyes, and ſo with the beames of his grace he pearced into his heart. Wherfor let vs know as oft as any mā ſhal fal, he cānot begin to repent except the Lorde looke vpon him. *He wept bitterly.* It is likely to be true that Peter went out for feare, for he durſt not weepe before witneſſes: wherein hee yet againe ſhewed his infirmity, Whereby we doe gather that he deſerued not forgiuenes by ſatiſfaction, but obtained the ſame of the fatherly fauour of God. And by this example wee are taught, though our repentance ſhould halt, yet to hope well, becauſe that God deſpiſeth not a weake repentance ſo that it be ſincere. In the meane while Peters ſecret teares doe witneſſe his true repentance before God and the Angelles: for being withdrawne from the eyes of menne, hee doth ſet before him G O D and the Angels: and ſo theſe teares doe flow out of the innermoſt affection of the heart. The which is therefore to be noted, becauſe that we doe ſee many which doe ſhedde teares very plentifully, ſo long as men doe looke vpon them, whoſe eyes in ſecret doe waxe dry. Further, it is not to bee doubted but that ambition and hypocriſie doe cauſe many to ſhedde teares, which powre forth none, for feare of Gods iudgement. Yet it is demanded whether true repentaunce requireth teares. I doe anſwere, the faithfull doe oft with dry eyes mourne vnto the Lord, and confeſſe their fault, that they may obtaine forgiuenes: but in hainous offences they are too too blockiſh & ſlouthfull, whiche are not wounded with ſorrow and heauines, and are not aſhamed euen to powre foorth teares. Therefore the ſcripture after it findeth men guilty of ſinnes, exhorteth them to ſackcloth and aſhes.

Matth. 27.	Marke. 15.	Luke. 23.
1. *When the morning was come all the chiefe Prieſts, & the Elders of the people tooke counſell againſt Ieſus, to put him to death.* 2. *And led him away bound, and deliuered him vnto Pontius Pylate, the gouernour.* 3 *Then, when Iudas, which betraied him ſawe ꝑ he was condemned he repented himſelf & brought againe the thirty peeces of ſiluer to the chiefe Prieſtes and Elders.* 4. *Saying, I haue ſinned, betraying innocent bloud But they ſaid, what is that to vs? looke thou to it.* 5. *And when he had caſt downe the ſiluer peeces in the Temple, he departed & went out, & hanged himſelfe* 6. *And the chiefe Prieſtes tooke ꝑ ſiluer peeces. and ſaid, it is not lawfull for vs to put them into the treaſure, becauſe it is the price of bloud.* 7. *And they tooke counſell and bought with them a potters field, for the buriall of ſtraungers.* 8. *Where-*	1. *And anō in the dawninge ꝑ hie Prieſts held a counſell with the Elders, and the Scribes, and ꝑ whole counſel & bound Ieſus & led hī away and deliuered him to Pylate*	1. *Then the whole multitude of them aroſe, and led him vnto Pilate.*

8. *Wherefore that field is called the fielde of bloud vntill this day.*

9. (*Then was fulfilled that which was spoken by Ieremias the Prophet saying: and they tooke thirty siluer peeces the price of him that was valued, whom they of the children of Israel valued.*

10. *And they gaue them for the potters field, as the Lord appointed me.*)

1. *When the morning was come.* When as the chiefe priestes with his counsell had examined Christe before about midnight, at the length at the rising of the sunne they doe determine to bring him before the gouernour. And therein they doe obserue the forme of iudgement, least their hast should be suspected, if they shoulde run to Pilate before the time, as in tumults they vse to doe. Yet it is probable, sith that Christ was brought from their counsel, that they hadde quickly consulted, and appoynted without any long delay what they would doe. For it was said before, that what time Christe came out from them, he should meete with Peter: namely, after the cockes crowing, and when it was nowe neere day. Wherefore the Euangelistes doe not meane that they were remoued out of their place but they do onely report that in the dawning of the day Christ was iudged by them to death, neither slacked they any time in their bold executing of their wickednes. But that Luke sayd before, *that they were gathered in the morning*, must not be expounded of their beginning, but of the last action which is added afterwards: as if he should haue sayd, after the day appeared, because the Lord had confessed himselfe to be the son of God, they gaue their sentence of putting him to death. If they had had liberty to put to death, such was their fury, that they all woulde haue laid outragious handes vppon him: but because that Pilate had the authority of the iudgements of death, they are enforced to descend to his iudgement seat: they onely doe seeke to catch him in a snare in their former iudgement. For the stoning of Stephen fell out seditiously, as whē thinges are in an vproare. But it was meete that the sonne of God should in solemne maner bee condemned of an earthly iudge, that hee might blot out our guiltines in heauen. 3. *Then Iudas seeing.* Mat. doth not by this aduerbe note any certeine poynt of time: for shortly after hee addeth, that Iudas because hee saw the hie priests refuse the price of treason, did cast the same into the Temple. But they came the next way out of Caiaphas house into the iudgement hall, & there they staid vntill Christ was condemned. Therfore they were scarsly found that day in the Temple: but beecause that hee spake of the tragical fury of the counsell, he ioyned also withal the death of Iudas (wherein their blind obstinacy or iron hardnes dooth the better appeare.) And hee saith that Iudas was touched with repentance: not that he repented, but that he was displeased with the heinous offence, which hee had committed: as God doth oftentimes open the eyes of the reprobate, so that they beginne to feele their sinnes, and to abhorre them. For, they which do earnestly sorrow, so that they doe repent, are not sayd onely *Metamelein*, but also *Metanoein*, and thereof also *Metanoia*, which is a true conuersion of man vnto God. Iudas therefore conceiued a loathsomnes and a horror, not that he might turne himselfe vnto God, but rather that he being ouerwhelmed with dispaire, might bee an example of a man wholy forsaken of the grace of God.

And Paul doth for good cauſe call that a godly and profitable ſorrow 2. Cor. 7. 10. which leadeth to repentance: but if any man ſhall ſtumble at the firſt entrāce into the ſame, that confuſed & miſhapen ſorrow ſhall profit him nothing. But rather with this iuſt reuenge doth GOD at the length plague the wicked, which haue ſtubbornely deſpiſed his iudgement, in that he doth deliuer them to bee tormented of Sathan without hope of comfort. True repentance is a diſliking of ſinne, conceiued of a feare and reuerence of God, which withall bringeth forth of it a loue and deſire of righteouſnes. The vngodly are farre from this affection: for they would deſire neuer to make an end of ſinning: yea, they ſtriue as much as lyeth in them, to delude both themſelues and God, but their conſcience tormenteth them with a blind horror againſt their wils, & they ſtriuing againſt the ſame: ſo that though they hate not their ſinne, yet they feele the ſame with ſorrow & doubtfulnes grieuous and troubleſome vnto them. Hereof it commeth to paſſe that their ſorrow is vnprofitable to them, becauſe they doe not freely turne vnto God, neyther yet ſeeke to be better, but faſt ſetled to their owne wicked deſire, they pine away in that torment, which they cannot eſcape. By this meanes (as I ſayd euen now) God reuengeth their obſtinacy For though God by chaſtiſing his elect hardly, doth when they ſtriue againſt the ſame drāw them vnto him, yet the wounds which he giueth, hee doth heale in time conuenient, ſo that they do willingly come to him, whoſe hand they know hath ſmitten thē, & of whoſe wrath they are afraid. The former therefore do no leſſe fly then feare the iudgment of God without the hatred of ſinne: and ſo they being wounded with an incurable blow, do periſh in the midſt of their ſorrowes. If Iudas had giuen eare to the admonition of Chriſt, there had beene yet place to repentance: but becauſe that he had deſpiſed ſo louing a calling to ſaluation, he is deliuered ouer to ſerue Sathan, who ſhould caſt him headlong into deſperation. But if the Papiſts taught truely in their ſchooles of repentance, then is there nothing wanting in Iudas, for in him may be found their whole definition. For heere is to bee ſeene both contrition of heart, and confeſsion of mouth, and ſatisfaction of worke as they ſpeake. Whereby we do gather that they do onely ſnatch at the barke: becauſe they do that, which was the cheife conuerſion of man to God, while the ſinner broken with ſhame & feare renounceth himſelfe, that he may yeelde himſelfe to obey righteouſnes. 4. *What is that to vs?* Heere is deſcribed the ſloth and blockiſhnes of the high prieſts, in that they being admoniſhed by the fearefull example of Iudas, do not yet remember themſelues. I grant that as hypocrites vſe to flatter themſelues, they had a colour for thēſelues in a readines, wherby they would diſtinguiſh between their cauſe & Iudas: For they thought thēſelues not partakers of the ſin, though they had abuſed the trechery of the traitor. But Iudas doth not only confeſſe that he himſelfe had ſinned, but he aduoucheth the innocency of Chriſt: whereof it followeth that they ſought the deſtructiō of a righteous mā, & therfore they wer guiltie of a hainous murther. And it is not to be doubted but ꝺ god would marke their conſciences with a hot yron, which ſhould diſcouer their hidden poyſon. But let vs learne ſo oft as we ſee the wicked terrified, to whō we are any thing like, ꝺ they are ſo many prouocatiōs of vs to repentāce, by the neglect wherof the obſtinate do double their fault. It is alſo to be noted ꝺ by the ſin of mā they al were not abſolued

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who entangled themselues by euery way they could: and much lesse did the authours of that wickednes preuaile to keepe thēselues from the same vengeance, by distinguishing themselues from their officers.

5. *He hanged himselfe.* Of this price doth Sathan sell his baites, wherewith he allureth the wicked for a time, that he turneth them into madnesse, that they willingly cutting thēselues frō the hope of saluation, so that they shall not finde comfort any other where, but in death. The 30. pieces of siluer wherewith Iudas had betrayed as wel his own saluation, as Christe, he of himselfe casteth away, though he might haue enioyed the same for any other man: & he doth not only depriue himselfe, but with the sacrilegious hire & price of the death of christ, he also casteth away his life. So though that God should not stirre his hand, yet the wicked are deceiued by their owne desires, that hauing their desires, they doe not onely depriue themselues of those vaine goodes, but thereof they doe rather make halters for themselues. But though they beecome their owne slaughter men, by executing vengeance vpon themselues, they do mittigate and diminish nothing of the wrath of God towardes them.

6. *It is not lawfull to put them.* Heereby it doth plainely appeare that the hypocrites only by seeking an outward shew do mocke with God. So that they prophane not their treasury, they doe imagine themselues in all other thinges to be pure: neither do they regard that wicked couenant, wherby they had no lesse bound themselues to Gods vengeance then Iudas. If that were an hainous offence to lay vp the price of bloud in the holy treasury, why was it rather lawfull to take the same from thence? For they had no riches but of the offerings of the Temple, neither had they taken that from any other place, which now they do doubt of as a thing polluted, to lay vp there againe. But from whence came this pollution, but from themselues? Further, the more the wicked doe endeuour to couer their sinnes, so much the more doeth the Lorde apply the laying of them open. They hoped that the sinne shoulde bee buried with an honest cloake, if they should buy a barren fielde for the buriall of strangers. But the wonderfull prouidence of God made the succesſe of this cleane cōtrary, so that the field should be as it were an eternall memorial of that treason which before was hid. For they gaue not that place that name, but after that the matter was commonly knowne, by a common consent it was called the fielde of bloude: as if that God had cammaunded all menes tongues to speake of their reproach. And it was a plausible matter to prouide for the buriall of straungers, if it shoulde fall out that any should die at Hierusalem, which came thither out of far countryes to offer sacrifice.

And because there was a portiō of the Gentiles, I do not disallow that which some olde men haue written, that by this token there was hope of saluation giuen to the Gentiles, because that they were included in the price of the bloud of Christ. But because it is rather a subtile deuice then a sure, I leaue it as I finde it *Corbana* is a Chalde word, deduced from the Hebrewe word *Corban*, whereof there is mention made other where.

9. *Then was fulfilled.* I doe graunte that I doe not knowe howe Hieremias name shoulde creepe in, neither doe I muche labour about it: the the matter it selfe doeth euidently declare that the name of Hieremiah was

through errour put in for Zachariah: For there is no ſuch thing read in Hieremiah, or any thing that ſhould come neare it. And that other place if it be not aptly applyed, it may ſeeme to be badly wrefted into another ſenſe.

But if we hold that rule which the Apoſtles followed in citinge of the Scripture, it ſhall be eaſie to be knowne, that it doth aptly agree to Chriſt, which is there wrytten. After that the Lord complained how long he ſupplied the office of a paſtour in gouerning the people, that he beſtowed his labour in vaine, hee ſayeth that hee is compelled by wearieſomneſſe and trauaile to leaue his labour: therefore he breaking his ſhepheardes ſtaffe, refuſeth to bee any more a ſhephearde. He ſayeth afterwarde when hee ſhould require his wages, that there were giuen him thirtie peeces of ſiluer. In which wordes he declareth that hee was no leſſe contemptuouſly accounted of by them, then if he had beene ſome baſe and vile labourer. For hee compareth the ceremonies and vaine deuices wherewith the Iewes recompenced his benefits to thirty peeces of ſiluer, as vnto an vnmeete and a vile hire of a hearde or a labourer: therefore he commaundeth that they ſhould be caſt to the potter in the Temple: as if hee ſhoulde haue ſayd. This their goodly gift, which ſhould be no leſſe reproachfull for mee to take, then contumelious for them to offer, lette them rather beſtowe to buy tiles or brickes wherewith they may repayre the chinckes and holes of the Temple.

Nowe, the more certainely Chriſte appeared to bee the GOD of hoaſtes, againſt whome the people was from the beginning malignant and vnthankfull: when he is reuealed in the fleſhe, it was meete that that which before was ſpoken figuratiuely, ſhoulde indeede and in viſible manner be fulfilled in his perſon. Therefore, when by their malice he was compelled to bid them farewell, and that he ſhould withdraw his labour from them as vnworthy, they valued him at thirty pieces of ſiluer. And this contempt of the ſonne of God was a great ſhew of their extreame wickedneſſe.

The price of him that was valued. Matthew reporteth not the wordes of Zachariah: becauſe he doth only allude to the Metaphore, vnder the which the Lord there complaineth of the vnthankfulnes of the people. Yet the ſum and meaninge is all one, when as the Iewes wholly ought themſelues and all that they hadde vnto the Lord, it was not without reproch, that they ſent him away with a ſeruile hyre: as if that he ſhould deſerue no more in gouerning them ſo many ages, then any hearde man ſhould by one yeares labour. Therefore hee complaineth that he is valued at ſo vile a price, when as hee ſhould bee ineſtimable. And in the ende, where he ſayeth: *Whom they of the children of Iſraell valued*, is an indefinite manner of ſpeach. Iudas had made a bargaine with the preiſts, who did beare the name and perſon of all the people: ſo the Iewes ſetting him to ſale, Chriſt was ſolde as it were by the voyce of a cryer. But it was a piece meete to be giuen to the potter.

10. *As the Lorde appointed mee*. Matthewe by this clauſe declareth that this was done, not without the prouidence of GOD: for while they doe bende another way, they doe vnwillingly fulfill that which was Prophefied of olde. For howe coulde it bee, that it ſhoulde come in their mindes

to

to buy a field of a potter, if the Lorde had not bent their errour to execute his decree.

Math. 27.

11. *And Ieſus ſtood before the gouernour & the gouernor asked him, ſaying: Art thou the king of the Iewes? Ieſus ſaide vnto him: Thou ſayeſt it.*

12. *And when he was accuſed of ỹ chiefe prieſtes & elders, he anſwered nothing.*

13. *Then ſaid Pilate vnto him: hearest thou not how many things they lay againſt thee?*

14. *But he anſwered not to one worde, in ſo much that the gouernor merueiled greatly.*

Marke. 15.

2. *Then Pilate asked him: art thou the kinge of the Iewes And hee aunſwered and ſayde vnto him: Thou ſayeſt it.*

3. *And the hie prieſts accuſed hī of many thinges.*

4. *Wherefore Pilate asked him againe, ſaying: Anſwereſt thou nothing? Behold how many thinges they witneſſe againſte thee.*

5. *But Ieſus aunſwered no more at all ſo that Pilate marueiled.*

Luke 23.

2. *And they beganne to accuſe him, ſayinge: Wee haue found this manne peruertinge the people and forbidding to paye tribute to Cæſar, ſayinge: that he is Chriſt a king.*

3. *Pilate asked him ſaying: Art thou the king of the Iewes? And he anſwered him and ſayde: Thou ſayeſt it.*

4. *Then ſaid Pilate to the hie preiſts, and to the people I find no fault in this man.*

5. *But they were the more fierce, ſaying: He mooueth the people, teaching throughout al Iudea, beginning at Galilie, euen to this place.*

6. *Nowe, when Pilate hearde of Galile, he asked whether the manne were a Galilean.*

7. *And when he knew that he was of Herodes iuriſdiction. he ſent him to Herode, which was alſo at Hieruſalem in thoſe dayes.*

8. *And when Herode ſawe Ieſus, hee was exceedingly glad: for he was deſirous to ſee him a longe ſeaſon, becauſe hee had heard many thinges of him and truſted to haue ſeene ſome ſigne done by him.*

9. *Then queſtioned hee with him of many things but he anſwered him nothing.*

10. *The hie prieſtes alſo and Scribes ſtoode foorth and accuſed him vehemently.*

11. *And Herode with his men of warre, deſpiſed him and mocked him and arrayed him in white, and ſente him agayne to Pilate.*

12. *And the ſame daye Pilate and Herode were made friendes togither, for before they were ennemies.*

11. *And Ieſus ſtoode.* Thoughe this was an vncomely ſighte, and farre differing from the dignitie of the Sonne of God, that hee ſhoulde be drawne to the iudgement ſeate of a prophane manne, and as an euill doer in bandes pleade for his life yet it muſt be remembred, that in the doctrine of the croſſe (which is to the Grecians fooliſhneſſe, and to the Iewes a ſtumbling blocke) conſiſteth our ſaluation. For the Sonne of God woulde ſtande bounde before an earthly iudge, & there abide ỹ iudgement of death, that we being freed from guiltineſſe, ſhoulde not doubt to come willingly to the celeſtiall throne of God.

Therefore,

Therefore, if wee conſider what it profiteth vs, that Chriſt was iudged by Pilate, preſently the reproach of ſo vnworthy a ſubiection ſhalbe wiped away. And certainely, the condemnation of Chriſt offendeth none but either proud hypocrites, or blockiſh and groſſe contemners of God, which are not aſhamed of their owne wickedneſſe. The Sonne of God therefore ſtoode guilty before a mortall man, and ſuffered to bee accuſed and condemned, that wee might ſtand without feare before God. The enemies endeuoured to lay an eternall infamie vpon him: but we muſt rather looke to the ende, whereto the prouidence of God directeth vs. If wee coulde remember how fearefull the tribunall ſeat of God ſhould be, and yet that we could not be freed from thence, if Chriſt had not beene guiltie vpon earth, it ſhould neuer yrke vs to glory in his bonds. Againe, as oft as wee doe heare that Chriſte ſtoode before Pilate in heauy and ſorrowfull eſtate, let vs thereby take occaſion of comfort, that by vſing him as an interceſſour, wee may come forth chearefully and boldly into the preſence of God. To this alſo appertaineth, that whiche preſently followeth of his ſilence: Chriſt held his peace when as the prieſtes vrged him on euery ſide, for that by his ſilence hee might open our mouthes. For hence commeth that notable power whiche Paule celebrateth, Rom. 8.15. that wee may cry with full mouth *Abba father*: as I ſhall touch the ſame againe preſently.

Art thou the king of the Iewes? Though they thought to ouerwhelme Chriſt with many and ſundry faultes, yet it is probable that they tooke very malitiouſly the name of a king, that thereby they might procure him the more enuie with Pilate. Therefore by Luke it is ſet downe, that they found him *peruerting the people, and forbidding to giue tribute to Cæſar, ſaying.* And there was no offence more odious then this before Pilate, who cared for nothing more, then to keepe the eſtate of the Empire quiet. It appeareth by Iohn, that the matter was diuerſly handled: but by the whole courſe it dooth euidently appeare that this was the chiefe poynt of the accuſation. Euen as Sathan alſo at this day endeuoureth vnder this pretence to bring the Goſpell into hatred and ſuſpition, as if that Chriſt by erecting his kingdome, ſhould weaken all the Empires of the worlde, and ſhould ouerturne the lawes of kings and magiſtrates. And kinges for the moſt part are ſo blinded in their pride, that they thinke that Chriſt cannot raigne, but with the loſſe of their power. Therefore this alwayes is a very plauſible action amongſt them, wherewith Chriſt was once vniuſtly charged. Therefore Pilate neglecting all other accuſations, doeth eſpecially reſt vppon the ſedition: for if he had found Chriſte troubling any thing in the ſtate of the common wealth, he had willingly condemned him without delay: this is the reaſon why hee asked him the queſtion of the kingdome. And though according to our three Euangeliſtes, the anſwere of Chriſt is doubtful, yet by Iohn it may be gathered that Chriſt freely confeſſed, that which was obiected: but with all he cleared himſelfe of the offence, when he denied himſelfe to be an earthly king. But becauſe that it was not his purpoſe to vſe diligence to purge himſelfe, as the guiltie doe vſe, the Euangeliſtes doe ſet downe halfe his anſwere: as if they ſhoulde haue ſayde hee denied not but that hee was a king, yet the ouerthwart enemies noted the quarrell, wherewith they charged him vndeſeruedly.

12. *He answered nothing.* Why the Euangelistes should say that Christe held his peace, whose answere they reported euen now, this is the reason, because that when he was ready to make his defence, hee willingly refrained. Neither did he giue that answere before of the kingdome, because that he desired to be loosed, but onely that hee might shew himselfe to bee the redeemer promised in times past, before whome euery knee shoulde bowe. Pilate wondered at that patience, that christ would willingly betray his innocency by holding his peace, when as he might readily haue refelled those colde and vaine quarrelles. The integrity of Christ was such, that it was manifest to the iudge without any defence. But Pilate wished that Christe shoulde not haue left his cause so vnanswered, that thereby with lesse enuy he might be set free. And thus farre was Pilate prayse woorthy for his equity, in that hee fauouring the innocency of Christe, vrged him to defend himselfe. But least that wee shoulde wonder at the silence of Christ as an absurd thing, as he did it, it behoueth vs to marke the counsell of God, who would that his sonne (whom he had ordained to be a sacrifice for the washing away of our sinnes) though he was pure of himselfe, yet should be condemned as guilty in our person. Therefore Christe then kept silence, that he might now become our patrone, and might free vs from guiltinesse by his intercession: he held his peace, that we might glory, that we by his grace are made righteous. And by this meanes was fulfilled that prophesie in Isa. 53. 7. that he should be ledde as a sheepe to the slaughter. Yet in the meane season hee witnessed that good confession, (whereof Paule maketh mention, 1. Tim. 6. 13.) not in woordes but in deede: not that hee might thereby procure any thing priuately to himselfe, but that he might thereby obtaine pardon for all mankinde.

LVKE 4. *Then Pilate sayd.* Sith Christ should beare the punishment for our sinnes, it was meete that he shuld first be cleared by the iudges owne mouth, that then it might appeare that hee was rather condemned for others, then for his owne cause. But because that Pilate durst not dismisse him freely, because of the tumult of the people, he willingly tooke the occasiō that was offered him, that he might referre him ouer to Herodes iudgement. And this was that Herode, whose surname wa Antipas, to whome the Tetrarchie of Galile was left, when Iudea should bee made a part of the prouince of Syria, Archelaus being sent againe to Vienna And though that Luke wil a little after shew that Herode was appeased by this present: yet his will was not so much to seeke to gette his fauour, as to haue an honest pretence to keepe himselfe out of enuy, and so to auoide the necessity of condemning of Christ.

8. *And when Herode saw Iesus, he was exceeding glad.* Hereby it appeareth how drunke, or rather altogether mad, the wicked are made by their owne pride. For though Herode would not acknowledge Christ for the sonne of God, yet he accoūted him at the least for a prophet, wherefore he was most wicked to be delighted with his reproches & ignominie. But as if he had beene iniured all that time, that he had not the sight of Christe, now hee hauing him at his pleasure, triumpheth as a conquerour. We see also who the Prophets in whom the power of God doth shine, are loued of wicked and prophane men. Herode hadde longe wished to see Christ: Why did hee not also desire to heare him, that hee

might

might profit by his doctrine? Namely, becauſe that he had rather be a bare beholder of the diuine power, then godlily and humbly to reuerence it as they ought. And this is the wiſdome of the fleſh, ſo to ſeeke out God in his workes, that it may not become ſubiecte to his power: ſo to deſire to ſee his ſeruauntes, that it may auoide to heare him ſpeaking by them. Yea, when Herode hoped for ſome myracle of Chriſt, he had yet rather to lie guilty at his feete, then to allow him to be a teacher. Wherefore it is no meruaile if God ſhoulde withdraw his glory from the vngodly, who would gladly haue them to make them ſome ſports as if he were ſome ieſter.

11. *And Herode deſpiſed him.* It could not otherwiſe be but that Chriſt ſhuld be deſpiſed by this proud man, who pleaſed himſelfe in his delightes, kingly honour and riches, for that he had then no other but a contemptible eſtate. Yet Herodes pride is not to be excuſed, who ſhutte vp the way againſt the grace of God: and it is not to bee doubted but that God, that hee might plague his former ſlouthfulneſſe purpoſely hardned his minde with ſuch a ſight. For he was vnworthy to behold any ſparke of the heauenly glory which was in Chriſt: becauſe that he had ſo long ſhut his eyes at the full light wherewith all his country had beene lightened.

And Luke declareth that Chriſt was not only deſpiſed of Herode alone, but of all his band of menne: that wee might know that it is rare for God to haue his right honour in princes courtes. For becauſe that almoſt all countries are giuen to vaine pomps, their ſenſes are ouerwhelmed with ſo much vanity, that they doe either careleſly deſpiſe the ſpirituall grace of God, or elſe they do paſſe by them with cloſed eyes. But by this contempt of Chriſte there is a newe dignity purchaſed for vs, ſo that nowe wee are precious to GOD and to the Angelles.

12. *They were made friendes.* In this, that Chriſte was a token or pledge of friendſhippe made betweene the vngodly, let vs learne how contemptible the children of God and religion it ſelfe are in the world. It is probable that where they were both puffed vppe with ambition, that they grew into ſome cõtention for the gouernement: but whatſoeuer was the beginninge of their diſſention, neither of thẽ both woulde yeeld the leaſt iote of his right to the other in earthly affaires: yet becauſe there was no account made of Chriſte, Pilate doth willingly ſend him ouer to Herode, and in like maner Herode ſendeth him backe to Pilate. So at this day we ſee when Iudges doe contende & ſtriue for theeues & other wicked men, the children of God are cõtemptuouſly reiected as things of nought. And the hatred of godlineſſe doth oft reconcile the vngodly together, that they which before could agree in nothing, ſhoulde conſpire together to extinguiſh the name of God. And when the vngodly doe on euery ſide deliuer the children of God to death, they doe not purchaſe mutuall friendſhippe as with a great reward, but that which they thinke moſt vile, they doe not hardly ſticke at, euen as if a man ſhould caſt a cruſt of bread to a dogge. But Chriſt by aboliſhing diſcords ſhould conclude an other peace amongſt vs: namely, that wee being firſte reconciled to God might with a godly and holy conſent partly helpe each others to maintaine righteouſneſſe, partly that wee might ſtriue in brotherly dueties and mutuall humanitie.

Matthew

Mathew 27.

15. Nowe at the feast the gouernour was wont to deliuer vnto the people a prisonner, whom they would.
16 And they had then a notable prisõner called Barrabas. 17. When they were then gathered together Pilate said vnto them: Whether wil you that I let loose vnto you Barrabas or Iesus which is called Christ?
18. (For hee knewe well, that for enuie they had deliuered him.
19. Also, when hee was sette downe vpon the iudgment seate, his wife sent to him, saying: Haue thou nothing to doe with that iuste manne: for I haue suffered many thinges this day in a dreame by reason of him.)
20. But the chiefe priestes and the Elders had perswaded the people that they should aske Barrabas, and should destroy Iesus. 21 Then the gouernour answered & sayd vnto them: whether of the twaine will ye that I let loose vnto you? And they sayd Barabbas.
22. Pilate said vnto them What shall I doe then with Iesus, which is called Christ They all sayd to him: Lette hym bee crucified.
23. Then sayd the gouernour: But what euill hath he done? Then they cried the more, saying: Lette him be crucified.

Marke 15

6. Now at the feast Pilate did deliuer a prisonner vnto them whom soeuer they would desire
7. Then there was one named Barrabas, which was bounde with his fellowes, that had made insurrection who in the insurrection had cõmitted murther.
8. And the people cryed aloude, & began to desire that he would do as he had euer done to thẽ.
9. Then Pilate answered them, and said: Will yee that I let loose vnto you the king of the Iewes?
10. For he knew that the hie priests had deliuered him of enuie.
11. But the hie priestes had mooued the people to desire that he would rather deliuer Barrabas vnto them.
12. And Pilate answered & said againe vnto them What will ye then that I doe with him whõ yee call the kinge of the Iewes.
13. And they cried againe, Crucifie him.
14. Then Pilate sayd vnto them: But what euill hath he done? And they cried the more feruently: Crucifie him.

Luke 23.

13. Then Pilate called togither the hie priestes, and the rulers and the people.
14. And saide vnto them Yee haue brought this manne vnto mee as one that peruerted the people and behold I haue examined him before you, and haue founde no fault in this man, of those thinges whereof yee accuse him.
15. No, nor yet Herode: for I sent you to him & loe, nothing woorthy of death, is done to him.
16. I will therefore chastice him and let him loose.
17. (For of necessitie hee must haue lette one loose to them at the feast.)
18. Then all the multitude cried at once, sayinge awaye with him, and deliuer to vs Barrabas,
19. Which for a certaine insurrection made in the citie, and murther, was cast in prison.
20. Then Pilate spake againe to them, willing to let Iesus loose.
21. But they cried, saying crucifie, crucifie him.
22. And hee sayde vnto them the thirde time. But what euil hath hee done? I finde no cause of death in him: I will therefore chastice him, and let him loose.
23. But they were instante with loud voyce, and required that hee might bee crucified and the voyces of them, and of the hie Priestes preuailed.

15. *At the feast the gouernour was wont.* Here is now described to vs partly the vnap-

vnappeaſeable cruelty of the prieſts, partly alſo the furious obſtinacy of the people. For it muſt needes be that they both were wonderfull madde, who were not ſatisfied with conſpiring of the death of an innocent man except that alſo in deſpite of him they ſhould ſet a thiefe at libertie. Sathan ſo caſteth the vngodly headlong, that after they beegin once to fall, they doe abhorre no wickedneſſe be it neuer ſo deteſtable, but as men blinded and amaſed they heape ſinnes vpon ſinnes. It is not to be doubted, but Pilate that hee might make them yeelde for ſhame, choſe this moſt wicked man, againſt whom Chriſte being oppoſed, might be ſet free. And the hainouſneſſe of the crime whereof Barrabas was guilty, ſhoulde haue cauſed the people iuſtly to haue hated him, that at the leaſt by compariſon, Chriſt might be ſet free. But neither the prieſtes nor the whole nation are afraid of any ſhame, but they deſire that the ſeditious perſon and murderer ſhould be giuen vnto them. In the meane while we muſt conſider the counſell of God, whereby it came to paſſe, that Chriſt, as the worſt of all men, ſhould be adiudged to the croſſe. The Iewes with a blind furie doe rage againſt him: but becauſe that God had ordained him to be a ſacrifice for the waſhing away of the ſinnes of the world, he alſo ſuffered him to be made inferiour to a theefe & a murtherer. But to ſee the Sonne of God brought to this poynt, no man can rightly conſider it without great horrour, and loathing of himſelfe, and deteſtation of his owne ſinnes. But hence alſo there ſpringeth no ſmall matter of comfort: for Chirſt is therefore drowned in the depth of ignominie, that by his direction he might procure our aſcenſion into the heauenly glory: therefore was hee accounted worſe then the theefe, that hee might gather vs into the ſocietie of the Angels of God. This fruit if it be rightly eſteemed, ſhall be enough and more then enough for the aboliſhing of the office of the croſſe. Further, in that the gouernour was wont at the peoples choyſe to ſet ſome one of the pryſoners looſe on the feaſt day, it was an example fooliſhly and wickedly brought in, to the manifeſt corruption of the worſhip of God. For there is nothing more vnſeemely, then to ſolemniſe the holy dayes with freeing ſinnes from puniſhment. For God hath therefore armed the magiſtrates with the ſword, that they might ſeuerely reuenge thoſe ſinnes which cannot be tollerated without the common danger. Whereby it appeareth that he would not be worſhipped with the violating of his lawes and puniſhmentes. But in this order doe men profitte, when they doe raſhly of themſelues deuiſe wayes to ſerue GOD (when as nothing ſhould be attempted but by the preſcript rule of his worde) that vnder the pretence of honour they doe oft ſerue him with reproches. Wherefore wee muſt keepe this ſobrietie, not to offer any thinge to God, except that hee require it. For he is ſo farre from being delighted with prophane giftes, that they do rather prouoke his wrath.

19. *Alſo, when hee was ſette downe.* Though that the meditation by day might haue beene the cauſe of that dreame, yet without doubt Pilates wife ſuffered not theſe troubles naturally (as doeth dayly beefall to vs) but by the ſpeciall inſtincte of GOD. They haue commonly thought that the Deuill ſuborned the woman, to the ende that hee might hinder the redemption of mankinde. The which is not likely, when as by his drift the Prieſtes and Scribes were ſo earneſt to deſtroy Chriſte. Therefore it muſt rather

rather bee taken thus, that God the father diuers wayes approoued the innocency of Chriſt, that it might appeare that he died for the cauſe of others, euen for ours. And therefore his will was, that hee ſhould be ſo oft cleared by Pilates mouth before he was condemned, that a lawfull ſatisfaction for our ſins might appeare by his vndeſerued condemnation. But Matthew doth eſpecially report this, leaſt any man ſhuld wonder at this ſo carefull an endeuour of Pilate, while he ſtriueth in the tumult of the people, for the life of a man deſpiſed. And certainely God by the troubles which his wife had in the night, ſtirred vp him to defend the innocency of his Sonne: not that he would deliuer him from death, but onely that he might teſtifie, that hee was humbled to beare the puniſhment due to others which he had not deſerued. But of dreames which are as viſions I haue ſpoken other where.

20. *But the chiefe prieſtes.* The Euangeliſt noteth the chiefe authours of the miſchiefe: not that the people (which was pricked on forward by others) ſhuld be excuſed by lightnes of credit: but that we might know that they were not of themſelues bent againſt Chriſte, but while they ſought to pleaſure the Prieſtes, they as well forgat all equity and modeſtie as their owne ſaluation. And hereby we are taught how hurtfull it is to haue the vngodly in authority, who can eaſily turne the common people, (then whom nothing is more vnconſtant) hither & thither to any offence. The purpoſe yet of the Euangeliſt muſt be noted, that the people ſo earneſtly deſired to haue Chriſte put to death, not that hee was ſo odious amongſt them, but becauſe that the greater part ambitiouſly deſiring to yeeld to their Prelates, without reſpect of equity, ſet their tongue as it were on ſale to the vngodly conſpiracie of a few.

22. *What ſhall I doe then with Ieſus?* Becauſe that Pilate ſaw them ſo blind & madde, that with their great ſhame they doubted not to deliuer ſo notable an offender from death: he endeuoureth by an other meanes to touch them, that ſo hee might bring them backe to the right way: for that the death of Chriſte ſhould bring ſhame vpon them, becauſe that it was commonly reported of Ieſu that he was a king, and the Chriſt: as if he ſhoulde haue ſayde: If you haue no pitty of the manne, at the leaſt haue regard of your owne honour: for ſtrangers will commonly thinke that by the puniſhment of him all you are corrected. But the hate of their cruelty was not by this meanes appeaſed, but that they woulde goe forwards rather to be enemies publikely to themſelues, then priuately to Chriſt. Therefore after Marke, that Pilate might vrge them the more hardly, he ſayeth that they alſo called Ieſus a king, declared this title to be ſo common, as if it had been his vſuall ſurname. But all ſhame being caſt aſide, they do boldly vrge the death, which drew with it the ignominie of the whole nation. Iohn doth report their anſwere which our three doe conceale: namely, that they haue no king but Cæſar. So they had rather be depriued of the hope of redemption promiſed them, and to be brought into perpetuall ſlauery, then to take the redeemer offered them from God.

LV. 16. *I will therefore chaſtice him, and let him looſe.* If that a light offence was committed not worthy of death, the Romane gouernours were wont to beate him which hadde ſo offended, with rods: and this kind of puniſhment was called a chaſtiſement. Therefore Pilate doeth vnrighteouſly, who

freeing Christe from all offence, would yet punish him as if hee were conuict of some small crime. For he doth not only testifie that he foũd no fault in him worthy of death, but he saith that his innocency is without exceptiõ. Therfore why doth he whip him? But this is the vse of earthly men, whome the spirite of God hath not confirmed in the constant way of righteousnes, although they desire to mainteine equity, they are enforced to yeeld to small iniuries. And they do not only accoũt this as a iust excuse for them, that they fell into a most grieuous sin, but they doe chalenge thẽselues to be prayseworthy for that their calamity, because they somwhat spared the innocent. But they do not consider that righteousnes which is more pretious then the life of men, is violated as well with rods as with the axe. As concerning the sonne of God, if he had beene in this maner dismissed, he had borne the reproach of the rods without the worke of our saluation: but on the crosse, euen as in a most royall chariot, he hath triumphed ouer his enemies and ours. But I doe wish that the world were not at this day filled with many Pilates: for we doe see the same fulfilled in the members which was begũ in the head. With the same cruelty which the Iewish priests cryed out that Christ should be put to death, doth the Popish cleargy preserue his seruants. And many iudges doe wilingly yeelde to their rage to make thẽselues their butchers: but they which doe abhorre to shed bloud, that they may deliuer the innocent from death, they doe whip Christ himselfe the onely righteousnes of God. For what is it elsse, to compell the seruants of God for the redemption of life to deny the gospell, but to make the name of Christ subiect to rods? In the meane season they pretend the violence of his enemies: as if that by this colour their faithlesse fearefulnes were well couered: which if it could not be excusable in Pilate, it deserueth great detestation in them. But though our three Euangelists doe omit this, yet it appeareth by Iohn, that Christe was beaten with rods, when as yet Pilate sought to preserue his life, that the wofull sight might appease the rage of the people. Yet Iohn addeth with all that it could not be appeased, vntill the authour of life was put to death.

Matth. 27.

24. *When Pilate sawe that hee auailed nothing: but that more tumult was made, he took water, and washed his handes before the multitude, saying: I am innocẽt of the bloud of this iust man: looke you to it.*

25. *Then answered al the people, and sayde: his bloud be on vs and on our children.*

26. *Then let he Barrabas loose vnto them, & scourged Iesus, & deliuered him to be crucified*

27. *Then the souldiours of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.*

28. *And they stripped him, and*

Marke 15.

15. *So Pilate willing to content the people, loosed them Barrabas, and deliuered Iesus: when he had scourged him, that hee might be crucified.*

16. *Then the souldiours ledde him awaye into the hall, which is the common hall, and called together the whole band.*

17. *And clad him with purple, & platted a crown of thornes, & put it about his head.*

18. *And beganne to salute him, saying: Haile king of the Iewes.*

19. *And*

Luke. 23

24. *So Pilate gaue sentence, that it shoulde bee as they required.*

25. *And hee let loose vnto them, him that for insurrectiõ & murther was cast into prison, whome they desired, and deliuered Iesus to do with him what they would.*

26. *And as they led him away, they caught one Symon of Cyrene, comming out of the field, & on him they laid the crosse, to beare it after Iesus.*

27. *And there followed him a great multitude of people, and of women, which wo-*

put vpon him a scarlet roabe 29. And platted a crowne of thornes, and putte it vpon his head, and a reed in his right hand & bowed their knees before him and mocked him saying, God saue the king of the Iewes. 30. And spatted vpon him, & tooke a reed & smot him on the head. 31. Thus when they had mocked him they tooke the roabe from him & put on his owne raiment on him and led him away to crucifie him. 32. And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse.

19. And they smot him on the head with a reede and spat vpon him, and bowed the knees, and did him reuerence. 20. And when they had mocked him, they tooke ꝯ purple off him, and put his owne clothes on hym, and led him out to crucifie him. 21. And they compelled one that passed by, called Symon of Cyrene (which came out of the countrey and was father of Alexander & Rufus) to bear his crosse.

menne bewailed and lamented him. 28. But Iesus turned backe vnto them, and saide: Daughters of Ierusalem, weepe not for mee, but weepe for your selues: & for your children. 29. For behold, the daies will come when men shall say: blessed are the barren, & the wõbes that neuer bare, and the pappes which neuer gaue sucke. 30. Then shal they beginn to say to the mountaines: Fal on vs: & to the hils, couer vs. 31. For if they do these things to a greene tree, what shalbe done to ꝯ drie 32. And there were 2 others which were euill doers, led with him to be slaine

24. *When Pilate saw.* Euen as the mariners after they haue tasted the great force of the tempest, do at the last yeeld and suffer themselues to be driuen into a contrary course: so Pilate seeing himselfe vnable to appease the stirre of the people laying by the authority of a iudge, he followeth their mad outcries. And though he had striuen long to resist them, yet necessitie doeth not excuse him: for hee should rather haue suffred any thing then to haue neglected his office. And his sin is not made the lesse by the childish ceremony which he vsed, for how should hee wipe away the blot of the offence with a few drops of water, which no sacrifices could wash away? And it may be that he had but smal regard to be cleared of his faults before God: but he shewed the people this token of detestation, if it might fall out, that he might draw them to repent for their fury, as if he had said thus: Behold you compell me to an vnrighteous murther, to the which I am brought with feare and horror. Therefore what shall become of you, and what great vengeance of God doth remaine for you, who are the cheife authors of it? But what purpose so euer Pilate had, yet God would by this meanes declare the innocency of his sonne, whereby it might the better appeare that our sins are condemned in him. The cheife and onely iudge of the world is set before the tribunall seate of an earthly iudge: he is condemned to the crosse as a wicked man: and also he is set in the midst betweene two theeues, as if he were the captaine of them. The lothsomnes of such a spectacle might at the first sight much trouble the senses of men, if this reason were not considered, that the punishment which was due to vs, was layd vpon Christ, that the guiltines beeing now taken away, we should not doubt to come foorth into the presence of the heauenly iudge. Therefore the water which nothing preuailed Pilate for the washing away of his faults, should auaile at this day to an other vse, that it may purge our eyes from all impediments, that therby they may in the midst of damnation clearely behold the righteousnesse of Christ.

25. *His bloud bee on vs.* It is not to bee doubted but that the Iewes carelesly cursed themselues, as if their cause were good before God: but an vnaduised zeale caried them headlong so farre, that they committing a sinne

ſin vnpardonable, ſhould alſo by a ſolemne curſe, cut themſelues from all hope of forgiueneſſe. Hereby we do gather how carefully all vnaduiſed raſhnes muſt be taken heed of in all iudgements For where men dare without regard of examination do this or that as they pleaſe, at the length from a blind headineſſe, it is neceſſary that they ſhould fall into madnes. And this is the iuſt vengeance of God, whereby he plagueth their pride, which vouchſafe not to make choiſe of right or wrong. The Iewes thought that by killing Chriſt they doe GOD good ſeruice: but whence commeth this wicked errour, but of their vngodly ſtubbornes and contempt of God himſelfe? Wherfore they are worthily throwen into this madneſſe, that they might purchaſe themſelues their vtter deſtruction. But where the queſtion is of the worſhip of God, and of his holy myſteries, let vs learne to open our eyes, and reuerently and ſoberly ſeeke to knowe the cauſe, leaſt hypocriſie and audacioufnes ſhould make vs to be as amaſed menne without wit. And as God neuer ſuffereth this curſed ſpeach to come out of the mouth of the people, except their impiety had firſt bin deſperate: ſo he doth after iuſtly reuenge the ſame by fearefull and vnwonted meanes, and yet by an incredible myracle he reſerued ſome remnantes to himſelfe, leaſt that his couenant ſhould be extinguiſhed by the deſtruction of the whole nation. He had adopted to himſelf the ſeed of Abraham, that it might be a choſen nation, a prieſtly kingdome, a holy portion and inheritance. Now that the Iewes as it were with one voyce, doe conſpire the refuſall of ſo great grace, who woulde not ſay that the whole nation ſhuld be pulled vp by the rootes out of the kingdom of god? But god in their infidelity doth make manifeſt the ſtedfaſtnes of this faith & that he might declare that he made not his couenant in vain with Abraham, he exempted them whom he had freely choſen, from the generall deſtruction: ſo his truth doth alwaies goe far beyond all lets and ſtoppes of the vnbelief of man, 26. *Then let he Barrabas looſe vnto thē.* Our three Euangeliſts do not ſet down that which IOHN recordeth, that Pilate went vppe into his iudgement ſeat, that hee might thence giue his ſentence: for they doe onely declare that he was won by the deſire and the confuſed tumult of the people, to deliuer Chriſt without cauſe to death. Yet both is to be noted, that his aſſent ſhould bee wreſted out of him againſt his will, & yet that hee ſhould become the iudge to condemne him, whō he pronounceth to bee innocent. For except the ſonne of God had beene pure from all ſinne, by his death wee ſhould not haue beene cleanſed. Againe, if he had not beene pledge for the puniſhment which we had deſerued, we had been ſtill entangled in the guiltineſſe of our ſinnes. Therfore God woulde haue his ſon condemned in ſolemn maner, ꝙ hee might by his grace ſet vs free. But the cruelty of the puniſhment doth no leſſe auaile to the ſtrengthening of our faith, then with the feare of Gods wrath to terrifie vs, & with the feeling of our ſins to humble vs For if we deſire to profit rightly in meditating of the death of Chriſt it is meet to begin there, that for the greatnes of the puniſhment which he ſuſtained, we ſhould be afraide of our ſins. So it ſhall come to paſſe that we ſhall not onely loath and be aſhamed of our ſelues, but as men wounded with great ſorrow, with that earneſtnes which is meete we ſhould ſeeke for helpe, & withall we ſhould fear as men amaſed. For our hearts ſhould be harder then ſtones, if we ſhould not be throughly wounded with the woundes of the Sonne of GOD:

if

if we should not hate and detest our sinnes, for the washing away of the which, the Sonne of God suffered so great paine. But as the horrible vengeaunce of God doeth heere manifest it selfe, so on the other part wee haue most plentifull matter for our comfort sette before vs. For it is not to bee feared that our sinnes should come any more before God, to bee iudged, from the whiche the Sonne of God hath freed vs with so pretious a reward. For he did not onely die a common maner of death, that he might purchase life for vs, but togither with the crosse, he tooke our curse vpon himselfe, least any vncleanesse should any more remaine in vs.

27. *Then the souldiours of the gouernour, tooke Iesus into the common hall, and gathered about him the whole bande.* This heaping vppe of reproofes is not sette downe in vaine. That God shoulde set forth his onely begotten sonne to beare all kinde of reproches, wee knowe that it was not any matter of sport or game. Therefore first it is meete to consider what we haue deserued, then the recompence which Christ offered, shoulde stirre vs vppe to hope well. Our filthinesse deserueth that God should abhorre it, and that all the Angels should spit vpon vs. But Christ, that he might bring vs into the presence of his father, pure, and without spotte, would himselfe bee spitte vppon and defiled with all reproches. Wherefore that ill fauoured kinde of dealing which hee once suffered vppon the earth, doth now purchase vs fauour in heauen, and also restoreth the image of God, which was not onely defiled, but almost blotted out with the pollutions of sinne. Heere also doeth the inestimable mercy of God clearely shew it selfe, that for our cause he would thus farre cast downe his onely begotten Sonne. By this example Christ procued his marueilous loue towardes vs, in that he would refuse no kinde of ignominie for our saluation. But these thinges neede rather secret meditation, then to bee adorned forth with wordes. In the meane while wee are taught not to measure the kingdome of God by fleshly senses, but by the iudgement of faith and of the spirit. For so long as our mindes shall be setled in the worlde, it shall not onely seeme contemptible to vs, but also full of shamefull reproches: but assoone as they shall be lift vp into heauen by faith, they shall not onely beholde the spirituall maiestie of Christ, the whiche shall blotte out all the shame of the crosse, but the spittings, whippinges, buffetings and other reproches shall lead them to beholde his glory, as Paule teacheth the Phil. 2. 10. 8. that there was giuen vnto him a name and great power, that before him euery knee should bow, because that he willingly humbled himselfe to the death of the crosse. Wherefore if the worlde doeth also at this day scorne at Christe, let vs learne by the height of faith to ouercome these offences: neither let vs regarde what the vngodly shall wickedly ascribe vnto Christ, but with what ornamentes the heauenly father shall clothe him, with what scepter and with what crowne he shall adorne him, that hee may bee placed not onely farre aboue men, but also farre aboue all the Angelles. There is no great account to bee made of this matter, where Marke putteth purple in steade of scarlet. It is not probable that Christe was apparelled with any costly garment. Whereby we doe gather that it was not purple, but such as was somewhat like it: euen as the Painter in his pictures doeth imitate the truth.

32. *They found a man of Cyrene.* By this circumstaunce there is set forth the

extreeme cruelty aſwell of the Ieuiſh nation as of the ſoldiers. It is not to bee doubted, but that the euill doers were wont to beare their owne croſſes, euen to the place of execution: but when as none but ſtrõg theeues were wont to be crucified, they were able to beare ſuch a burden: the eſtate of Chriſt was farre otherwiſe, that the very weaknes of the body might plainely ſhew that he was a lambe to be ſacrificed. Alſo it may be, that he being maimed with whips, and hardly oppreſſed with many iniuries, fell downe vnder the burden of the croſſe. The Euangeliſtes doe report that a husbandman, and one of no account, was conſtrained by the ſoldiers to beare the croſſe: beecauſe that maner of puniſhment was ſo deteſtable, that they thought they all ſhoulde bee defiled if they ſhould but onely touch it. But he, who of the baſeſt ſort of the people was enforced to ſo vile and infamous an office, doth God nobilitate by his preachers: for it is not in vaine that the Euangeliſts doe not onely ſet downe his name, but alſo his country and children. Neither is it to be doubted but that God woulde by this beginning admoniſh vs, when wee are of our ſelues of no account nor eſtimation, we ſhall get dignity and fame by the croſſe of his ſonne.

L V. 27. *And there followed him.* Though that all the people had openly condemned Chriſt with one voyce, yet we ſee that ſome forgate not his doctrin and his myracles: ſo in that miſerable diſsipation God reſerued ſome ſmal remnants vnto himſelfe. And though the faith of theſe wo nen was weake, yet it is to be ſuppoſed that the ſeede of piety was hidden in them, whiche afterwardes in time conuenient ſprang forth. In the meane while their weeping auailed to the condemnation of the wicked and vnſpeakable cruelty of thoſe men, which with the Scribes and Prieſtes had conſpired to putte Chriſte to death. But Luke had an other purpoſe: namely, that we might knowe, while the people in their wickednes doe confuſedly triumph, asif they hadde ſhaken off the bridle, that God is not as an idle beholdeer of that which is done, but he ſitteth in heauen as a reuenger, who will preſently take vengeaunce of their vniuſt cruelty: neither is his vengeance therefore to be deſpiſed, becauſe it is deferred vnto a time conuenient, but before it appeareth, it muſt be feared.

28. *Weepe not.* Some thought that the women were reproued, becauſe that fooliſhly and of an vnaduiſed affection they powred forth their teares in vaine. But Chriſt doeth not ſimply reproue thẽ, as if their weping were ill & without reaſon: but hee forewarneth them, that they haue farre greater cauſe to weepe for the horrible iudgemẽt of God, whiche hangeth ouer them: as if he ſhould haue ſayd that his death was not the end, but the beginning of ſorrowes to Hieruſalem and to all that nation: and thus he declareth that he is not ſo caſt out to the pleaſure of the vngodly but that God hath a care of him. For by the puniſhmẽt whiche afterward followed, it doth plainely appeare that the life of Chriſt was deare to God the father, euen then when all men thought that hee was vtterly forſaken & caſt off. And theſe words do declare how ſtrõg & couragious Chriſt was, for he could not haue ſpokẽ this, but that he wẽt conſtantly & without feare to death: but it eſpecially tẽdeth to this, that God yet regarded him euen in that deformed and baſe eſtate: but the wicked which now doe proudly triumph as conquetours, ſhall not ſo long enioy their mad ioy, for ſhortly after there ſhall come a wonderfull change. This doctrine is alſo profitable for vs at this

day

day, while we acknowledge that Christ was no lesse beloued to the father, because ꝑ he was without his helpe for a time. but he set so much by our saluation that he spared not his onely begotten sonne. And by this he hath giuen a notable example, when as he vtterly ouerthrew the holy citie, and where he hadde onely made choise of a sanctuary for himselfe, and destroyed it together with the inhabitans of the same. Hereof let vs learne to take occasion to meditate of the death of Christ. For when as God so seuerely reuenged the same, he would neuer haue suffered his son to haue suffred it, but to the end he might be a sacrifice for the sinnes of the world.

29. *For behold the dayes will come.* Hee denounceth that there is at hande no common plague, but so terrible as hath not before been heard of, in the which ꝑ vengeance of god should openly be seene, as if he should haue sayd, that that nation should not bee consumed by one onely kinde of destruction, but that it should be ouerthrowne by a manifolde heape of greate euils, so that it should bee much better to bee ouerwhelmed with the ruines of the mountaines, or to bee swallowed vp in an earthquake, then to wast away amongst the seuere torments of a long destruction. And these threates fell not away in vaine: but the cruelty it selfe which fel out far exceded this lightning of words, as it appeareth by Iosephus. Further, where these were speaches of extreeme desperation, to wish to be couered with the mountaines and to curse the fruite of the wombe, Christ doth by these wordes teach that the Iewes shall feele at the length, that they doe not make warre with a mortall man, but with God. So the enemies of God doe receiue a iust reward of their sacrilegious fury, so that they shoulde in vaine desire to oppose the earth as a buckler against the vengeance of GOD, who before durst be so bold as to strike at heauen it selfe.

31. *If they doe these things to a greene tree.* Christ by this sentence doth declare that neither his death shall be vnreuenged, neither that the Iewes whose wickednesse was full ripe, yea halfe rotten should stand long, and by a common similitude he proueth that it cannot be, but that the fire of the wrath of GOD should presently deuoure and burne them vp. Wee know that the vse is first to cast dry wood into the fire. if ꝑ the moist and the greene be burnt, much lesse shal the dry be spared at the length. Further, the word *They doe*, may be expounded indefinitely in this sence. If the greene wood bee cast into the fire before the time, what thinke you shall become of the dry and of the old? Except that any man had rather to compare men with God: as if Christ should haue sayde, the wicked which are like vnto dry woode, when they haue vniustly destroyed the righteous, haue their turnes prepared for them by God. for howe shoulde they which were before appointed to destructiō, escape the hand of the heauēly iudg who for a time giueth them so great liberty against the good and innocent? But which of the two wayes soeuer it be taken, the sum is, that the lamentation of ꝑ women was preposterous, except that withall they did waite for, & feare the horrible iudgement of God, which hangeth ouer the vngodly. And as oft as the bitternes of the crosse is troublesome to vs beyond measure, it may bee mittigated by this comfort, that God who nowe suffereth his children to bee afflicted vniustly, will not at the length suffer that the wicked shall goe away vnpunished.

And if this hope shoulde not vpholde vs, wee should of necessitie fall downe vnder the afflictions. For though it is naturall and more vsuall to make a fire of drie woode then of moist, yet God followeth an other order: for while he granteth the reprobate to be at quiet rest, he exerciseth his with diuers troubles: and therefore their estate is the more miserable, if it should be esteemed of, as it doth presently appeare. But this is a ready remedy, if they will patiently waite for the whole course of Gods iudgement. For so it shall comfort them to see the wicked gayne nothing by their small delay: for where GOD shall humble his faithfull ones with his fatherly rods, he will rise with a drawne sword against thē, whose sinnes he seemeth for a time not to obserue.

Math 27.

33. *And when they came to the place called Golgotha, (that is to say the place of dead mens sculles.)*

34. *They gaue him wine mingled with gall, and when he had tasted thereof, he woulde not drinke.*

35. *And when they had crucified him, they parted his garments, and did cast lottes, that it might be fullfilled, which was spoken by the Prophet: They deuided my garmentes amonge them, and vppon my vesture did cast lottes.*

36. *And they sat and watched him there.*

37. *They sette vp also ouer his head his cause wrytten, THIS IS IESVS, THE KINGE OF THE IEWES.*

38. *And there were two theues crucified with him one on the right hand & an other on ꝑ left*

Mark. 15.

22. *And they brought him to a place named Golgotha which is by interpretation ꝑ place of dead mens sculles.*

23. *And they gaue him to drink wine mingled with Myrrhe: but he receiued it not*

24. *And when they had crucified him, they parted his garments, casting lottes for them what euery man should haue.*

25. *And it was ꝑ third hour, when they crucified him.*

26. *And the title of his cause was wrytten aboue, THE KINGE OF THE IEWES.*

27. *They crucified also with him two theeues, ꝑ one of the right hand the other of his left.*

28. *Thus the scripture was fulfilled which sayeth: And hee was counted amonge the wicked.*

Luke. 23.

33. *And when they were come to the place whiche is called Caluarie, there they crucified him, and the euill doers: one at the right hand and the other at the left.*

34. *Then sayd Iesus: Father forgiue them for they know not what they doe. And they parted his raimente and cast lottes.*

A little after.

38. *And a superscription was also wrytten ouer him in Greeke letters, and in Latin, and in Hebrewe: THIS IS THE KING OF THE IEWES.*

33. *And they came to the place.* Iesus was led to that place, where as the euill doers were wont to be put to death, that thereby his death might bee made the more reprochfull. And though that was done according to the custome, yet it is meete more deepely to consider the purpose of God. For his will was that his sonne should be cast out of the Citie, as one vnworthy of the company of men, that he might receiue vs into his heauenly kingdome with the Angels. Therefore the Apostle in the Epistle to ꝑ Hebr. 13. 12. applieth this to the olde figure of the law. For as God commanded that the bodies of the beasts should be burnt without the hoast, whose bloud was brought into the sanctuarie for a sacrifice:

so

so he sayth, that Christ went out of the gate of the citty, that by taking vppe the curse which presled vs, hee might be as one cast away, and by this meanes hee might wash away our sinnes. And the more ignominie and reproach hee bare before the world, the more acceptable & notable a spectacle hee shewed in his death both to God & Angels. For the filthines of the place was no hinderance, but that he might there erect a glorious ensigne of his victory: neither the stinck of the carcasses which lay there, could stop the sweete smell of his sacrifice from sauouring throughout the whole worlde, and piercing vp euen into heauen.

34. *They gaue him vineger.* Though the Euangelistes doe not so curiously set downe all particulers in their order, so as the very moments of the times might certainely be noted: yet I doe by probable reason coniecture, that before the Lord should be lift vp vppon the crosse, according to the custome, there was giuen vnto him out of a cup wine mixed with mirrhe, or what mixture soeuer it was, which was made, as it appeareth of gall also and vineger. It is throughly agreed vpon almost amongst all the interpreters, that this was not that drinke, whereof Iohn maketh mention, and whereof I shall speake a little after. This I doe onely adde, that I do thinke that there was a cup offered to the Lord, when he should be crucified: and after that the crosse was lifted vpō high, then it was giuen vnto him in a spunge. But when hee should beginne to aske for drinke, I am not so curious to search, yet if we doe compare all thinges together, it seemeth by reason that after he hadde refused that bitter confection, it was againe thrust vppon him in mockery. For afterward Matthew addeth, that the souldiours giuing him drinke, vpbrayded him, because that he could not deliuer himselfe from death. Whereby wee doe gather that this medicine being offered him, they scorned at the weakenesse of Christe, because that he had complained that he was forsaken of God. As concerning the hystorie sette downe by Iohn, it is sufficient to note this one thing, that Christe for the cooling of his thirst asked, that some common drinke might be giuen him, & there was thrust vppon him vineger mixed with mirrhe and gall to hasten his death But he bore those torments patiently, so that for wearinesse of the sorrow, he sought not to haue his death hastened. For this also was a portion of his sacrifice and obedience, to beare the delay of the paine euen to the vtmost. Further, they are deceiued in my iudgement, which doe reckon the vineger amongst the other tormentes inflicted vppon the Sonne of God. Their coniecture is more probable to mee, which doe thinke that this kinde of drink was good for to voide bloud, and therefore it was woont to be giuen to euill doers, that their death might be the more speedy: therefore Marke calleth it wine mixed with mirrhe. But Christ (as I touched euen now) not so much for the offence of the bitternesse refuseth the wine or vineger, as that he might shew himselfe quietly to goe forwarde to death, according to the commaundement of the father, and that the impaciency of the sorrow driue him not headlong. Neither is that any hinderance, which Iohn saith, that the scripture was fulfilled. Psalme. 69. 22. *In my thirst they gaue me vineger to drinke.* For they both doe very well agree: that it was giuen then as a remedie to end the torments of slow death: and yet that Christ was hardly afflicted by all meanes: so that the very easing of it also might bee a portion or encrease of the sorrow.

35. *They parted his garments*. It is certaine that the ſouldiours did this alſo of cuſtome, that they parted amongſt them the ſpoyles of a man condemned. It may bee that this one thing was extraordinary, that they caſt lots for his coate without ſeame. But though nothing befell to Chriſte in this matter, but that which all condemned men did ſuffer, yet this hyſtorie is woorthy to bee much marked. For the Euangeliſtes doe ſette before vs the ſonne of God naked without his garments, that we might know that great riches are gotten for vs by this nakednes, which ſhall adorne vs before God. Therfore God woulde that his Sonne ſhould be ſtripped naked, that we being cloathed with his righteouſnes, and with plenty of all good thinges with out feare might appeare with the Angelles, whome before a vile filthines in a torne habite kept from entrance into heauen. Chriſt himſelfe ſuffered his garments to betaken from him, as a pray, that he might enrich vs with the riches of his victory. Further, where Matthew ſayeth, that ſo the propheſie of Dauid wasfulfilled, Pſal. 22. 19. *They deuided my garments amongſt them, &c.* muſt ſo bee vnderſtoode, as that was performed literally (as they ſay) and indeede in Chriſt, which Dauid metaphorically & vnder a figure complayneth of, as done to him. For Dauid by the word garments meaneth his goodes and his honours: as if he ſhould haue ſayde, that while hee liued and had his ſight, hee was made a pray to his enemies, who ran into his houſe, and were ſo far from ſparing thoſe goods which were left, that they alſo ſpoyled his wife. This cruelty hee amplifieth by a metaphor, writing that his garmẽts were deuided by lot. And wher he was a ſhadow & an image of chriſt, that which Chriſt ſhould ſuffer he foretolde by the ſpirit of propheſie. Wherefore in his perſon this alſo is notable, that the ſouldiours ſpoyled his apparrell: for by this ſpoyling we do know thoſe ſignes & notes, wherewith he was ſometime adorned. And alſo the offence is taken away, which otherwiſe might in the wiſdome of the fleſh haue beene conceiued of his nakednes: for he ſuffered nothing which did not truely and properly belong to the perſon of the Redeemer, as the holy Ghoſt before declared.

MAR. 25. *And it was the third houre.* This ſeemeth not to agree with the teſtimony of Iohn: for he ſaith, that Chriſt was condemned about the ſixt houre. But if we conſider that which is manifeſt by other places, the day was deuided into foure parts, and that euery of the partes were called by the name of the firſt houre of the beginning of the ſame, it will not be hard to bee anſwered. The whole meane time from the riſing of the Sunne euen to the ſecond parte, they did call the firſt houre. The ſecond parte vnto the midſt of the day, was with them the third houre. The ſixt houre beginning at the mid day, continued to three or foure of the clocke in the after noone. Therefore when the Iewes ſaw that Pilate deferred the time, & that now the mid day was at hand, Iohn ſaith, that they cryed out the more earneſtly, leaſt the wholy day ſhould eſcape away. But that letteth not but ỏ the lord was crucified about the end of the third houre. For it is euident enough after his tumultuous condemnation, that hee was ſodenly carried away, the Iewes had ſo earneſt a deſire to put him to death. Therfore *Marke* meaneth not the beginning of the third houre, but the end. And this is the more likely to be true, that Chriſte hunge not aboue three houres vppon the croſſe.

L V. 34. *Then Ieſus ſaid.* By this ſpeach Chriſt proued himſelfe to be that meeke and gentle Lambe, which ſhould be led to bee ſlaine, as Iſaiah the Prophet had witneſſed, 53, 7. For he doth not onely leaue off reuenge, but he commendeth to God the father the ſaluation of them, of whom he is moſt cruelly vexed. This had beene a great thing, to thinke nothing of reuengement: as Peter when by his example exhorteth vs to patience, ſaieth, that he gaue not rebuke for rebuke, neither reuenged his own iniuries, but was content with this alone, that hee had God for a reuenger, 1. Pet. 2. 23. But this was a farre greater and more excellent vertue, to pray to God that hee would forgiue his enemies, If any man doth thinke that this dooth not ſufficiently agree with that ſaying of Peter, which I cited euen nowe, there is an anſwere ready for it. For where Chriſt was led by a merciful affection, to entreat God to pardon his perſecutors: it is no let, but that hee might commit himſelfe to the iuſt iudgement of God. which hee knewe to be appoynted for the reprobate and the obſtinate. When Chriſt therefore ſaw that partely the Iewiſh people, partly the ſoldiours were madde againſt him in a blinde heate, though their ignoraunce was not to be excuſed, yet he taketh pitty vpon them, ſo that he himſelfe prayeth for them. Yet ſith hee knew that God would be a reuenger, he leaueth the iudgement to him againſt the reprobate. And in this maner ſhoulde the faithfull temper their affections in bearing of afflictions, that they ſhoulde deſire that their perſecutors might bee ſaued: and yet that they ſhould not doubt but that their life is vnder the defence of God: and reſting vppon this comfort, that at the length the wicked ſhall not goe forward in their luſt vnpuniſhed, they ſhall not faint vnder the burden of the croſſe.

Luke dooth now ſette before vs an example of this moderation in our guide and maiſter: for when as hee could haue curſed his perſecutors to deſtruction, hee dooth not onely abſtaine from curſing: but alſo he prayeth for their good. And it is to be noted, if at any time the whole world ſhoulde riſe vp againſt vs, and endeuour by violence to ouerwhelme vs all, this is the beſt remedy to ouercome this temptation, if at any time we doe thinke of their blindnes, which doe oppoſe themſelues againſt God in vs. For ſo it ſhall come to paſſe, that the conſpiracy of many againſt vs left alone and forſaken, ſhall not trouble vs aboue meaſure. As againe daily vſe doth ſhew how ſtrong an engine it is to ſhake the weake with, when they ſee themſelues aſſaulted of a great multitude. Therefore if wee will learne to ariſe vp to God, it ſhall be an eaſie matter for vs, as it were from an high to deſpiſe the ignoraunce of the vnfaithfull: for howſoeuer they doe excell in forces and great bandes, yet they knowe not what they doe.

But it is likely that Chriſte prayed not generally for menne, but onely for the ſimple people, who were carried by an vnaduiſed zeale, & not by deliberate wickednes. For as there was no hope left of the Scribes and prieſts, ſo he ſhould haue prayed for them in vaine. And without doubt, beecauſe the heauenly Father heard his prayer, heereof it came to paſſe that many of the people, whiche had ſhed bloud, did afterwardes beleeue.

37. *They ſet vp ouer his head.* That whiche Matthewe and Marke doe touch briefly, Luke doth ſette forth more expreſly, that the title was written in three languages. Alſo Iohn doth declare it more at large. Wherefore let the readers ſee there, that which here I doe omitte for breuity ſake. I will onely ſay, that this was not done without the prouidence of God, that the death of Chriſt ſhoulde be celebrated in three languages: for though Pylate had no other purpoſe, then reproachfully to touch the Iewiſh nation, yet God had a further regard. For in this, as it were by propheſie he declared that the death of his ſonne ſhoulde bee renoumed euery where, that all people in all places might know the king promiſed to the Iewes. But this was no lawful preaching of the Goſpel: for Pilat, whome God appoynted to giue teſtimony to his ſonne was a man vnworthy: but that which was to be done by the true miniſters was ſhadowed out in Pilat. To be ſhort, he may be accounted ſuch a preacher of Chriſt, as Caiaphas was a Prophet.

38. *Then they crucified.* This is added to the heape of extreame ſhame, that Chriſte is hanged in the middeſt betweene two theeues. for they gaue him the chiefe Place, no otherwiſe then to the Prince of theeues. If he had beene crucified alone, his cauſe might ſeeme to haue beene ſeparate from other euill doers. but now he is not onely thruſt in amongſt them, but he is lifted vp on high, as if he were the moſt deteſtable of all. Wherefore Marke to this purpoſe applyeth the propheſie of Ieſaiah, 53. 12. Hee is accounted with the wicked,. For in this the Prophet doth eſpecially make mention of Chriſt, not that he ſhould by a royall pompe deliuer his from death, but becauſe that he ſhould beare the puniſhment due to their ſinnes. Therefore that hee might deliuer vs from guiltines, this maner of ſacrifice was neceſſary, that hee might ſubmit himſelfe into our place. And here is to be ſeene how horrible the weight of the wrath of god is againſt ſinnes, for the appeaſing whereof it behooued Chriſte the eternall righteouſneſſe to be throwne into the order of theeues. Here is alſo ſet foorth the incomparable loue of Chriſt, who that he might gather vs to the company of the holy angels, did abide to be accounted one of the euill doers.

Matt. 27.	Mark. 15.	Luke. 23.
39. *And they that paſſed by reuiled him wagging their heades,*	29. *And they that went by, rayled on him, wagging their heads & ſaiing, Hey, thou that deſtroyeſt the temple, and buildeſt it in three daies*	35. *And the people ſtood & beheld: and the rulers mocked him with them ſayinge hee ſaued others let him ſaue himſelfe if he be the Chriſt, the choſen of God.*
40. *And ſaying Thou that deſtroyeſt the temple & buildeſt it in three dayes, ſaue thy ſelf if thou be the ſon of God come down from ỹ croſſe*	30 *Saue the ſelfe, and come downe from the croſſe.*	36 *The ſoldiours alſo mocked him & offered him vineger,*
41. *Likewiſe alſo the hie Prieſts mocking hī with the Scribes & Elders, and Phariſes ſaid,*	31. *Likewiſe alſo euen the hie prieſts mockinge ſaid among themſelues with the Scribes, He ſaued other men, himſelfe hee*	37. *And ſaid, if thou be the king of the Iewes, ſaue thy ſelfe.*
		A little after.
		39. *And one of the euill doers which were hanged, rayled on him ſayinge, if thou be the Chriſte, ſaue thy ſelfe and vs.*
42. *Hee*		40. *But*

42. *He saued others, but he cannot saue himself: if hee bee the kinge of Israel let him now come downe from the crosse, and wee will beleeue him.*
43. *He trusteth in God let him deliuer him now if hee will haue him: for hee sayd, I am the sonne of God.*

hee cannot saue.
32. *Let Christe the kinge of Israel nowe come downe from the crosse, that we may se and beleeue. They also that were crucified with him reuiled him*

40. *But the other answered, and rebuked him, saying feareſt thou not God seeing thou art in the same condemnation.*
41. *Wee are in deede here righteously for wee receiue things worthy of that wee haue done: but this man hath done nothing amisse.*
42. *And hee saide vnto Iesus, Lorde remember me, when thou commest into thy kingdome.*
43. *Then Iesus said vnto him, verely I say vnto thee, to day thou shalt be with mee in paradise.*

39. *And they that passed by.* These circumstances doe containe great matter. for heere is set before our eyes the humbling of the Sonne of God into the lowest degree, whereby it may the better appeare how much our saluation cost him: and withall considering that by right all those paines were due to vs, which hee bore, we shoulde bee more and more stirred vp to repentance. For in this spectacle God doth openly reueale to vs, how miserable our estate should haue beene, if wee had not had a redeemer. But whatsoeuer thinges Christ bore vpon him, must bee applyed to the comforting of vs. And certainely this contention was harder then all the torments, that all men vexed him with checkes and tauntes, as if he were reiected and forsaken of God. And therefore Dauid, Psal. 22. 7.8.9. bearing the person of Christ, in all his troubles he doth especially bewayle this. And truely there is nothing that doth more sharpely wound the mindes of the godly, then that the wicked for the weakning of their faith do vpbraide them as left destitute of the helpe and grace of God. This is that sharpe persecution, wherewith Paul, Gal. 4.29. sayth, that Isaac was vexed by Ismael not that he raged against him with the sword and force of armes: but beecause that he deriding the grace of God, attempted to ouerthrow his faith. Dauid also first, and then Christ, suffred these temptations, least they should terrifie vs at this day by their noueltie. For the wicked shall neuer be wanting, who will tryumph ouer our miseries. And this is a common deuise of Sathan (so ofte as God doth not comfort vs according to our desire, but hideth his helpe a little) to obiect, that our hope is in vaine, as if that his promise were of no effect.

40. *Thou that destroyest the Temple.* They doe charge Christes doctrine with vanitie, becaus that now when it is necessary, he doth not shewe in deede that power, which he challenged to himselfe. But if that a desire to speake euill, had not depriued them both of wit and iudgement, shortly after they might haue easily seene the truth of that saying. Christ had sayd, destroy you this Temple, & in three dayes I will raise it vp. Now they doe make a proud triumph at the beginnings of the ruine, and they looke not for the end of the third day. Such insolency do the wicked vse against al the children of god, while vnder ꝑ pretence of the Crosse, they doe endeuour to cut them off from the hope of the life to

come

come. Where is (ſay they) that immortall glory which credulous men doe ſo fooliſhly boaſt of: when as the moſt of them doe lye without glory and deſpiſed others doe liue poorely, others doe hardly drawe their breath vnder continuall troubles, others are toſſed with flyings and baniſhments: others doe pine away in priſons, others are burnt and brought to aſhes: So the preſent corruption of the outward man doth blinde thē, & they do imagine the hope of the renewing of the life to come to be vaine and ridiculous. But we muſt waite for the time appointed of the promiſed building, neither muſt wee beare it greiuouſly, if we bee now crucified with Chriſt, that we may be afterwards partakers of his reſurrection.

If thou be the Sonne of God. The vngodly doe require of Chriſt ſuch a teſtimonie of his power, that by prouing himſelfe to be the ſonne of God, hee ſhoulde ceaſe to be the ſonne of God. Vpon this condition he became man, and came into the world, that by the ſacrifice of his death he might reconcile men to God the father. Therefore that he might be ſhewed to be the ſonne of God, it was neceſſary for him to hang vpon the croſſe. Now theſe reprobates doe deny the redeemer to bee in the place of the Son of God, except he deſcending from the croſſe ſhould renounce the commandement of the father, & reiecting the waſhing away of ſins, ſhould caſt off the office layd vppon by God. But let vs hereby learne to ſtrengthen our faith: becauſe that the ſonne of God for the worke of our ſaluation would remain faſtened to the croſſe, vntill that partly with moſt cruel torments of the fleſh, partly with horrible anguiſhes of the ſpirit he ſhould ſuffer death it ſelfe. And leaſt it ſhould befall to vs, to tempt God in like maner as wee ſee theſe men did, let vs ſuffer God ſo oft as it ſhall ſo ſeeme good vnto him, to hide his power, that againe to his owne pleaſure hee may execute the ſame conueniently. There appeareth the ſame wickednes in the other obiection, which preſently followeth. *If he bee the king of Iſraell, let him nowe come downe from the croſſe, and we will beleeue him.* For it was not meete for them to accept of any other king, but ſuch a one as was deſcribed by the Prophets. But Eſay expreſly 53. and Zachariah, 9. 9. doe deſcribe Chriſt to be without forme, afflicted condemned and accurſed, broken, poore and contemned, before that he ſhould enter into his royall throne. Therfore the Iewes doe prepoſterouſly deſire one vnlike to him, whom they acknowledge for a king: for ſo they do declare, that they haue no regard of that king, whom God had promiſed to giue them. But on the contrary ſide (that our faith may wholy be repoſed in Chriſt) let vs ſeeke for helpe in his croſſe. For hee cannot otherwiſe bee accounted for the lawfull king of Iſrael, but by performing all the partes of a Redeemer. And hereby wee do gather how dangerous a thing it is by wandring after our own deuiſes to depart from the word of God. For becauſe that the Iewes imagined to haue ſuch a king as their wit had deuiſed thē, they refuſed Chriſte crucified, becauſe they thought it an abſurd thing to beleeue in him: but to vs it is the beſt & cheife reaſon of our beleefe, becauſe that for our cauſe he willingly ſubmitted himſelfe to the ignominie of the croſſe. 42. *He ſaued others.* This vnthankfulnes is not to be excuſed, that they being offended with the preſent abaſing of Chriſte, doe make no account of all thoſe myracles, which he before had wrought in their ſight. They do confeſſe that he had ſaued others: by what power? or by what meanes?

Why

Why doe they not at the leaſt in this behalfe reuerence the manifeſt woorke of God? But becauſe they doe maliciouſly choake, yea, as much as lieth in them, they doe endeuour to quench the light of God, which ſhone in the myracles, they are vnworthy to iudge aright of the infirmitie of the croſſe. Becauſe Chriſt doth not preſently deliuer himſelfe from death, they doe vpbrayd him of weaknes. And this is too vſuall amongſt al the wicked, to meaſure the power of God by that which is preſently ſeene, that whatſoeuer he doeth not, they thinke hee cannot doe: and therefore they doe charge him of weakenes, ſo oft as he doth not obey their peruerſe deſire. But let vs note, that Chriſt when he eaſily could, did not preſently deliuer himſelfe from death, but becauſe he would not. And why doth he for a time neglect his owne ſafegarde, but becauſe he had more regarde of the ſaluation of vs all? Why would he not deliuer himſelfe, but that he might deliuer vs all? Therefore we ſee that thoſe things, which doe make well to the edification of our fayth, the Iewes through their owne malice drewe to the maintenance of their vnbeleife. 43. *He truſteth in God.* Sathan hath, as I ſaid before, this moſt ſharpe dart of temptation, while he faigneth that God forgetteth vs, becauſe that hee doeth not helpe vs ſpeedily and in the very poynt of time. For when God waiteth vpon the ſaluation of his children, and doth not onely helpe them in time conuenient, but alſo preuenteth their neceſſitie (as the ſcripture doth euery where declare) he ſeemeth not to loue them, whom he helpeth not: And ſo by this logicke hee leadeth vs into deſpaire, that wee doe truſt in the loue of God in vaine, where his helpe doth not appeare openly. And as he prompteth our mindes with this kind of fallacie, ſo he ſuborneth his miniſters, which ſhall argue that God hath no regard of our ſafegarde, but reiecteth vs, becauſe he deferreth his helpe. Therefore it behoooueth vs to refuſe this argument as faulty. that they are not beloued of God, whom he ſeemeth to forſake for a time. Nay, there were nothing more abſurd, then to tie his loue to euery point of time. God promiſeth that he will be our deliuerer: but if ſom time he ſhould ſeeme to winke in our aduerſities, the delay muſt bee borne with patience. Wherefore it is contrary to the nature of fayth, for them to vrge that aduerbe *now*, whom God by the croſſe and troubles frameth to patience, and ſtirreth vp to prayers, and to call vpon his name: when as theſe are rather teſtimonies of his fatherly loue, as the Apoſtle in the Epiſtle to the Hebrewes, 12. 6. declareth. And this was eſpecially to be ſeene in Chriſt, though he was the beloued ſonne, yet was he not deliuered from death, vntill he had borne the puniſhment due to vs, for by that price were we redeemed to ſaluation.

Wherfore the prieſtes againe do deale peruerſly, when they do conclude that he is not the Sonne: becauſe that he ſupplyeth that roume appointed him of his father.

44. *That ſame alſo the theeues caſt in his teeth.* Matthew & Marke by Synecdoche do attribute that to the theeues, which was proper only to one of them, as it appeareth by Luke. Neither may this ſpeach ſeeme ſtrange: for the two Euangelists had no other purpoſe then to declare that Chriſt was rayled vpon on euery ſide, ſo that euen the theeues ſpared him not nowe when hee was halfe dead. Euen as Dauid in the Pſalme, 22. 7. 8. bewayling his calamities, doth thereof take occaſion to amplifie the grieuouſnes of them, for that he was made

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the ſhame of all men, and the contempt of the people. And though they doe omitte a hiſtory woorthy to bee remembred, which Luke reporteth of the other theefe: yet there is no abſurdity in that, which they do ſay, that Chriſt was derided of all, yea euen of the very theeues. For it is not ſpoken of euery particular perſon but of that kind of men. Now therefore let vs come to Luke.

L V. 39. *And one of the euil doers.* But this reproach, which the Sonne of God ſuffered of the theefe, great honour is gotten for vs amongſt the Angelles, that they ſhould acknowledge vs for their brethren. But in the meane while heere is ſette before vs an example of furious obſtinacy in this wretched man, ſeeing that he ceaſeth not to vomit out blaſphemyes with cruelty in the midſt of his afflictions. So deſperate men, which cannot eſcape the tormentes, doe vſe by frowardnes to ſeeke reuenge. And though he vpbraideth Chriſt, that he could neither ſaue himſelfe nor others, yet this obiection ſtriketh at God himſelfe. As the wicked, ſo oft as they obtaine not what they deſire, they would willingly pull God out of heauen. It was meete that they being tamed with afflictions, ſhuld become gentle: but hereby it appeareth, how the hardnes of the euil heart was hardned, which could bee bowed by no puniſhments.

40. *But the other anſwered.* There is in this miſerable man ſet before vs a rare example of the vnhoped for and incredible grace of God, partly becauſe that ſodenly at his death he is chaunged into a new man, and is drawne backe euen from the very helles to heauen: Then becauſe that he obtained in a moment forgiuenes of all his ſinnes, wherein he had beene drowned all his life, and ſo hee is receiued into heauen before the Apoſtles and the firſt fruites of the newe Church. Firſte therefore in the conuerſion of this manne, there doeth clearely appeare a notable token of the grace of God. For it came not of the proper inſtinct of the fleſh, that he caſt off the great cruelty and proud cõtempt of god, that he ſhould preſently repent, but he is brought vnder the hand of God; as all the ſcripture teacheth that repentance is his worke. And this grace is ſo much the more excellent, becauſe that it befell beyond all mens hope. For who woulde euer haue thought that the theefe at his laſt breath ſhould not only become a godly worſhipper of God, but a ſingular maiſter of fayth and piety to the whole worlde: ſo that wee alſo from his mouth may learne a rule of true and lawfull confeſſion? And this hee vttered as the firſte fruites of his repentance, that with a ſharpe reprehenſion he reprooued the vngodly frowardneſſe of his owne fellow: then he addeth this as the ſecond, humbling himſelfe with a free confeſſion of his owne ſinnes, and attributing to Chriſte the prayſe due to his righteouſnes. Afterwardes hee teſtifieth a wonderfull fayth, caſting himſelfe wholly and his ſaluation into the defence of Chriſt, whom yet hee ſaw hanging vpon the croſſe and ready to die.

Feareſt thou not God? Though interpreters doe wreſt theſe woordes diuerſly, yet the ſimple meaning of them ſeemeth to mee to bee thus, what meaneth this, that this condemnation compelleth thee not to feare GOD? For the theefe doeth thereof take occaſion to exaggerate the hardneſſe of his fellowe, becauſe that hee beeing brought to extreame neceſſitie, dooth not ſo beginne to feare GOD. But that all ambiguity may bee taken away, the readers are to bee admoniſhed, that this arrogant and wicked rayler, who

who thought to haue paſſed with his ſcoffing without puniſhment, is called back to the iudgement ſeate of God: for though he had been all his life without feeling, it behooued him then to tremble, when hee felt the hand of God armed againſt him, and ſhortly after hee was to yeelde a reckoning of all his offences. Therefore it was a ſigne of a deſperate & a deuilliſh obſtinacy, when God held him tyed vp to the laſt iudgement, not then to come to a right mind: for if there hadde beene any droppe of pitty in the heart of the man, he ſhould at the leaſt bee enforced to gather himſelfe to the feare of God. Nowe wee vnderſtand the meaning of the woordes, that they are deſperate and without all feare of God, which are not amended by puniſhments. *En to auto crimati*, I doe interpret not for the ſame, but to be in the preſent execution of condemnation: as if the theefe had ſayde: Sith thou art nowe as it were in the midſt of death, it behoued thee now to be wakened, that thou mighteſt acknowledg god thy iudg. Further, wee doe hereof gather a profitable doctrine, that they doe wholy ſette themſelues againſt God, who are not taught humility by corrections: for ſhame doth of neceſſitie driue them to holde their peace, whoſoeuer are endued with any feare of God.

41. *Wee are indeed here righteouſly.* Becauſe the reproofe gathered of the condemnation, might ſeeme to light vpon Chriſt, the theefe doth here make a diſtinction betweene Chriſt and the cauſe of him and his fellowe, for the puniſhment which was common, was, as he confeſſeth, iuſtly layd vpon him and his fellow, but not vppon CHRIST, who was not put to death for any fault of his owne, but for the cruelty of the enemies. But that muſt be remembred which I ſayde euen now, that the theefe made a notable ſhew of repentaunce, ſuch as God requireth of euery one of vs, in that hee confeſſeth that hee receiueth a reward worthy of that which he hath done. And this eſpecially muſt be noted, that the cruelty of the puniſhmẽt was no hinderance, but that he ſubmitted himſelfe patiently to the fierce torments. Wherefore, if wee doe truly repent for ſinnes, lette vs learne to confeſſe them willingly and without diſſimulation when neede ſhall bee, and not to flee that ignominie which we haue deſerued. For this is the only meanes whereby wee may bury our ſinnes before God and Angelles, if wee ſtriue not to couer them before men with vaine colours. Further, whereas amongſt diuers cloakes which hypocriſie vſeth, this is moſt common, that euery manne draweth others in with him, that by their example hee might excuſe himſelfe: the theefe on the contrary ſide doeth no leſſe carefully defend the innocency of Chriſt, then ſimply and freely condemne himſelfe and his fellow.

42. *Lord remember me.* I doe not know whether there euer was from the beginning of the world an example of faith more rare & worthy to be remembred: ſo much the more is the grace of the holy Ghoſt worthy to be had in admiration, which herein ſhewed it ſelfe ſo euidently. The theefe, who not onely had neuer been a ſcholler in Chriſtes ſchoole, but by thruſting himſelfe into bloudy murthers, hadde endeuoured to quench all ſenſe of righteouſneſſe, doeth of a ſodaine pierce deeper, then all the Apoſtles, and the reſt of the diſciples, in teaching of whome the Lorde himſelfe had beſtowed ſo much labour: and not that onely, but Chriſte beeing vppon the tree of execution, hee worſhippeth

peth as a king: he celebrateth his kingdom in that horrible and more then deformed baſeneſſe: he calleth him, who is about to die, the author of life. Truely, if he hadde beene inſtructed in the true faith, had hearde many thinges before of the office of Chriſte, and had alſo beene confirmed in the ſame by myracles: yet that knowledge being couered with the cloud of a reprochful death, might vaniſh away. Nowe it was more then wonderfull, that hee being rude and a yonglinge, yea, his minde altogether corrupted, ſhould preſently at the firſt inſtructions vppon the curſed croſſe apprehend ſaluation and the celeſtiall glory. For with what markes or enſignes did he ſee Chriſte adorned, that hee might lift vp his minde to that kingdome? And certainely this was, as if hee ſhould clime out of the deepeſt helles aboue the heauens. But to the fleſhe this was but as a fable, and to bee laughed at, to attribute to a man caſt away and condemned (whome the worlde could not abide) a kingdome farre more notable then all earthly Empires Hereby we do gather how quicke the eyes of his minde were, wherewith hee behelde life in death, height in ruine, glory in reproach, victory in deſtruction, & a kingdome in ſlauery. If that the theefe extolled by his fayth Chriſt now hanging vpon the croſſe, and as it were ouerwhelmed with curſing, into a heauenly throne, woe be to our ſlouthfulneſſe if wee doe not reuerence him now ſitting at the right hand of God, if we doe not faſten the hope of life in his reſurrection, if we goe not into heauen whether hee is entred. Now, if on the other part, we do conſider what ſtate he was in, when he beſought chriſt of his mercy, his fayth ſhall grow to further admiration with a torne body nowalmoſt without life, he waiteth for the laſt blow of the ſlaughter men, & yet he repoſeth himſelfe in the onely grace of Chriſt. Firſt, whence hath he this hope of forgiuenes, but becauſe that in the death of Chriſt, (which ſeemeth deteſtable to all other) he conceiueth the ſacrifice of a good ſauour, to bee effectuall to waſhe away the ſinnes of the world? And where he with courage regardeth not his torments: nay, as it were forgetting himſelfe, is caried to a hope & deſire of a better life, it doth far paſſe the vnderſtãding of man. Wherfore let vs not be aſhamed to learne both mortification of the fleſh, & patience, and excellency of fayth, & conſtancy of hope, and zeale of godlines of this maiſter, whom the Lord ſet ouer vs, to humble the pride of the fleſh. For the readilier that any man followeth him, the nearer he ſhall come to Chriſt.

43. *Verily I ſay vnto thee.* Though Chriſt had not yet triumphed openly ouer death, yet he ſheweth the effect and fruit of the ſame, when he was moſt abaſed. And by this meanes he declareth that he was neuer thruſt out of the power of his kingdom. For nothing doth more notably, nor more royally beſeeme a diuine king, then to reſtore life to thẽ which are dead. Chriſt therfore, thogh he being ſtricken with the hand of God, appeared in ſhew to bee a man halfe deſperate: yet, becauſe he ceaſed not to be the ſauiour of the world, hee was alwayes endued with a heauenly power for the perfourmance of his office. And firſt here is to be noted his incredible readines, that without delay he accepteth the theefe ſo louingly, and promiſeth him that hee ſhall be a partaker of the bleſſed life. Wherefore it is not to bee doubted, but that hee is to admitte without exception into his kingdome, all which doe come vnto him. Whereof it

may

may bee assuredly gathered, that wee shall be saued, if hee be mindefull of vs. Further, it cannot be that he should forget them, who doe commend their saluation to him. If the theefe hadde so easie a passage into heauen, because that when all things were in greatest extremitie, he rested vpon the grace of Christ: much more shall Christe the conquerour of death, at this day reach foorth his hand out of his throne to vs, that hee may gather vs into the fellowship of life. For it were absurde, since the time that he nailed to the crosse the hand writing which was against vs, and hath put death and Sathan to flight, and in his resurrection hath triumphed ouer the prince of the world, that there should not bee as easy & as ready a passage from death to life for vs, as for the theefe. Therfore, who soeuer being readie to die, shall with a true faith commit the custody of his soule to Christ, hee shall not bee driuen off any long time to languish in suspence: but Christ will accept his desire with the same kindnesse that hee vsed towardes the theefe. Therefore away with that stincking deuice of the Sophisters, of the retayning of the paine when the fault is remitted: for we see that Christ doth presently deliuer from punishment, him, whom hee freeth from guiltinesse. Neyther is that any let, that the theefe neuertheless, beareth euen to the vttermost, the punishment whereto hee was appoynted. For wee must heere imagine no recompence, which was in steede of a satisfaction for the appeasing of the iudgment of God (as the Sophisters doe dreame) but the Lord by corporall punishmentes doeth simply teach his elect to detest and to hate sin. Therefore Christ doth as it were set vpon his lappe, the theefe brought by fatherly correction to denie himselfe, and sendeth him not to the fire of Purgatory. It is further to bee noted, with what keyes the gate of the kingdome of heauen was opened to the theefe. For Popish confession or satisfactions, were not heere accounted of: but Christ was entreated with repentance and fayth to receiue him that came willingly to him. And heereby that is againe the better confirmed, which I touched euen now, if any man should disdaine to walke in the steppes of the theefe, and to follow as hee went before, he drieth himselfe from entring into heauen. And truely, as in the person of the theefe, Christ hath giuen vnto vs all a common pledge or assurance of obtayning forgiuenesse, so againe he vouchsafed that wretch so great honour, that all men casting off their owne glory, wee should not glory but in the mercy of God alone. If that euery one of vs would truely and earnestly search himselfe, the great heape of our sinnes would worthily make vs ashamed of our selues, and it would irke vs to take this poore man, who of meere grace obtained saluation, as our guide and standerd bearer. Further, as the death of Christ brought forth the fruite of the same then presently, so wee doe heereof gather, that the soules when they doe departe from the bodies doe remaine and liue: otherwise the promise of Christ should bee but a iest, which hee also confirmed with an oath. Yet of the place of Paradise, let vs not curiously and subtily dispute: Let it suffice vs, that who soeuer are by fayth grafted into the body of Christ, are partakers of his life, and so after death shall enioy a blessed and a ioyfull rest, vntill the perfect glory of the heauenly life, shall fully be reuealed at the comming of Christ.

One thing yet remaineth, that he promiſeth the theefe, not to take away his preſent miſeries, nor to diminiſh any thing of his corporall puniſhment. Where by we are admoniſhed that the grace of God muſt not be eſteemed by the iudgment of the fleſh: for it doth oft fall out that God doth ſuffer them to be miſerably afflicted, whom yet he loueth. Therefore if we be miſerably vexed in body, let vs take heede leaſt the bitternes of greife, take away the taſt of the goodneſſe of God, but rather let this one comfort temper and mollifie all our euils, alloone as God taketh vs into his fauour, what troubles ſoeuer wee doe ſuffer, they doe further vs towards ſaluation. So it ſhall come to paſſe, that our fayth ſhall not onely eſcape from all miſeries with the victory, but it ſhall tweetely be at reſt euen in the midſt of the bearing of afflictions.

Mathew 27.	Marke 15	Luke 23.
45. *Now from the ſixt houre was there darkeneſſe ouer all the land vnto the ninthe houre,*	33. *Now when the ſixt houre was come darkeneſſe aroſe ouer all the land vntil the ninth houre.*	44. *And it was about the ſixt houre, & there was a darkneſſe ouer al the land, vntill the ninth houre*
46. *And about the ninth houre Ieſus cried with a loude voyce ſaying: Eli, Eli, lamaſabachthanie? that is My God, my God why haſt thou forſaken mee,*	34. *And at the ninth houre Ieſus cried with a loude voyce ſaying: Eloi, Eloi, lamaſabachthani? which is by interpretation: my God, my God why haſt thou forſaken me?*	45. *And the Sunne was darkened and the vaile of the Temple rent through the mids.*
47. *And ſome of them that ſtood there, when they heard it, ſaide: This man calleth Elias*	35. *And ſome of them that ſtood by, when they heard it, ſayd: Behold, he calleth Elias*	46. *And Ieſus cried with a loude voyce, & ſaid: Father, into thine handes I commend my ſpirite. And when hee thus had ſaid, he gaue vp the ghoaſt.*
48. *And ſtraight way one of them ran, and tooke a ſponge, & filled it with vineger, and put it on a reede & gaue hym to drinke*	36. *And one ranne & filled a ſponge full of vineger & put it on a reede, & gaue hym to drinke ſaying, let him alone let vs ſee if Elias will come and take him downe.*	
49. *Other ſayd let be let vs ſee, if Elias will com and ſaue him.*		
50. *Then Ieſus cried again with a loude voyce and yeelded vp the ghoſt,*	37. *And Ieſus cried wyth a loud voyce and gaue vppe the ghoaſt.*	47. *Nowe when the Centurion ſawe what was done, hee glorified God ſaying: of a ſurety this man was iuſt.*
51. *And behold the vaile of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, and the ſtones were clouen.*	38. *And the vaile of the Temple was rent in twaine from the top to the bottome.*	
52. *And the graues did open themſelues, & many bodies of the Saincles, which ſlepte aroſe.*	39. *Now when the Centurion, which ſtood ouer againſte hym ſawe that he thus crying gaue vppe the ghoaſt, he ſayd Truely this man was the Son of God.*	48. *And all the people that came togither to that ſight beholding the thinges which were done ſmote their breſte and returned.*
53. *And came out of the graues after his reſurrection, and went into the holy Citie, and appeared vnto many.*		
54 *When*	40 *There*	49 *And*

54. *When the Centurion, and they that were with him watching Iesus, saw ℣ earth quake and the things that were done they feared greatly saying, Truly this was the son of God*

55. *And many women were there beholding him a farre off which had followed Iesus from Galile, ministring vnto him.*

56 *Among whome was Mary Magdalen and Mary the mother of Iames and Ioses, and the mother of Zebedeus sonnes.*

40. *There were also women which beheld a far off among whome was Mary Magdalen & Mary ℣ mother of Iames the lesse: and of Ioses and Salome,*

41. *Which also when hee was in Galile, followed him, and ministred vnto him, and many other womenne, which came vp with him vnto Ierusalem.*

49. *And all his acquaintaunce stoode a far off and the woman that followed him from Galile beholding these things.*

45. *Now from the sixt houre.* Though in the death of Christ the infirmity of the flesh for a while, couered the glory of the Godhead: yea the Sonne of God himselfe lay without forme vnder reproch and contempt, and (as Paul sayth) he was made of no reputation: yet the heauenly father ceased not to adorne him with some marks, and when he was at the lowest cast, hee erected some tokens of the glory to come, which might strengthen the mindes of the godly against the offence of the crosse. So the maiestie of Christ was royally set forth by the darkning of the sunne, earthquake, cleauing of rockes, and renting of the vaile: euen as if heauen and earth should yeelde the worshippe due to their maker and framer. But first it is demanded for what purpose the sunne was eclipsed. For where the old Poets in their tragedies do faigne that the light of the sun is withdrawne from the earth, where any notable offence is committed, tendeth to note the greatnes of the wrath of God, and this fantasie was gathered of the cõmon sense of nature. Therefore some interpreters do think that God sent darknes in signe of detestation: as if god by darkning the sun, should hide his face frõ the most filthie wickednes of all. Others doe say, that by the darknes of the visible sunne was the death of the sunne of righteousnes declared. Others hadde rather to apply it to the making of that nation blind, which followed shortly after. For the Iewes reiecting Christ, after he was taken from amongst thẽ, were depriued of the light of the heauenly doctrine, neither was there any thing left them besides the darknes of desperation. But I do rather thinke that this people because they would not see the light, they were so blockish, were stirred vp by darknes, to consider the wonderfull counsell of God in the death of Christ. For the vnwonted alteration of the order of nature, if they had not beene altogether hardned, should haue earnestly moued their senses, to attend to that renewing of the world to come. In the meane while a sight full of terrour was shewed them, that they might feare before the iudgment of God. And truely this was an incomparable testimony of the wrath of God, that spared not his onely begotten Sonne, neyther could hee otherwise bee appeased, then by the price of that sacrifice. But where the Scribes and Priestes, and a great part of the people

careleſly neglected, and as it were with cloſed eyes paſſed by the darkening of the Sunne, their wonderfull madneſſe ſhoulde make vs afraide. For they muſt of neceſsitie bee more blockiſhe then the brute beaſtes, who beeing warned by ſuch a woonder, of the rigour of the heauenly iudgement, ceaſed not their ſcoffing. But this is the ſpirit of amaſedneſſe and giddineſſe, wherewith God maketh the reporbate drunken, after that he hath long ſtriuen with their malice. In the meane while let vs learne, that after they are bewitched with the ſleights of Sathan, the glory of GOD, bee it neuer ſo manifeſt, is hidden from them, at the leaſt their mindes are darkened, that ſeeing they ſhoulde not ſee. But ſith that was a general admonition, it ſhould profitte vs at this day, to lette vs knowe that the ſacrifice wherewith wee are redeemed, was of no leſſe moment, then if the Sunne hadde fallen from heauen, or that the whole frame of the worlde hadde beene ouerthrowne: for ſo wee may bee brought the more to abhorre our ſinnes. Further, where ſome doe thinke that this darkening of the Sunne was ouer all the quarters of the worlde, I doe not thinke it to bee likely. For though ſome one writter or another, haue ſo reported, yet the hyſtorie of thoſe times was more renoumed, then that ſo notable a myracle could be concealed of many others, who diligently ſearched and ſette downe thinges which werenot ſo worthy of remembrance. Further, if that the darkeneſſe had beene generally ouer the whole, men might the more eaſily haue forgotten it, becauſe it might haue beene ſuppoſed to bee naturall. But the woonder was the more ſtraunge, that the ſunne ſhining other where, Iudea ſhoulde bee ouerwhelmed with darkneſſe.

46. *About the ninthe houre Ieſus cried.* Though there appeared more thē the force of a man in the crying of Chriſt, yet it is certaine that the vehemencie of griefe wreſted it out of him. And certainely this was the chiefe conflict, and ſharper then all other torments, becauſe that in his ſorrowes, he was not ſo comforted with the ayde and fauour of his father, that hee thought himſelfe in ſome ſort forſaken. For he not onely offered his body for the price of our reconciliation with God, but in ſoule hee alſo bore the puniſhments due to vs: and ſo hee rightly became a man ful of ſorrows, as Iſai. 53. 3. ſpeaketh. And truely they are too fooliſh, which paſſing by this part of the redemption, do onely reſt vpō the outward puniſhment of the fleſh. For to the end that Chriſte might make ſatisfactiō for vs, it was behoueful for him ro ſtand as guilty beefore the iudgement ſeat of God. And there is nothing more horrible thē to feele God a iudge, whoſe wrath exceedeth all deathes. Therefore, when this kinde of temptation is layd vpon Chriſt, as if God beeing his enemy, he ſhould nowe bee giuen ouer to deſtruction, he is taken with horror, wherein all mortall men had beene ſwallowed vp a hundred times, but he by the maruellous power of the ſpirit eſcaped with the victory. And hee maketh not his complaint diſſemblingly or after the maner of a plaier, that he was forſaken of his father. And where many doe pretend that he ſpake thus according to the opinion of the common people, it is but a fond cauill: for the inward ſorrowe of the minde compelled him forceably & earneſtly to breake out into this cry. And it was not onely a redemption to ſerue the eye whiche hee wrought (as I ſayde euen nowe): but as hee hadde offered himſelfe a pledge for vs, his will was to beare in deede the iudgement of God in

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our place. But it seemeth to be absurd, that this desperate speach shoulde passe from Christ. The answere is easie, though the sence of the flesh beheld destruction, yet his faith was fast setled in his heart, wherein hee beheld God present, of whose absence he complaineth. We sayd other where that the Godhead gaue place to the infirmity of the flesh, so farre forth as was meete for our saluation, to the end Christ might fulfill all the partes of a redeemer, We haue also noted the difference betweene the sence of nature, and the knowledg of faith, wherefore there is no cause to hinder it, but that Christ might in minde conceiue an alienation from God, so farre as sence did see, and withall by faith he held GOD mercifull vnto him. The which doeth euidently enough appeare by the two partes of his complaint, for before he would vtter the temptation, he first protesteth that he fleeth to God as to his God: and so with the shield of faith, hee valiantly repelled that assault of forsaking, which assaulted him on the other side. To bee short, in this sharpe torment his faith remained safe: so he complaining that hee was forsaken, yet trusted in the helpe of God at hand. Further that this speach was worthy especially to be noted, it doth appeare by this, that the holy Ghost, to the end it might be imprinted in mans memory, would haue it reported in the Syrian tongue: for this is as much as if he shuld bring in Christ, rehearsing the same words, which he then vttered with his owne mouth, So much the more is their slouth thereby to bee condemned as vile, who make no more account of Christs so great sorrow & dreadful feare, then as if they passed lightly by a place. But who so euer considerth that Christ tooke vpon him ꝑ person of a mediatour, of this condition, that he might beare our guiltines as well in soule as in body, will not maruaile that he had to striue with the sorrowes of death, as if he shoulde be cast off from God in his wrath, into a laborinth of euils.

47. *This man calleth Elias.* They which doe referre this to the soldiours, who were rude and ignorant of the Syrian tongue, and not accustomed to the Iewish religion, are in my iudgement deceiued, for they thinke that the likenes of the speaches deceiued them. But I doe not thinke it any way probable, that they slipped of ignorance, but rather that it was determined of set purpose to scorne at Christe, and quarrellingly to peruert his speach. For sathan hath no apter deuice for the hindrance of the saluation of the godly, then when he driueth them from calling vpon God. Therfore so much as lyeth in him, he driueth his ministers to this, to quench our affection to prayer. So he driue the vngodly enemies of Christ, wickedly to turne his prayer into laughter: seeking by that shift to spoyle him of his cheife weapons. And certainely this is a very great temptatiō when wee seeme to be so farre from preuayling, that God rather should lay his name open to reproches, then shew himselfe fauourable to our prayers. Therefore this ironical or doggish barking was asmuch, as if they had denied christ to haue any thing to doe with God, that calling vpon Elias, he should repose himselfe in another refuge. So we see him vexed on euery side, that he being ouerwhelmed with desperation might cease from calling vppon GOD, which was to renounce saluation. But if at this day as wel the hired slaues of Antichrist as also the varlets which are at home with vs, doe wickedly with their quarrels deprave those thinges which wee haue spoken well, let vs not maruaile that the same befall to vs, which fell to our head.

Yet though they ſhould tranſfigure God into Eliah, when they haue ſcorned vs at their pleaſure, at the length God will heare our ſighes, and will ſhew himſelf partly a defender of his owne glory, partly one that will plague their filthy falſhood.

48. *And ſtraight way one of them ran.* Hereof a probable coniecture may be gathered, that when Chriſte had once refuſed drinke, it was offred to him againe to trouble him. Though withal it is likely, that at the firſt he had vineger reached vnto him in a cup beefore that hee was lifted vp on high, afterward when he now hung vpon the Croſſe, it was put to his mouth in a ſponge.

MAR. 36. *Saying, let him alone* That which Marke here deliuereth that a ſoldiour reaching him vineger, ſaid, *Let him alone: let vs ſee, &c.* and Matthewe attributeth this ſpeach to others, there is no repugnancy in it. For it is likely that one began the ſcorning, whiche beeing greedily accepted by others, raiſed this cry amongſt them all. So the word *Let him alone.* is not a word of forbidding, but of ſcorning. Therefore hee which ſcorned Chriſte, ſpeaking ironically to his fellowes, Let vs ſee, ſaith he, whether Elias will come, preſently others followed, and euery one ſange the ſame ſong to his neighbour: as it commonly commeth to paſſe in ſuch mutual agreement. And it is no matter to ſtand either vpon the plural number or the ſingular: for let him alone ſignifieth as much in the ſingular number, as in the plural: for the verbe is put in ſteede of an interiection, as if they had ſaid, ſt, ſt.

50. *Then Ieſus cryed againe.* Luke, who maketh no mention of the firſt crying, doth report the wordes of the ſecond cry, which Matthewe and Marke doe paſſe ouer. And hee ſaieth that hee cryed, *Father, into thy handes I commend my ſpirit*: wherein hee declareth, that though hee hadde beene hardly ſhaken with violent temptations, yet his faith was not ſhaken, but alwayes kept his place inuincible. For there could not haue beene a more notable triumph ſhewed, then when Chriſte boldly bragged that GOD was a faithfull keeper of his ſoule, whiche all menne thought to bee loſt. Further, beecauſe hee hadde ſpoken to the deafe, hee went ſtraight to God, and layde downe the teſtimony of his faith in his lappe. His will was that men ſhoulde heare that which hee ſpake. but though he preuailed nothing with men, he was content that God alone did witneſſe with him. And truely faith cannot bee more certeinely and firmely approued, then where a godly man when hee ſeeth himſelfe beaten on euery ſide, that he findeth no comfort in men, deſpiſing the madnes of all the worlde, doth vnlade his ſorrowes and cares in the boſome of God, and reſteth in the hope of his promiſes.

And though it ſeemeth that he tooke this maner of prayer, which he vſed out of the Pſal, 31.6: yet I doubt not, but that according to the circumſtance of the time, he applied the ſãe to his preſent vſe, as if he had ſaid, I ſee O father my ſelfe by al mens mouthes appointed to deſtruction, & my ſoule drawne after a ſort hither & thither: and in the meane while according to the fleſh I do feele no helpe in thee. Yet that ſhal not ſtop me, but that I wil lay vp my ſpirit in thy handes, & will quietly lie downe in the ſecret cuſtody of thy goodnes. Yet it is to be noted that Dauid in that place which I cited euẽ now, praid not onely for this, that his ſoule beeing receiued into the hand of God, might remaine aliue and ſafe after death, but

but he commended his life to the Lord, that being protected by his defence, he might be in happy eſtate either liuing or dying. Hee ſaw himſelfe continually aſſaulted with many deaths: therfore nothing remained, but that he ſhould commit himſelfe to the inuincible defence of God. Further, where hee appointeth God to be the keeper of his ſoule, he glorieth that it is ſafe from all danger and withal he quietly prepareth himſelfe to meete with death, whē it ſhuld ſo ſeeme good to God, becauſe that euen in death, the Lorde himſelfe doeth keepe the ſoules of his children. Now, becauſe that was firſt taken away from Chriſt, that he ſhould cōmit to his father his ſoule to bee preſerued in the tranſitory eſtate of the earthly life, he going chearefully to die, deſireth to be ſaued out of the world. For therefore doth God chiefely receiue our ſoules into his cuſtodie, that our hope ſhoulde clime vp aboue this ſhadowiſh life. Now, let vs remember that Chriſte commended his ſoule to his father not in his owne priuate reſpect: but comprehended al the ſoules of his faithfull ones as it were in one bundle, that they might be ſaued together with his. Yea in this prayer he begate vnto himſelfe this right of preſeruing all ſoules, ſo that the heauenly Father not onely for fauour of him vouchſafeth to take them into his cuſtodie, but reſigning thoſe things which belonged to himſelfe to him, he cōmitted them to him to be preſerued. And therfore Stephen at his death deliuered his ſoule into his hand Act. 7. 56. Lord Ieſu ſayth hee, receiue my ſpirit. By whoſe example whoſoeuer will beleeue in Chriſte, ſhall not at his death breath out his ſoule into the ayre, but it ſhall goe to a faithfull keeper, who keepeth ſafely whatſoeuer is cōmitted vnto him of the father. The cry doeth ſhew againe the vehemency of the affection: for it is not to be doubted but that Chriſt brake not out of the ſtraites of temptations wherein he was holdē boūd, without earneſt & ardent trauaile. Though withall, by his hie & loud crying, his wil was to declare to vs, that his ſoule ſhuld be preſerued and ſafe from death, to the end that we being furniſhed with the ſame hope, might chearefully depart out of this tranſitory cottage of our fleſh.

51. *And beholde the vaile of the temple.* Where Luke mixeth the renting of the vaile, with the darkening of the Sunne, as if it befell before the death of Chriſt, is an inuerting of the order. For the Euangeliſtes doe not exactly obſerue the moments of times as it is often ſeene. And it was not likely that the vaile ſhoulde bee rent, before the ſacrifice of expiation was finiſhed: becauſe Chriſte the true and eternall Prieſt aboliſhing the figures of the law, then opened to vs by his bloud the way to the heauenly ſanctuary, that wee ſhoulde not ſtand nowe a farre off in the Courte, but come freely foorth into the ſight of GOD. For ſo longe as the worſhipping of God in ſhadowes endured, there was a vaile ſette vppe in the earthly ſanctuary, which kept thence not only the peoples feete, but alſo their eyes. But Chriſte wiping out the hand wryting which was contrary to vs, Col. 2 14. took away all hinderance, that we enioyinge him for a mediatour, ſhoulde be all made a royall Prieſthoode. Therefore the renting of the vaile, was not onely the abrogation of the ceremonies, which were of force vnder the lawe, but alſo an opening of the heauens, ſo that now God doth familliarly call the members of his Sonne vnto him. In the meane while the Iewes were admoniſhed, that the outwarde ſacrifices

were ended, & that afterward there ſhould be no vſe of the old prieſthood: although the building of ꝑ temple ſhuld ſtand, God was no more to be worſhipped after the accuſtomed order: but becauſe the ſubſtance and truth of the ſhadowes were now fulfilled, the figures of the law are turned into the ſpirit. For though Chriſt offered a viſible ſacrifice, yet it muſt bee ſpiritually eſteemed, (as the Apoſtle teacheth in the Epiſtle to the Heb 9.14.) that the price & fruit of the ſame may appeare. But the outward ſanctuary profited nothing to miſerable mē, when the vaile being broken, it was left naked: for the inward vaile of their infirmitie tooke from them the ſight of the light of their ſaluation. That which Matthew addeth of the quaking of the earth, and of the cleauing of the rockes was done in the very ſame moment, as I by ſome probability doe gather. Alſo the earth by this meanes not onely gaue teſtimony to the creatour of it: but is alſo cited as a witneſſe againſt the hardnes of a curſed nation. For hereby it appeared what wonderfull obſtinacy this was, which neither the ſhaking of the earth, nor the cleauing of the ſtones could moue.

52. *And the graues opened.* This was alſo a ſpeciall wonder, whereby God declared that his ſonne entred into the priſon of death, not that hee ſhould remaine priſoner there, but that he might bring out all, which were holden captiues. For at what time as the contemptible infirmity of the fleſh was to be ſeene in the perſon of Chriſt, the royall and diuine power of his death pierced euen to the places below. This is the reaſon why he being preſently to bee layde in the graue, ſhould open all other graues. Yet it is doubted whether the graues were opened before the reſurrection. For the reſurrection of the Saints, which is added a little after, in my iudgement followed after the reſurrection of Chriſt. For it is abſurd, which ſome interpreters doe imagine that they ſhould lye aliue & breathing for the ſpace of three dayes in the graue. To me it ſeemeth probable that at Chriſtes death, the graues preſently opened: and when hee roſe, ſome of the godly receiued breath, went foorth, and were ſeene in the cittie. For Chriſt is therefore called the firſt borne of the dead, and the firſt fruits of them that roſe againe, 1. Cor. 15.20 Col. 1.18. For by his death he began a new life, and by his reſurrection hee performed the ſame: not that the dead at his death ſhould preſently be reuiued, but becauſe his death was the fountaine & beginning of life. This reaſon therefore doth notably agree, when the breaking open of the graues ſhould be a propheſie of a new life, the fruit it ſelfe, or the effecte whereof, appeared three dayes after: for Chriſt riſing he brought out with him other companions out of the graues. Further, by this token it was declared, that he neither died nor roſe againe priuately for him ſelfe, but that he might breath forth a ſauour of life vpon all the faithfull. Yet here groweth a queſtiō, why god would that ſome only ſhould riſe againe, when as the ſociety of the reſurrection of Chriſt equally appertained to all the faithfull. I doe anſwere, becauſe that the time was not yet full come, when the whole body of the Church ſhould be gathered to their heade, there was a ſhewe of the newe life ſette foorth in a fewe, which all are to hope for. For wee doe know that Chriſte was on this condition receiued vppe into the heauens, that the life of his members ſhoulde as yet be hidden, vntill that it ſhould be manifeſted at his comming, Col. 3.3.4.

But

But that the godly mindes might the more comfortably ſtirre vp themſelues in hope, it was profitable that the reſurrection whiche ſhoulde bee common to all, ſhould be taſted of in ſome few. The other queſtion is more difficult, what afterward became of theſe Sainctes: for it ſeemeth abſurd, after they were once admitted by Chriſte to bee partakers of the newe life, that they ſhoulde againe retourne into the duſt. But as the anſwere is neither eaſie nor ready, ſo it is to no purpoſe to labour much in a matter not neceſsary to be knowne. It is not likely that they continued long in the company of menne: for it was behoueful that they ſhould be ſeene onely for a ſhort time, that the power of Chriſt might bee made manifeſt in that glaſſe or image. But ſith the will of God was in the perſon of them, to confirme amongſt them whiche liue, the hope of the heauenly life, it ſhall not be abſurde, if we ſay that when they had done this ductie, they againe reſted in their graues. Yet it is more likely that the life which was giuen them, was not after taken from them. For if it had beene a mortall life, it could not haue beene a teſtimony of a perfect reſurrection. Further, though the whole world ſhould ariſe, and Chriſt ſhoulde no leſſe raiſe the wicked to iudgement, then the faithfull to ſaluation, yet becauſe that he properly roſe for his Churches cauſe, of right he beſtowed ſo great honour onely vpon his Sainctes, that they ſhould ariſe togither with him.

Where Mathewe doeth honourably call Hieruſalem a holy Citie, he doeth not giue it this title, in reſpect of the merites of the Citizens: (for we know that it was then filled with all filthineſſe of ſinnes, ſo that it rather was a denne of theeues) but becauſe it had beene choſen of God, that holineſſe whiche was eſtabliſhed by Gods adoption, could bee blotted out by no corruption of men, vntill the reprobation of the ſame ſhould bee made manifeſt. Or if any manne woulde haue a ſhorter anſwere, on the behalfe of men it was prophane, on the behalfe of GOD it was holy, vntil the ouerthrow or pollution of the Temple, which befell not long after Chriſt was crucified.

54. *When the Centurion.* Sith Luke made mention of the lamentation of the people, not onely the Centurion with his ſouldiers acknowledged Chriſte to bee the Sonne of GOD: but the Euangeliſtes doe expreſly report this of him, for the amplifying of the matter: becauſe it ſhoulde bee a wonder, that a prophane man, not brought vp in the law, but void of true godlynes, ſhould get that iudgement of thoſe ſignes which he ſaw. Which compariſon auailed not a litle to condemne the blockiſhnes of the city. For it was a ſigne of horrible madnes, that none of the Iewes, beeſides the ſimple common people were mooued by the ſhaking & trembling of the frame of the world. Though god in ſo groſſe blindnes ſuffered not the teſtimonies which he gaue of his ſonne to be hidden. So not onely true religion made the pure worſhippers of God to ſee, that they might ſee the glory of Chriſte ſet forth frō heauen, but the very ſenſe of nature compelled ſtrāgers, yea, and ſoldiers, to cōfeſſe that which they learned neither out of the law, nor of maſters. Becauſe Mar. ſaieth ꝙ the Centurion ſaid ſo, for that Chriſt hauing cryed loud, had giuen vp the ghoſt, ſome interpreters doe thinke that he noted ſome vnwonted force, which remained ſtrōg euen vnto death, & truely, ſith the body of Chriſt was almoſt without bloud, this could not be after the maner of menne, that the ſtrength of his ſides and arteries ſhould abide ſo loud a cry. Yet I doe rather thinke that the Centurion prayſed his conſtant perſeue-

perſeuerance in calling vpon the name of God. Though not onely Chriſtes crying induced him, to thinke honourably of him, but beecauſe hee ſaw his great power to agree with the heauenly myracle, he vttered this confeſſion. But where it is ſayd that hee feared God, it muſt not be expounded ſo, as if he ſhould repēt throughly: it was onely a ſodaine vaniſhing motion: as it doeth oft befall that vaine men, and ſuch as are giuen to the worlde, are mooued with the feare of God, when he ſheweth forth his fearefull power. but becauſe there is not a roote vnder, which hath life, ſecuritie preſently groweth ouer, which quencheth that feeling. The Centurion therefore was not ſo chaunged, as that he would yeeld himſelfe to ſerue God the reſt of his life, but he was onely a publiſher of the godhead of Chriſt for a ſhort time. And where Luke reporteth that he onely ſayde *Of a ſuretie this man was iuſt.* is as muche as if he ſhoulde haue openly declared him to bee the Sonne of God, as the two other Euangeliſtes doe report. For fame had ſpredde it euery where, that Chriſte was puniſhed, beecauſe hee bore himſelfe for the ſonne of God: Now, when the Centurion prayſeth him to be iuſt, and freeth him from fault, hee withall confeſſeth him to bee the Sonne of God: not that he diſtinctly vnderſtoode how Chriſt was beegotten of God the father, but becauſe he doubted not but that ſome diuine power was in him, and as one conuict by the former teſtimonies, he accounted him to be no common perſon, but raiſed vppe by God. As concerning the multitude ſtriking their breaſtes, they pray earneſtly for the auoidance of the guiltineſſe of that hainous offence, beecauſe they perceiued that there was a hainous offence committed publikely in that vniuſt and cruell ſlaughter. But becauſe they proceeded no further, their mourning auailed them nothing: except that to ſome it was a beginning or a preparation of a better repentaunce. But becauſe here is onely deſcribed to vs the lamentation, which God wreaſted out of them for the glory of his Sonne, let vs learne by this example that it is little or nothing, if any man bee afraide at the preſent power of God, vntill the aſtoniſhment being appeaſed the feare of God may reſt in a quiet heart.

55. *And many women were there.* This was added as I doe interprete it, to let vs vnderſtand that when the diſciples were ſlipt away by fleeing hither and thither, yet the Lord kept ſome of their company there to bee as witneſſes. And though Iohn the Apoſtle departed not from the croſſe, yet heere is no mention made of him: but onely the women are prayſed, whiche followed Chriſte euen vnto death: for the men fleeing fearefully away, their ſingular pietie towardes their maiſter, appeared the more euidently. For it cannot be but that they had a rare and great affection, who though they could doe him no ſeruice, yet when he was in his extreameſt reproches, they ceaſed not to haue him in reuerent eſtimation: yet all menne fledde not as wee doe gather by Luke, for hee ſayeth that all his acquaintance ſtoode afarre off. But the Euangeliſtes doe eſpecially prayſe the women, and that not without cauſe, for they were woorthy to bee preferred beefore the menne. And in my iudgement this ſecret compariſon doeth greatly reprooue the Apoſtles. I ſpeake of the body of them: for beecauſe there was one onely of them remaining who tarryed, of whom (as I ſayde euen nowe) three Euengeliſtes doe ſay nothing. But this was very reproachfull to the choſen witneſſes, to withdrawe them-

themſelues from beholding that, whereof the ſaluation of the world depended. Therefore, when afterwardes they ſhould publiſh the Goſpell, the chiefe part of the hyſtorie was borrowed of the women. The which if the prouidence of God had not met with in ſo wicked a nation, they had depriued vs of the knowledge of the redemption. But though there ſeemeth not to be ſo great authority in women, yet if we do conſider with what power of the ſpirit they were ſtrengthened againſt that temptation, there ſhall be no cauſe why our faith ſhould wauer which reſteth vpon God, the true authour of the teſtimonie. In the meane while let vs note that it came to paſſe by the wonderfull goodneſſe of God, that the Goſpell of the ſacrifice of ſatisfaction wherby God was reconciled to vs, came vnto vs. For in that common falling away of them, who ſhould haue gone before others, God encouraged ſome of the meaneſt of the flock, who calling off feare, ſhould become witneſſes to vs of that hiſtorie, without the beleife where of we could not be ſaued. But of thoſe women, ſomewhat ſhall preſently bee ſpoken againe. For this preſent let it ſuffice to note this one thinge by the way, they were brought from their countrey with a deſire to learne, that they might dayly heare Chriſt teach: they neyther ſpared labour nor richeſſe, ſo that they might enioy the doctrine of ſaluation.

Math. 27.

57. *And when the euen was come there came a rich man of Arimathea, named Ioſeph, who had alſo him ſelfe been Ieſus diſciple* 58. *He went to Pilate, and asked* ℔ *body of Ieſus Then Pilate commanded* ℔ *body to be deliuered* 59. *So Ioſeph tooke* ℔ *body, & wrapped it in a cleane linnen cloth,* 60. *And put it in his new tombe which he had hewen out in a rock, and rolled a great ſtone to the doore of the ſepulchre, & departed.* 61. *And there was Mary Magdalen, & the other Mary ſitting ouer againſt the dore of the ſepulcre.*

Marke. 15.

42. *And now when night was come, becauſe it was the day of the perparation, that is before the Sabboath,*

43. *Ioſeph of Arimathea, an honourable counſellour, which alſo looked for the kingdom of god came and went in boldly vnto Pilate, & asked the body of Ieſus.* 44. *And Pilate marueled if he were already dead and called vnto hī* ℔ *Centurion & asked of him whether he had been any while dead.*

45. *And when he knew* ℔ *truth of* ℔ *Centurion, hee gaue* ℔ *body to Ioſeph,*

46. *Who bought a linnen cloth, & tooke him down, & wrapped him in the linnen cloth & laied him in a tombe that was hewen out of a rocke and rolled a ſtone to the doore of the ſepulchre:*

47. *And Mary Magdalene. & Mary Ioſes mother beheld where he ſhould be laid.*

Luke 23.

50. *And beholde, there was a manne named Ioſeph, which was a counſeliour, a good man and a iuſt.*

51. *Hee did not conſent to the counſell and deede of them, which was of Arimathea a citye of the Iewes: who alſo himſelfe wayted for the kingdome of God.*

52. *He went vnto Pilate & asked the body of Ieſus.*

53. *And tooke it downe & wrapped it in a linnen cloth, & layed it in a tombe hewen out of a rock wherein was neuer man yet layed*

54. *And that day was the preparation, & the ſabboth drewe on.*

55. *And the women alſo that followed after, which came with him from Galile, beheld the ſepulchre, and howe hys bodye was layed.*

56. *And they returned and prepared odours and ointments, and reſted the ſabboth day according to the commaundement.*

Now

Now followeth the buriall of Christ, as a mid way betweene the ignominy of the crosse, and the glory of the resurrection, God would also that his son should be buried for another cause that so it might be the better declared that he suffred death for vs in deede. But heere in the meane while must the end be especially considered, because that by this meanes the curse began to be abolished, which he had borne for a while. Neither was his dead body cast into a pit after the common maner, but it was honourably layd in a hewen tombe. And though the infirmitie of the flesh was then yet before the eyes, & that the diuine power of the spirit, is not euidently seene before the resurrection: yet God woulde as it were shadow forth by this beginning, that which a little after hee was about to doe, that he might royally lift vp his Sonne the conquerour of death aboue the heauens.

57. *And when the euen was come.* Vnderstand that Ioseph came not at the day light going downe, but before the sunne was set, that hee might performe this dutie of charity to the maister without the breach of the sabboth. Therefore it was necessary that Christ should be layd in the graue before it was darke night. Also, from the death of Christ vnto the time of the obseruation of the sabboth, there remained 3. houres free. And though Iohn doth not onely make mention of Ioseph, but ioyneth also Nichodemus with him as a companion: yet because hee alone tooke the matter in hand at the first, and Nichodemus only followed him as the guide and authour, it was sufficient for the 3, Euangelistes in a short hystorie to report what was done of one of them. Nowe, though the affection of Ioseph was worthy of wonderfull praise, yet first we must consider the wonderfull prouidence of God, in that he chose a noble man & one of great dignitie amongst his people, who shoulde beginne to couer the reproch of the crosse with the honor of buriall. And truely, when as he threw himselfe into the enuie and hatred of the whole nation, yea, and into great dangers, it is not to be doubted but that he was greatly strengthened by the secret instinct of the spirit. For though hee had beene before one of Christes disciples, yet hee durst neuer professe his faith freely & openly. Now, when in the death of Christ there was to bee seene a sight full of desperation, the which might also breake very manly hearts, whence then of a sodain had he so stout a courage, that amongst so great terrours he fearing nothing, durst go further, then when matters were at quiet? Let vs therefore vnderstand that it came of God, that the sonne of God was buried by the hande of Ioseph. Hether also must bee referred the circumstances which are noted here, the godlinesse and integritie of the life of Ioseph: that we might learne to acknowledge the worke of God in the seruant of God. The Euangelists do report that he was rich, that wee might know that he ouercame that let of the wonderfull loftines of the minde, which otherwise had compelled him to goe backwardes. For as rich men are proud, so nothing is more difficult to thē, then willingly to abide the contempt of the common people. And wee know how foule and infamous a worke it should be, to take the dead body of a man crucified at the hand of the slaughter man. Further the greater estate he was of, the more wary and also fearefull he had beene (as men giuen to their riches, doe vse to flee all danger) except he had beene enboldned from heauen. The dignitie of his calling is also sette downe, that he should bee a Counsellour or Senator,

Senator, that in this behalfe alſo the power of God might ſhine forth: becauſe hee is not one of the baſe ſort of men hired or ſet a worke, by ſtealth or ſecretly to bury the body of Chriſt, but he was of hie degree of honour that was ſtirred vp to performe this duety. For the more incredible it was that he ſhould be ready to ſerue chriſt thus religeouſly, the more euidētly it appeared that the whole action was gouerned by the counſell and hand of God. But by this example we are taught that rich menne are ſo farre from excuſe, if they ſhould defraud chriſt of the honour due to him, that they ſhould be rather guilty of a double offence, while they make hinderance of thoſe ſpurres wherewith they ſhould be pricked forwards. I doe grant that this is too much vſuall and cōmon, that they ſhould withdraw themſelues out of the yoke, which ſeeme to excell others, that they may become too dainty and choiſe, or too wiſe and fearefull: but we muſt take a farre other courſe: except riches and honours be helps vnto vs in the ſeruice of God, we doe wickedly abuſe him. The circumſtance of the time doeth declare how eaſie a matter it is for God to take away corrupt and fearefull affections, which do hinder vs from our duty. Before, whē matters were in doubt, Ioſeph durſt not freely profeſſe himſelfe to be Chriſtes diſciple: now, when the fury of the enemies is hotteſt, and cruelty appeareth, he taketh courage, ſo that he doubteth not to caſt himſelfe into open danger. Therefore we ſee how the Lord in a moment turneth the hearts into new affections, and by the ſpirite of fortitude ſtirreth vp them which before had falne. But if Ioſeph was ſo bolde in a godly endeuour to honour Chriſte, when hee hung dead vpon the croſſe, if at this day, after he is riſen frō the dead, wee haue not the ſame zeale in our hearts at the leaſt to glorifie him, woe be to our ſluggiſhnes.

MAR. 43. LV. 51. *Who alſo himſelfe waited for the kingdom of God*. This was the chiefe prayſe which Ioſeph had, that he waited for the kingdom of god. He is alſo prayſed for his righteouſnes, but this waiting for the kingdō of God, was the roote & beginning of righteouſnes. By the *kingdom of God*, vnderſtand the reſtitution promiſed in Chriſt. For the excellency of the eſtate, which the Prophets had euery where promiſed to be at the comming of Chriſt, could not ſtand, if God gathered not vnder his gouernement, men which were diſperſed abroad. So the godlines of Ioſeph in this point is commended, becauſe that in ſo miſerable a ſtate, he nouriſhed the hope of redemption which God had promiſed. Hence alſo groweth the feare of God, and a deſire to liue holy and righteouſly. For it could not be, that any man ſhuld giue himſelfe to ſerue God, but he which hopeth to be deliuered by him. But let vs note, that where ſaluation in Chriſt was generally appointed for all the Iewes, and the promiſe of the ſame was common to them all, the holy Ghoſt doeth giue this teſtimony but of very few, which in this place we do heare of Ioſeph. Whereby it appeareth that the incomparable grace of God was then buried through the malitious forgetfulneſſe almoſt of all the people. This brag ran euery where in all mens tongues, that Chriſt ſhould come: but the couenant of God was fixed but in the mindes of few, which beleeued in that ſpirituall renouation. Truly, their blockiſhneſſe was horrible: & therefore it was no meruaile if pure religion waxed out of vſe, and the hope of ſaluation extinguiſhed.

But would to GOD the corruption of this vnhappy age were not like to it. Chriſte once appeared as a redeemer to the Iewes, and to the whole

world, as it was teſtified by the propheſyings of the Prophets: hee erected the kingdome of God, by bringing things out of confuſion into a right and lawfull order, he hath appointed vs a time of warfare, wherein he exerciſeth our patience, vntill that he ſhall come againe from heauen, to performe that his kingdome which he hath begun. What one man doth aſpire, yea but a little to that hope? Are not all men almoſt ſo bent to the worlde, as if there were no reſurrection promiſed? But how ſoeuer the greater part forgetfull of their end, doe flitte hither and thither, let vs remember that this vertue is proper to the faithfull, to ſeeke for thoſe things which are aboue, Col 3.1. and eſpecially ſith the grace of God hath appeared by the Goſpell, teaching vs to deny vngodlineſſe and worldly luſtes, and that wee ſhould liue ſoberly and righteouſly in this preſent world, looking for the bleſſed hope, & appearing of the glory of the mightie God, Tit. 2.11.12.13.

59. *And when hee had receiued the body.* The three Euangeliſts doe briefly ſet downe the buriall: and therefore they doe make no mention of the ſweete oyntments, which only Iohn doth ſpeake of: they do onely report that Ioſeph bought fine cleane linnē. Wherby we do gather that he was honourably buried. And it is not to be doubted ſith that a rich man allowed his own toumbe to the Lord, but that in all other things hee alſo performed what was conuenient for the furniſhing & adorning of the ſame. And this alſo befell rather by the ſecret prouidence of God, then by the premeditate counſell of menne, that the Lord gate a new tombe in which none had yet beene layed, who is the firſt begotten of the dead, and the firſt fruites of them that riſe againe, Col.1.18. 1. Cor. 15.20. So the Lord by this token diſtinguiſhed his Sonne frō all the company of mankinde, and he ſet forth newnes of life in the ſepulchre it ſelfe.

61. *And there was Mary Magdalen.* Marke and Matthew do only report that the woman beheld what ſhould bee done, and noted the place where the body ſhould be layed. But Luke alſo doth withall declare their purpoſe: namely, that they returning into the citty, might prepare odours and oyntments, that the ſecond day after they might ſolemniſe the fūerall according to their order. Wherby we doe know that their minds were perfumed with a better odor, which the Lord breathed forth at his death, that hee might lift them higher which were brought to his ſepulchre.

Matthew 27.	Marke.	Luke.
62. *Nowe, the next day that followed the preparation of the Sabboth, the hie Prieſtes and Phariſies aſſembled to Pilat.*		
63. *And ſaid: Sir, we remember that that deceiuer ſayd, while he was yet aliue: within three dayes I wil riſe.*		
64. *Command therefore that the ſepulchre bee made ſure vntill the third daye, leaſt his diſciples come by night, and ſteale him away, & ſay vnto the people, he is riſen from the dead: ſo the laſt errour ſhal be worſe then*		

then the first.

65. Then Pilate said vnto them: ye haue a watch, goe and make it sure, as yee know.

66. And they went and made the sepulchre sure with the watch, and sealed the stone.

61. *Now the next day.* In this hystory, the purpose of Mathew was not so much to shew, with what obstinate fury the Scribes & Priestes persecuted Christ as to represent vnto vs, as it were in a glasse, the wonderfull prouidence of God approued in the resurrection of his sonne. Subtle men exercised in fraudes and treachery, doe conspire amongst themselues, and deuise a meanes wherby they may extinguish the memory of the dead man. For they see that they haue preuayled nothing, except they shoulde ouerwhelme the faith of the resurrection. But truely, while they endeuour to bring that to passe, they do bring the knowledge of the same to light, as if it were of set purpose. Certainely, the resurrection of Christ had not bin so manifest, or at ꝑ least they might haue had more libertie to denie the same, if they had not prouided to place witnesses at the graue. Therefore we see that the Lord doeth not onely deceiue subtle menne, but also catching them in their owne counsels as in snares, he draweth and compelleth them to obey him. The enemies of Christ were vnworthy that his resurrection should be made manifest to them: but it was meet that their impudency should be reproued, and the pretence of speaking euill taken from them, yea, and their consciences conuinced, that they should not be excused by ignorance. In the meane while let vs note this that God, as if he had hired them for wages, vsed theyr labour to the setting foorth of the glory of Christe: becaus that when the sepulchre should be found empty, they should haue no colour of lying left them to deny the same. Not that they should stay from their mad vngodlinesse, but this was a full testimonie to all men of a right & sound iudgement, that Chirst was risen againe, whose body being laide in the sepulchre was not founde there though the souldiours were set on euery side to watch it.

63. *We remember that that deceiuer sayd.* This thought was put into them by inspiration from God, not onely that the Lorde might execute a iust reuenge vp on them for their sinne (as he doth oft vexe with blinde torments, the mindes which are guilty within them selues) but especially, that he might bridle their filthy tongues. In the meane while we do againe behold how blockish the vngodly are, when sathan hath bewitched them. They doe yet call him a deceiuer, whose diuine power and glory was of late shewed forth by so many myracles. Truly this was not to striue against the cloud, but in deriding the darkenesse of ꝑ sunne to spit (if I may so say) against the face of God. By such examples we are taught that we must in season with a godly & modest attentiuenesse consider the glory of God, when it reuealeth it selfe, least that a brutish & horrible blindnesse shoulde ensue our hardnesse. And though at the first sight this seemeth to bee hard and absurd, that the vngodly shoulde so vily triumph ouer Christe beinge dead: least this liberty shoulde trouble vs, it is meete alwaies to marke with wisdome, to what purpose, the Lorde, woulde apply e that same The wicked doe seeme to themselues, to ouerwhelme the whole doctrine

of Christe with his myracles, by this one blasphemie which they doe proudly vomit forth. But God doth vse no other meanes, then by themselues to deliuer his sonne from that sinister note of deceit. Therefore, so oft as the wicked shall with their quarrels prepare themselues to peruert all things, and shall giue them selues to speake euill at their pleasure, let vs waite with quiet and patient minds, vntill God shall lay open the light out of darkenesse.

65. *You haue a watch.* Pilate doth declare in these wordes that hee doth referre it to their owne pleasure, that they may appoynt the souldiours to watch. By the which graunt they were the more tied from deuising of any cauils, for though they durst not without shame wrangle against christ after his resurrection, yet with Pilates signet they rather shut vp their owne mouth then the sepulchre.

Math. 28.

1. *Nowe, in the end of the sabboth when the first day of the weeke beganne to dawne, Mary Magdalen & ỹ other Mary came to see the sepulchre.* 2. *And behold there was a great earthquake. for the angel of the Lord descẽded from heauen, & came & rouled back the stone from ỹ dore & sat vpon it.* 3. *And his countenance was like lightning & his raiment white as snowe.* 4. *And for feare of him, the keepers were astonied & became as dead men.* 5. *But the Angel answered & sayd to ỹ wõen Feare yee not for I know ỹ ye seeke Iesus which was crucified.* 6. *He is not here. for he is risen, as he saide come see the place where ỹ lord was laid.* 7. *And goe quickly, and tell his disciples ỹ he is risen from the dead & behold he goeth before you into galile: there ye shall see him, loe: I told you.*

Marke. 16.

1. *And when the sabboth day was past, Mary Magdalen & Mary the mother of Iames & Salome, bought sweete oyntments that they might come & embalme him.* 2. *Therefore early in the morning the first day of ỹ weeke they came to ỹ sepulchre when the sunne was yet rising,* 3. *And they sayde one to an other: who shall roll vs away the stone from the dore of the sepulchre?* 4. *And when they looked, they sawe that the stone was rolled away (for it was a very great one)* 5. *So they went into the sepulchre and sawe a yong man sitting at the right side clothed in a long white robe and they were afraid.*

6. *But hee saide vnto them Be not afraid yee seeke Iesus of Nazaret, which hath beene crucified: he is not heere behold the place where they put him:* 7. *But goe your way and tell his disciples & Peter that hee will goe before you into Galile, there shall you see him as he sayd vnto you.*

Luke 24

1. *Now the first day of the weeke, early in ỹ morning they came vnto the sepulchre and brought the odors which they had prepared, & certaine wo-mẽ with thẽ.* 2. *And they found the stone rolled away from the sepulchre,* 3. *And went in but found not the body of the Lord Iesus.* 4. *And it came to passe that as they were amased therat: behold two men sodainly stoode by them in shining vestures.* 5. *And as they were afraide and bowed downe their face to the earth they saide to them why seeke yee after him that liueth among the dead.*

6. *Hee is not heere, but is risen remember howe he spake vnto you when he was yet in Galile* 7. *Saying, that the son of man must be deliuered into the hand of sinfull men and be crucified, and the third day rise again.* 8. *And they remembred his wordes.*

Nowe wee are come to the poynt of our redemption. For from hence springeth the liuely hope of our reconciliation with GOD, beecause that Christe came from out of the lower partes of the earth as a conquerour

of

of death, that he might shew that he hadde the power of the new life in his hand. Wherefore Paule, 1. Cor. 15. 14. doth rightly say, that there is no Gospell, and the hope of saluation is frustrate and vaine, except we beleeue that Christ is risen from the dead. For finally, so was righteousnesse purchased for vs, and an entrance made into heauen: to bee short, our adoption was so confirmed, when Christe shewing the power of his spirite by his resurrection, prooued himselfe to bee the Sonne of God. And though he manifested his resurrection in other order, then our fleshly wisdome would desire: yet this meanes which pleased him, must also seeme best to vs. Hee came out of the graue no man seeing it, that the emptie place might be the first token: next, his will was that the Angels should tell the women that he was aliue: shortly after hee appeared vnto them, and at the length to the Apostles, and that oft times. So by little and little he led his according to their capacity to further knowledge. But that hee first beganne with the women, and not onely shewed himselfe to be seene of them: but also enioyned them to preach the Gospell to his Apostles, that they might be as it were their schoolemistresses. In this was the slouthfulnesse of the Apostles first chastised, who through feare lay almost without life, when as the women hasted busily to the sepulchre, who also were throughly rewarded for the same. For though their purpose to annoynt Christ, was not without fault, as if he should haue still remained dead, yet hee pardoning their infirmity, bestowed vppon them this singular honour, by resigning to them the office of the Apostleshippe for a while, which was taken from men. And in this maner hee made a shew of that which Paul teacheth, 1. Cor. 1. 27. namely, that he would chuse those thinges which are fooliſh and weake in the worlde, that hee might pull downe the pride of flesh. And we shall not bee rightly prepared to learne this article of our fayth, except that wee laying by all pride, doe submit our selues to bee tauight of the testimony of women. Not that our faith should bee tied vp in so narow straites: but because the Lorde, that hee might prooue our obedience, would haue vs become fooles, before he would fully admit vs to the knowledge of his mysteries. As concerning the hystorie, Matthew onely saieth that the 2. Maries came to see the sepulchre: Marke adioyning Salome the third, saith that they bought sweete oyntments, that they might annoynt the body, but by Luke it is gathered that there came not onely two or three, but very many. But wee know that this is vsuall amongst holy wryters, of a great number onely to sette downe a few. It is also a probable coniecture, that *Mary* Magdalen with her other companion (whether shee was sent before, or ran before of her owne accord) came to the sepulchre before the rest. And the wordes of Matthew doe seeme to note this, that they two came to see: For if they should not haue seene, there appeared no meanes how to annoynt Christ.

In the meane while hee concealeth that office which they purposed in their minde to performe: for this one thing was his principall purpose, to speake of the resurrection. Yet it is demaunded howe this labour of the woman, which was mixed with superstition, should please God. But I doubt not, but that their will was to apply this manner of anoynting of the deade receiued of the fathers, that they might in the sorrow of death, seeke for comfort in the hope of the life to come.

I graunt that they offended, because they presently applyed not their minds to that which they had heard spoken before by the mouth of the maister: but because they doe hold the generall principle of the last resurrection, their defecte is pardoned, which had iustly defiled the whole action (as they doe say.) So God oft times of his fatherly goodnes accepteth the doings of his Saints, which should not onely without forgiuenes please him, but of right should be reiectd with ignominie and punishment. In this therefore appeared the wonderfull goodnesse of Christ, that he being aliue, kindely and louingly mette the womã, who wrongfully sought him amongst the dead. If he suffered not them to come to his sepulchre in vaine, it may be certainely determined, that if any manne by faith should now approach vnto him, he should not be deceiued, for the distãce of the places shall bee no let, but that the faithfull shall enioy him, who by the power of his spirite filleth both heauen and earth.

MAR. 1 *When the Sabboth day was past.* It is the same in effect which Matthew sayeth. *In the ende of the Sabboth, when the first day of the Sabboth beganne to dawne.* Likewise in Luke. *The first day of the Sabboths.* For sith wee know that the Iewes beganne their day, assoone as the night beganne to waxe darke: the meaning of them is this, that the Sabboth being ended, the women beganne to consult amongst themselues, of going to see the sepulchre, that they might come thither before day in the morning. Two of the Euangelistes doe call that the first day of the Sabboths, which was the firste in order betweene two Sabboths. Where as others translated it *One*, the ignorance of the Hebrew tongue caused many to erre. For where *ahd* signifieth sometimes one, sometimes the first, the Euangelists (as in many other places) following the Hebrew phrase, sayd *mian*. But least the ambigutie should deceiue any, I haue more plainly expoũded their meaning. But in the beginning of the sweete odours, the hystory of Luke differeth not a little from Markes woordes: for that they returning into the Cittie should prepare sweete oyntments: then that according to the cõmaundement of the law, they should rest one day before they tooke their iourney. But Marke reporting two diuers things in one, and the same text, had lesse regard to note the distinctiõ of the times then Luke. For that which was done before, he mixeth together with the iourney. But in the matter it selfe they doe very wel agree, that they hauing kept the holy rest, they departed out of the house while it was yet darke night, that they might come to the sepulchre, when the day should first begin to dawne. But that must be againe remembred which I touched before, that though the rite of annoynting of the dead was common no many prophane nations, yet it was lawfully vsed onely by the Iewes: to whom it hadde beene deliuered by the fathers, that they might exercise themselues in the hope of the resurrectiõ: for without this respect it hadde beene a cold and a vaine comfort to embalme a dead corpes without sense: as wee do knowe that the Egyptians very carefully applied themselues this way without any profite. But God by this holy signe represented to the Iewes an image of life euen in death, that they might hope that they shoulde receiue newe strength out of corruption and dust. Further, as the resurrection of Christe, through his liuely odour pierced through all sepulchres, to breath life into the dead: so hee aboliſhed those outward

outward ceremonies. Wherefore he needed no ſuch meanes: but it came of the rudenes and ignorance of the women, who as yet did not well vnderſtand that he was free from corruption.

3. *And they ſayd amongeſt themſelues.* Onely Marke ſetteth downe this doubt: but ſith the others doe report, that the ſtone was rolled away by the Angell, it is eaſily gathered that they remained perplexed and doubtfull in counſel, vntill a way was opened by the hād of God. But hereby we do learne, that they were ſo caried away in their zeale, that they came thither without conſulting of it before. They had ſeene a ſtone layd vppon the ſepulchre, to keepe men from entring into the ſame: why thought they not of it at leiſure in the houſe, but becauſe they were ſo aſtonyed with feare and admiration, that reaſon and memory failed them? But becauſe that they were blinded with a holy zeale, God doeth not impute this fault vnto them.

MATH. 2. *And behold there was a great earthquake.* The Lord reuealed the preſence of his glory by many ſignes: that hee might the better frame the heartes of the holy women to reuerence. For ſith it was a matter of no ſmall moment, to know that the Sonne of God had gotten victory ouer death (where in the ſumme of our ſaluation conſiſted) it was meete for the taking away of all doubts, that the maieſtie of God ſhould openly and plainely offer it ſelfe to bee ſeene of them. Mathewe therefore ſayeth that *there was an earthquake.* Wherein the ſenſe might diſcerne the celeſtiall power which I ſpake of. And it was meete that the womenne ſhould bee wakened by this wonder, that they might nowe thinke vppon no humane or earthly thing, but lift vp their mindes to a worke of God, newe and vnlooked for. The brightneſſe of the Godhead ſhewed it ſelfe alſo in the apparell and forme of the Angell, as it were by beames: that they might perceiue that he was no mortall man, who ſtoode by in the ſhape of a man. For though the brightnes of the light, or the whitneſſe of ſnow, are no thing to the great glory of God, for no colour muſt be imagined if we deſire to know him rightly: yet by outward notes he declaring that hee is neare, doeth according to the capacitie of our infirmitie, call vs to himſelfe: this muſt bee knowen, that hee onely offereth vnto vs the viſible ſignes of his preſence, that our mindes might apprehend him inuiſible: vnder corporall ſhapes there is giuen a taſt to vs of his ſpirituall eſſence, that wee might ſpiritually ſeeke the ſame Yet no doubt, but with the outward ſignes there was ioyned ſome inward efficacie, which might grsue in the heartes of the womenne, a feeling of the Godhead. For though they were amazed at the firſt, yet it appeareth by the next, that by degrees they came to themſelues, ſo as they were taught to feele the hand of God preſent. But while our three Euangeliſtes doe endeuour to be ſhort they doe paſſe ouer that whiche Iohn doeth ſet foorth more at large in the 20. chapter, vnto the 12. verſe, which we know to be no vnuſuall matter amongſt them. There is alſo this diuerſitie, that where Mathewe and Marke doe make mention onely of one Angel, Iohn and Luke doe put two. But this ſhew alſo of repugnancie is eaſily anſwered: for we doe knowe that the figure Synecdoche, is often vſed in the ſcriptures. There were therefore two Angeles ſeene firſt to Mary, and after to her other fellowes.

But becauſe the one, who had the office to ſpeake, eſpecially tourned their mindes to him, it was ſufficient for Mathewe and Marke to report his meſſage. Further, where Mathewe ſayeth that the *Angel ſate vppon the ſtone*, he doeth in wordes ſette that before, which ſhould bee after: or at the leaſt neglecteth the courſe of the hyſtorie: for the Angell appeared not preſently, but when as the nouelty and ſtrangenes of the matter had held the women in ſuſpence & doubt.

4. *And for feare of him the keepers were aſtonied.* The Lord terrified the keepers, as if hee ſhould ſet a hot iron in their conſciences, whiche might compell them to feele his diuine power againſt their will: at the leaſt the terrour auailed thus farre, that they ſhould not careleſſy ſcorne at thoſe thinges which ſhoulde preſently be diſpearſed abroade of his reſurrection. For though they were not aſhamed to ſet their tongues to ſale, yet they are compelled, will they, nill they, inwardly to acknowledge that which before menne they did wickedly denie. And it is not to bee doubted, but where they had free liberty to ſpeake, they familiarly confeſſed amongſt their acquaintance, that they durſt not ſpeake openly becauſe they were hired with money. And here is to be noted the difference betweene the two kindes of feare, which *Mathewe* doeth compare togither. The ſoldiours accuſtomed to tumultes, were terrified, and ſo ſwallowed vp of feare, that they fell downe as if they were halfe dead, but no power raiſed them, ſo fallen proſtrate. The women were likewiſe afraide, but they preſently receiued comfort, which reſtored their mindes almoſt failing them, that at the leaſt they began to haue a better hope. And certainely it is meete that the maieſtie of God ſhould ſtrike ſuch a horrour and feare as well in the godly as in the reprobate, that all fleſh might bee ſilent in his preſence. But when the Lorde hath humbled and brought his elect into obedience, hee preſently mitigateth their feare, leaſt they ſhoulde ſo lie ouerwhelmed: and not ſo onely, but with the ſweetneſſe of his grace, he healeth the wound they haue receiued: but hee leaueth the reprobate as without life with a feare which doth diſtract them, or hee ſuffereth them to pine away with many ſlowe tormentes. For concerning theſe ſoldiours, they were like to deade menne, but they lay afraide as menne diſtracted of their mindes without any earneſt affection, yet withall they forgate that they were afraide: not that the remembrance of the feare ſhoulde bee altogether blotted out: but becauſe the liuely and effectuall feeling power of God, fled from them, whereunto they were compelled to giue place. But this muſt eſpecially bee noted, ſith they feared like as the women, they had no comfort giuen them, which might take away their feare. For the Angelles ſayd onely to the women, *feare yee not*: he propoſed vnto them the reſurrection of Chriſt, as the matter of their ioy and comfort. In Luke there is added a reproofe, becauſe *they ſought the liuing with the dead*. as the Angel ſhould ſtirre them vp, leaſt they ſhould fall further into deſperation.

7. *And goe quickly, and tell his diſciples.* God doth heere adorne the women with an extraordinarie honour, in that hee commaunded them to inſtruct his Apoſtles in the principall poynt of our ſaluation. In Marke they are commaunded by name to beare this meſſage to Peter, not becauſe he excelled them in dignity, but becauſe his fall was ſo vile, that hee hadde neede of ſpeciall comfort, that hee might knowe that Chriſte hadde not caſt him off, though

though he had filthily and wickedly fallen. Now, he had beene in the ſepulchre, and had ſeene the tokens of the reſurrection of Chriſt: but GOD denied him that honour which he ſhortly after beſtowed vpon the women, as to heare the Angell ſay that Chriſt was riſen. And certeſſe hereby it appeareth how blockiſh he as yet remained, in that he doth fearfully run againe into his lurking corners, as if hee had ſeene nothing: when as *Mary* ſate weeping by the ſepulchre. Wherfore it is not to be doubted but that ſhee and her fellowes in beholding the Angell, receiued the reward of their patient waiting. That the Angell ſendeth the diſciples into Galile, I thinke was done for this cauſe, that Chriſte might ſhew himſelfe to many. For we know that he had beene long conuerſant in Galile, and his will was to giue his diſciples a larger ſpace, that they might in that iourney gather their mindes ſomewhat to them. Then the knowledge which they had of the places, holpe them, that they might the more certainly know the maſter. For it behoued that they ſhould be by al meanes confirmed, leaſt any thing ſhould be wanting for the aſſurance of faith. *Loe, I haue told you.* By this phraſe of ſpeach the Angell confirmeth that to be true, which he ſpake. And he would not ſpeake this of himſelfe, as if he had bin the firſt authour, but he ſubſcribeth to Chriſts promiſe: and there in Marke he onely bringeth them in mind of the wordes of Chriſt. Luke doth proſecute the ſpeach further, as that the diſciples ſhould be admoniſhed by Chriſt, that it behoued him to be crucified, &c. yet the ſenſe is the ſame, becauſe he had foretold his death together with his reſurrection. It is alſo added ꝙ they then remembred the words of the Lord: whereby weeare taught, that though they had profited badly in the doctrine of Chriſt yet it periſhed not, but was couered, vntill that in due ſeaſon it ſhould bud forth and ſpring.

Matth. 28.	Marke. 16.	Luke. 24.
8. *So they departed quickly from the ſepulchre with feare and great ioye, and did run to bring his diſciples woorde.*	8. *And they went out quickly, and fled from the ſepulchre for they trembled and were amaſed, neither ſaide they any thinge to any man for they were afraide.*	9. *And returned from the ſepulchre, and told all theſe things vnto the eleuen, and to all the remnant.*
9. *And as they went to tell his diſciples behold, Ieſus alſo mette them ſaying God ſaue you and they came and tooke him by the feete, and worſhipped him.*	9. *And when Ieſus was riſen againe in the morrow (which was the firſt day of ꝙ weeke) hee appeared firſt to Mary Magdalen, out of whom he had caſt ſeuen deuils,*	10. *Nowe it was Mary Magdalene and Ioanna, and Mary the mother of Iames, and other women with them, whiche tolde theſe thinges vnto the apoſtles.*
10. *Then ſayde Ieſus vnto them bee not afraid Goe and tell my brethren that they go into Galile and there they ſhall ſee mee.*	10. *And ſhee went & tolde them that had bin with him which mourned and weept.*	11. *But their words ſemed vnto them as a fained thing, neyther beleeued they them.*
	11. *And when they heard ꝙ he was aliue, & had appeared to her, they beleeued it not.*	12. *Then aroſe Peter and ran vnto the ſepulchre, & looked in, & ſaw the linnen cloathes laide by them ſelues, and departed wonderinge in himſelfe at that which was come to paſſe*

8. *So they departed quickly.* The 3. Euangeliſts do omit that which Iohn doth report of Mary Magdalene: namely, that ſhee hauing not yet ſeene the Angels returned into the city, and weeping, ſhe complained that the body of Chriſt was

taken away. Heere is not onely mention made of the second retourne into the citie, when shee and her other fellowes, caried newes to the disciples that christ was risen: which he they had learned as well by the voyce and testimonie of the Angel, as by seeing of Christ himselfe. Also, before Christe shewed himself, they nowe ranne towardes the disciples, as they were commaunded by the Angell. In the iourney befell the second confirmation, that they might the more boldly affirme that the Lorde was risen. *Mathewe* sayeth. *that they went with feare and great ioy.* By which wordes he meaneth that they were comforted by the voyce of the Angell, yet withall, that they were stricken with feare, so that they were tossed in perplexitie betweene ioy and doubtfullnes. For so the harts of the godly are sometime possessed with contrary affections which are conuersant in the same by courses, vntill at the length the peace of the spirit doth bring the same into a quiet estate. For if their faith had beene perfecte, it had throughly quieted them by putting feare to flight: nowe, the feare beeing mixed with ioy, doth declare that they as yet trusted not throughly to the testimonie of the Angell. And heere Christe gaue a notable testimony of his mercy, in that hee meeteth them which are so doubtfull and fearefull, that he might take away that doubtfulnes which remained. Yet Markes wordes doe not a little differ, in that *they fledde for feare and amasednesse.* so that for feare they should be astonied. But it is not so hard to answere, for when their mindes was to obey the Angell, yet their abilitie serued not, if the Lord had not loosed their silence. But there is a greater shewe of repugnancie in that whiche followeth. For *Marke* doeth not say that they meete Christe by the way, but onely that he appeared early in the morning to Magdalene: Luke maketh no mention of this vision at all. But sith this pretermission is not a thing vnusuall to the Euangelists, it must not seeme absurde to vs. As concerning the difference betweene the wordes of Mathewe and Marke, it may be that Magdalene was partaker of so great good before the rest: or else by Synecdoche Mathewe doeth extend that to all, which was proper to one. Yet it is more probable that Marke nameth her onely, beecause that shee before others enioyed the sight of Christe first, and that in a peculiar maner. But her fellowes also sawe Christe in their order: and therefore Mathewe doeth attribute this generally to them all. And this was a woonderfull token of goodnesse, that Christ reuealed his heauenly glory to a miserable woman, which had beene possessed of seuen deuilles: and when hee woulde sette forth the light of the newe and eternall life, he began there where there was nothing in the iudgemẽt of man but contempt and shãe. But by this lesson Christ declareth, when hee once sheweth his fauour towardes vs, howe liberally hee vseth to prosecute the course of the same: and with all he casteth downe all pride of the flesh.

9. *They tooke him by the feete.* This seemeth not to agree with the wordes of IOHN, where hee declareth that *Mary* was forbidden to touche Christe. But it may bee easily reconciled, beecause the Lorde seeing Mary too much bent to the embracing and kissing of his feete, shoulde commaund her to departe, beecause the superstition was to bee reprooued, and hee was to shewe the ende of the resurrection, from the whiche Marye was drawne partely by an earthly and grosse affection, partely by a fonde zeale. But the

Lorde

Lord suffered her to touch his feete at the first meeting, that there might be nothing wanting for the assurance of them. Therefore presently after doeth Matthew adde, that they worshiped the Lord: the which was a signe of no doubtfull knowledge.

10. *Then Iesus said vnto them* We do gather that this was a corrupt feare, frō the which Christ doth againe deliuer them. For though it arose of their wondering at the matter, yet it was contrary to a setled assurance. Therefore to the end they might lift vp themselues to Christe the conquerour of death, they are commaunded to be of good comfort. But wee are taught by the same wordes, that we do then know rightly the resurrection of the Lord, if by the faith which we haue conceiued, we dare glory, that we are made partakers of the same life. And thus farre must our faith profite, least feare preuaile Further, Christ cōmanding that this should be tolde to his disciples, doeth by this message gather his Church dispersed together againe, & erect the same now falne For as the faith of the resurrection doth especially giue vs life at this day, so it behoued that the disciples should haue that life restored to them, from the which they had falne. Here also is to be noted the incredible kindnes of Christ, in that he vouchsafeth to call those runagates, who had most cowardly forsaken him by the name of brethren. And it is not to be doubted, but that by calling them so louingly, his will was freely to appease that sorrow, wherewith he knew that they were grieuously tormented. But because that hee accounteth not the Apostles only as his brethren, let vs know that Christ commaunded that this message should so bee done, that it might then remaine for vs. Wherefore we must not coldly harken to the hystory of the resurrection, sith that Christ by the band of brotherly kinred, doth with his owne mouth louingly call vs to receiue the fruit of the same. Where some interpreters vnder the name of brethren, doe vnderstand Christes kinsmen, the text doth very sufficiently confute their errour: for Iohn doth expresly declare that *Mary came to the disciples*: & presently it followeth in Luke, *the women came to the Apostles*. Marke also agreeth with thē, wryting that *Mary came and told these thinges to the disciples, which wept.*

MAR. 11. *And when they heard.* Marke onely maketh mention of the testimony of Mary alone. Yet I am perswaded that the commaundementes of Christe were done generally by them all: and this place doth the better confirme that which I sayde euen nowe, that there is no repugnancie betweene the Euangelistes, while one doeth particularly assigne that to Mary *Magdalen*, which according to others, was common to all, though not in like degree. But the disciples were growne to bee meruailous sluggish, that they remembred not that that was fulfilled, which they hadde ofte times heard of the maister. If the women had tolde any thing, which before had not beene heard of, there hadde beene good cause why in a matter incredible, there had beene no credite giuen to their reporte: but nowe they must needes be exceeding blockish, who doe account for a fable or a dreame, a matter so oft promised and witnessed by the sonne of God, when it is reported to be fulfilled by them which had seene the same. Further, sith that they were depriued of a right vnderstanding through their owne vnbeleife, they doe not onely refuse the light of the truth, but they doe reiect it as a fantasie, as Luke declareth. Hereby it appeareth.

reth that they ſo yelded to the temptation, that almoſt all the taſte of Chriſtes wordes was cleane forgotten.

LV. 12. *Then aroſe Peter.* I doe not thinke but that Luke hath here inuerted the order of the hyſtorie, as it is eaſie to gather by the wordes of Iohn: and in my iudgement it is not amiſſe, that the woorde *Running*, be reſolued into the preterpluperfect tence. And they which are but meanely exerciſed in the ſcripture, doe know that this is vſuall amongſt the Hebrewes, to report afterwarde thoſe things, which were omitted in their place. But Luke by this circumſtance doth the more exaggerate the hardneſſe of the Apoſtles, in that they deſpiſed the womens wordes: when yet Peter had now ſeene the ſepulchre empty, & by a manifeſt ſigne of the reſurrection was driuen into admiration.

Matthew 28.	Marke.	Luke.
11. *Now, when they were gone: beholde, ſome of the watch came into the cittie, and ſhewed vnto the hie Prieſts, all things that were done.*		
12. *And they gathered them together with the Elders, and tooke counſel, and gaue large money vnto the ſouldiour.*		
13. *Saying, ſay his diſciples came by night, and ſtole him away while we ſlept.*		
14. *And if the gouernour heare of this, wee will perſwade him, and ſaue you harmeleſſe.*		
15. *So they tooke the money and did as they were taught: and this ſayinge is noiſed among the Iewes vnto this day.*		

11. *Now when they were gone.* It is not only to be ſuppoſed, but the matter it ſelfe declareth, that the ſouldiours to whome the keeping of the ſepulchre was committed, were ſo corrupted by rewardes, that they were ready to lie at the Prieſts appointment. They knew very well, that the Priſtes feared nothing more, then that it ſhould bee reported that Chriſt roſe againe the third day after his death: they knewe that they were ſent thether for that purpoſe, that by keeping the corpes, they might put away that report. The men therfore being giuen to gaine, yea, & ſeeking gaine euery way, after they had loſt their labour this way, they do deuiſe a new meanes to get money. But where Mathew ſaieth that *ſome of the watch came*, it is vncertaine whether a few ſubtile fellowes of them went alone to counſel frō the reſt, or whether they were ſent in the general name of them all. The ſecond part by coniecture ſeemeth rather to bee true: for Matthew doeth afterwardes ſay that the reward of periurie was giuen not to one or two, but generally to the ſouldiours. It is certaine that where all of them, or but a parte of thē conſpired, yet they ſought to gaine by the cruell & vnappeaſeable hatred of the prieſts againſt Chriſt. Further, ſith they had thē guilty of the offence, they abuſed their euill conſcience, for to wreſt mony frō them. For (as almoſt all wicked menne doe) the prieſtes knowing their owne lewdneſſe, to the ende they might couer their ſhame, are compelled to corrupt the ſouldiours with a large reward

rewarde. Also it doth heereby appeare, that after the reprobate haue once cast themselues headlong into sinne, they are then caught in newe sinnes, & while they would defend their name before men, they doe carelesly neglect their sins against God. These wretches doe not onely hire the soldiours, with rewarding them: but also, if the offence should bee brought into iudgement, they doe cast their name and life in daunger. And what compelleth them besides the losse of the money to come into great perill, but because their obstinate fury suffereth them not to goe backe, vntill they should heape sinnes vppon sinnes?

15. *And this saying is noysed.* This was the greatest worke of Gods vengeance for the blinding of the Iewes, that the resurrection of Christ was buried in the periurie of the soldiours, and that so vaine a lie should be receiued. And heereby it appeareth that they which did not thinke that Christ was risen, were deceiued in a voluntary errour, as the worlde doeth willingly offer it selfe to be deceiued with the sleights of Sathan. For there had beene no neede of any long search, if any man should but haue opened his eyes. The armed soldiours doe say that the body of Christ was stolen from them by a weake, fearefull, small, and vnarmed company of men. What shewe of colour? They doe adde that this was done while they were asleepe. Howe then doe they imagine that it was stolne? If there had beene any suspition of the disciples, why followed they not after them? Why made they no stirre? This therefore was but a childish shift, which they had not escaped with, without punishment, if the matter had come before a righteous and a stout gouernour. But through Pilates winking it came to passe, that so great wickednesse escaped. As we doe see it doeth fal out daily, that prophane iudges haue but small regarde, where trueth is ouerwhelmed by deceit and malice: but rather, if they doe feare no incommodity, they do seem to ioyne in lewdnesse togither with the treacherous varlets. And though this may seeme to be hard, that God should suffer this false rumour to bee spred for the extinguishing of the glory of his sonne, yet to his iust vengeance that honour must be giuen which is due. For that nation was worthy that the cloudes shoulde take the light from them, as wee doe perceiue by this, that a vaine and friuolous lie, should be so greedily snatched vppe: Further, sith that almost all had stumbled at the stone of offence, it was meete that their eyes should be darkened, least they should see that the cup of giddines was giuen them to drinke of: To be short, they were cast into all kinde of madnesse, as it was spoken of before in the prophesie of Isay, the ninthe chapter, and the tenthe verse. GOD would neuer haue suffered them to be deceiued by so fonde credulitie, but that he might depriue them of the hope of saluation, who had contemned the redeemer, euen as with the same kinde of punishment hee doeth nowe chastice the worlde, looking the raynes to the reprobate, that they may growe worse. But though this lie shoulde preuaile amongest the Iewes, yet it was no let, but that the trueth of the Gospell shoulde haue free passage, euen to the endes of the earth, as it alwayes went as conquerour ouer all the lettes of the worlde.

Mathewe.

Mathew. Marke 16. Luke 24.

12. After that he appeared vnto two of them in an other fourme as they walked and went into the countrey.

13. And behold, two of them went that same day to a towne which was from Hierusalem about three score furlongs, called Emaus.

14. And they talked togither of all these things that were done.

15. And it came to passe, as they communed togither and reasoned, that Iesus himself drew neare, and went with them. 16. But their eyes were holden, that they coulde not knowe him. 17. Hee sayd vnto them: What maner of communications are these that yee haue one to an other as ye walke and are sad. 18. And the one (named Cleopas) answered and sayd vnto him: Art thou onely a straunger in Ierusalem, and haste not knowne the thinges which are come to passe there in these dayes?

19. And he saide vnto them what thinges? And they saide vnto him, Of Iesus of Nazaret, which was a Prophet, mighty in deede and in worde beefore GOD and all the people, 20. And howe the hie Priestes and our rulers deliuered him to bee condemned to death and haue crucified him. 21. But wee trusted that it had been hee that shoulde haue deliuered Israel, and as touchinge all these thinges, to day is the thirde day that they were donne. 22. Yea, and certaine women amonge vs made vs astonied, whiche came early vnto the sepulchre, 23. And when they founde not his bodie, they came, sayinge: that they had also seene a vision of angels whiche sayde that hee was aliue.

24. Therefore certaine of them which were with vs, went to the sepulchre, and founde it euen so, as the women had saide, but him they sawe not. 25. Then he sayde vnto them, O fooles and slowe of heart, to beleeue all that the Prophetes haue spoken. 26. Ought not Christe to haue suffred these thinges, and to enter into his glorie? 27. And hee begane at Moses, and at all the Prophetes, and interpreted vnto them in all the scriptures, the thinges whiche were written of him.

28. And they drewe neare vnto the towne which they went to, but hee made as though hee would haue gone further. 29. But they constrained him, sayinge: Abide with vs, for it is towardes nighte, and the day is farre spent. So hee went in to tarye with them.

30. And it came to passe, as hee sate at the table with them, hee tooke the bread, and gaue thankes, and brake it and gaue it to them.

31. And

13. *And behold two of of them.* Though Marke doth onely touch this hyſtorie briefly, and Matthew and Iohn doe ſay neuer a word of it: yet becauſe it is profitable to be knowne and worthy to be remembred, it is not in vaine that Luke doth ſo dilligently deſcribe the ſame. But I haue already oft times declared, that the ſpirit of God hath ſo aptly directed the workes of euery of the Euangeliſtes, that what could not be found in one or two, might be had in the others. For diuers viſions, whereof Iohn doth make mention, are not ſpoken of by our three. Further, before I will come to the ſeuerall circumſtances, this ſhall bee woorth the labour ſummarily to bee noted, that theſe two witneſſes were choſen, not that the Lords purpoſe was by them to ſhew the Apoſtles that he was riſen, but to reproue their ſlacknes. Yet though they preuailed nothing at the firſt, afterward their teſtimony being furthered by other helpes, it was had in due regard amongſt them. But it is doubted who they were: but that by the name of one of them (whome Luke a little after calleth Cleophas) it may be gathered that they were not of the eleauen. Emaus was an auncient towne and of no ſmal account, which the Romans afterwardes called Nicopolis: Neither was it farre diſtant from Ieruſalem, when as three ſcore furlongs do only make ſeuen thouſand foure hũdred paces. But Luke hath not ſo much regarded to note the place in reſpect of the renowne of it, as for the certainty of the hyſtorie.

14. *And they talked together.* This was a ſigne of godlineſſe, that they endeuoured to nouriſh by what meane they might, their fayth in Chriſte, though it was but weake and ſmall. For their talke tended not to any other purpoſe, then that they might oppoſe the reuerence of their maiſter as a ſhield or buckler, againſt the offence of the croſſe. And though by inquiring and diſputing they bewrayed their ignorance worthy to be reprehended, when as they being before admoniſhed that Chriſt ſhoulde riſe againe, that they ſhould bee amazed at the hearing of the ſame: yet their aptnes to be taught yeelded a way to chriſt to take away their errour. For many of ſette purpoſe doe mooue queſtions, becauſe they are determined frowardly to refuſe the truth, but they which haue a deſire, quietly to imbrace the truth, though they ſticke at ſmall obiections, & ſtay at light ſcruples, yet their godly endeuour to obey, procureth them fauour before God, ſo that as it were with ſtretched out hand, beeing ledde into a perfecte aſſurance, ſhoulde ceaſe to wauer. And this is to be noted, where we doe enquire for Chriſte, if it bee done with a modeſt deſire to learne, there is a way opened for the furtherance of vs: yea, wee doe then procure him to be as a teacher, euen as prophane men with their filthy ſpeaches doe driue him far away.

16. *Their eyes were holden.* The Euangeliſtes do expreſly ſet this downe, leaſt any man ſhould thinke that the ſhape of Chriſtes body were altered. Therefore though chriſt remained like as he was, yet he was vnknowne, becauſe their eyes were holden: whereby the ſuſpition of a Ghoſt, or of a falſe imagination is taken away. And hereby we are taught, how weake we are in all our ſenſes, ſo that neither the eyes nor the eares doe their office, further then that they haue power miniſtred vnto them daily from heauen. Our members are naturally furniſhed with their gifts: but that it might the better appeare that they are graunted to vs freely, God keepeth the vſe of them in his owne hande: that this

ſame.

ſame with the eares to heare, and the eyes doe ſee, ſhoulde bee layd vp amongſt his daily benefits: for if that hee ſhoulde not continually ſtrengthen our ſenſes, their whole force would preſently fade away. I doe graunt that our ſenſes are not oft holden, as it then befell, that they ſhoulde bee ſo groſly deceiued in a forme obiected before them: yet God by one example, ſheweth that it is in his power to direct whatſoeuer powers he beſtoweth vpon man, that we may know that nature is ſubiecte to his pleaſure. Now, if the corporall eyes, whoſe chiefe property it is to ſee, are ſo oft as it pleaſeth the Lorde, ſo holden, that they cannot diſcerne thoſe things which are ſet before them, our mindes ſhould bee no better, though they remained in their integrity. But now in this miſerable corruption, ſince their light is taken from them, they are ſubiect to be deceiued many wayes, and ſo oppreſſed with a groſſe dulneſſe, that they can doe nothinge but erre, as alſo it doth befall very oft. Therefore it commeth not of the ſharpneſſe of our witte for vs to diſcerne betweene truth and falſhood, but of the ſpirite of wiſedome but their chiefe dulnes appeareth in the beholding of heauenly thinges: for we doe not onely conceiue falſe ſhapes for thoſe thinges which are true, but we doe turne the cleare light into darkeneſſe.

17. *What manner of communication are theſe yee haue one to another?* That which we doe ſee, was done then openly by Chriſte, we doe daily finde to be performed in vs in a ſecret maner, that of his owne accord he inſinuateth himſelfe to teach vs. But that which I ſayde euen now, doeth more euidently appeare by the anſwere of Cleophas. that is, though they were doubtfull and in perplexity about the reſurrection of Chriſte, yet they eſteemed reuerently of his doctrine, ſo as they were not bent to fall away. For they do not tary vntill that Chriſt by manifeſting himſelfe, ſhould preuent them, or that the trauailer who ſoeuer hee was, ſhoulde ſpeake honourably of him, but rather out of a ſmall and darkiſh light, Cleophas doeth caſt ſuch ſparkes into the ſtraunger, as might ſomewhat lighten his minde if he had beene rude and ignorant. The name of Chriſt was at that time ſo odious and infamous in euery place, that it was not ſafe to ſpeake honourably of Chriſt: but without regard of enuy, he nameth him the Prophet of God, and profeſſeth himſelfe to be one of his diſciples.

And thogh this title of prophet is far inferiour to the diuine maieſty of chriſt, yet this ſmall commendation deſerueth prayſe, ſith Cleophas had no other purpoſe, then to procure diſciples to Chriſt, which ſhould ſubmit themſelues to his Goſpell. But it is vncertaine whether Cleophas according to his rudeneſſe ſpake more baſely of Chriſt then was meete: Or whether his purpoſe was to beginne at the rudiments which were beſt knowne, that he might by degrees goe further. And certainely a little after, he doth not ſimply account Chriſt in the common order of Prophets, but he ſayeth that he and others ſuppoſed that he ſhould haue beene the redeemer.

16. *Mighty in deede and in woorde.* The ſame forme of woordes almoſt doeth Luke, Actes 7. 22. vſe in the perſon of Stephen, where ſpeaking in the prayſe of *Moſes*, hee ſayeth that hee was mighty in woordes and deedes. But in this place it is doubted whether Chriſte ſhoulde bee called *Mighty in deede*, in reſpecte of his myracles as if it hadde beene ſayde that hee was endu-

endued with diuine vertues, which should proue that he was sent from heauen) or whether that it would reach further, that the meaninge should be, that he excelled as well in the facultie of teaching, as in holinesse of life, and excellent giftes And I doe like this latter sense. Neither is that addition in vaine, *Before God and the people*, which signifieth that the excellencie of Christ was so declared to men, & knowen by euident trialles that it was without all fained ostentation And heereby may be gathered a briefe definition of a true Prophet: namly, hee who to his woorde adioyneth also the power of workes, and shall not onely endeuour to excell amongst men, but to behaue himselfe sincerely, as in the sight of God.

21. *But wee trusted.* It shall appeare by the text, that the hope which they had conceiued of Christ, was taken away though by the woordes it should so seeme at the first sighte. But because the historie which is sette downe of the condemning of Christe might with draw a man, who had no tast of the gospel because that he was condemned by the Prelates of the Church: Cleopas opposeth the hope of the redemption against this offence. And though he doth afterwardes declare that hee himselfe doth fearefully and as a staggering man remaine in this hope, yet he doth diligently gather what helpes soeuer he can, for the vpholding of the same. For it is probable that he spake of the thirde daye for no other end, but because the Lord had promised that he would rise againe the third day Furthermore, that whiche hee reporteth that the woman founde not the body, and that a vision of Angels appeared to them, and beecause that which the women had spoken of the empty graue was also approued by the testimony of men, is referred to this summe, that Christe was risen. So the godly manne doubtfull betweene faith and feare, nourisheth his faith, and according to his strength, striueth against feare.

25. *And he sayd vnto them.* This reproofe seemeth to bee sharper and harder then was meete in respect of the weake man: but who so shall consider of al the circumstances, shall easily perceeiue that it was not without cause that the Lord gaue so sharpe a reproofe to them, amongst whome hee had bestowed his long labour, so ill and almost without any fruite. For it is to be noted that this heere spoken is not onely to be restrayned to these two: but obiected as a common faulte, which their other fellowes might presently heare of their mouthes. Christ had so oft forwarned them of his death, he had also so oft taught of the new and spirituall life, and had confirmed his doctrine by the oracles of Prophetes: as if he had spoken to deafe men, or to blocks or stones, they being once stricken with the horrour of death, doe turne themselues hether and thether. Therefore he doth iustly attribute this stackering to foolishnesse, and hee maketh slouth the cause of the same, because they were no readier to beleeue. And he doth not onely vpbraide them, that when he was a most excellent maister to them, they were but slacke and slow to learne: but beecause they were not attentiue to the sayings of the Prophets: as if he should haue sayd that their slouthfulnesse coulde not bee excused, because there was no fault, but onely in themselues, sith the doctrine of the Prophets was so euident and plaine of it selfe, and so well expounded to them.

As

As the moſt part of men doe beare the ſame blame for their owne folly, becauſe they are vnapt to be taught, and obſtinat. But let vs note that when Chriſt ſaw his diſciples to be too ſlouthfull, to the ende that he might waken them, he beginneth at reprouing them. For ſo muſt they be dealt with, whom wee haue tried to be either dull or ſlouthfull.

26. *Ought not Chriſt to haue ſuffered theſe things.* It is not to bee doubted but that Chriſt ſpake of the office of the Meſsias, as it was deſcribed by the prophets leaſt the death of the croſſe ſhould be offenſiue: and in iournying three or foure houres, hee had ſpace ſufficient fully to ſet forth the matters. Therefore Chriſt doth not ſay in three wordes that he ought to ſuffer: but hee declareth at large that he was ſent to that end, that by the ſacrifice of death hee might waſh away the ſinnes of the world, that hee might by the purging ſacrifice offered for the taking away of the curſe, that hee might waſhe the ſinnes of others from their guiltines. Luke therefore for the more vehemencie ſetteth downe this ſentence interrogatiuely, whereby it is gathered that hee ſhewed by reaſons the neceſsitie of his death. The ſumme is, that the diſciples did euill to be troubled at the death of their maiſter, (without the which he could not performe the partes of Chriſt: for the cheife point of our redemption, was his offering vp) for by this meanes they ſhut vp the gate againſt him, leaſt he ſhuld come into his kingdome The which muſt be noted diligently: for ſith Chriſt ſhould want his honour, if he ſhould not be accounted a ſacrifice for ſinnes, his onely way into his glory, is that his humbling to bee of no reputation, Phil. 2. 7. out of the which he aroſe a redeemer. But we doe ſee at this day, how amongſt vs they do ſinne nothing ſooner then in a prepoſterous order. For amongſt the multitude of them which doe royally declare Chriſt to bee a king, and doe extoll him with diuine prayſes, ſcarce euery tenth of them doth thinke that wee haue gotten grace by his death.

27. *And hee began at Moſes.* This place doth teach how Chriſt is made manifeſt vnto vs by the Goſpell: namely, while the knowledge of him is prooued plainely out of the law and the Prophets. For no man euer was a more readie and apte teacher of the Goſpell, then the Lord himſelfe, who as wee ſee fetched the proofe of this doctrine out of the lawe and the Prophetes. If any man will except, that he began at the rudimentes, that the diſciples by a litle at once, bidding the Prophets farewell, might paſſe ouer to the perfect Goſpell, this deuiſe is eaſily confuted. for afterward it ſhall be ſayd, that all the Apoſtles had their minde opened, not that they ſhould be wiſe without the helpe of the lawe, but that they might vnderſtand the Scriptures. Wherefore to the end ꝙ Chriſt may at this day be reuealed vnto vs by the Goſpell, it is neceſſary that Moſes and the Prophets ſhuld come forth before as forerunners. Wherof the readers are therfore to be admoniſhed, leaſt they ſhould giue eare to fanaticall men, which by ſuppreſsing the law and the Prophetes, doe wickedly maime the Goſpell. As if that God would haue to bee vnprofitable, whatſoeuer he at any time ſpake of his owne Sonne. But in what maner they are to bee applyed to Chriſt, which are euery where read of him in the lawe and the Prophetes, it is not my preſent purpoſe to declare.

It is ſufficient, briefly to note, that Chriſte is not in vaine called the ende of

of the law. For though that Moses rather shadowed him forth darkely, and a farre off, then expresse him plainely: yet this is without controuersie, that if in the stocke of Abraham, there should not be one head aboue all, vnder whom the people should grow into one body, the couenant which GOD made with the holy fathers, should be broken and but in vaine. Further, when as God had commaunded that the Tabernacle and the ceremonies, should be framed after the heauenly paterne, it followeth that the sacrifices and all the rites of the temple, if they had not their truth elsewhere, shoulde bee as a vaine and fruitelesse play. And this argument doth the Apostle handle in many words, in the Epistle to the Hebrewes. For holding that principle, that the visible ceremonies of the law were shadowes of spirituall things, he teacheth that Christ is to bee sought in the whole priesthood of the law, in the sacrifices and in the forme of the Sanctuarie. *Bucer* also other where doth wisely diuine, that in that obscuritie there was a certaine kinde of interpreting the Scripture in vse amongst the Iewes, which the fathers deliuered vnto them by hand. But I, least that I should follow vncertainties, am contented with that naturall and simple maner, which is euery where to be found amongst the Prophets, who were the most apt interpreters of the law.

Christ therefore is rightly collected out of the law, if wee consider that the couenant which Christ made with the fathers, was made by the helpe of a Mediator: The Sanctuary wherein GOD testified the presence of his grace, was consecrated with bloud: The lawe it selfe with their promises, was confirmed with the sprinkeling of bloud: One priest was chosen out of all the people, who should present himselfe in the name of them all, in the sight of God, not as any mortall man, but in a holy habit: men had there no hope of their reconciliation with God, but by offering vp of a sacrifice. Furthermore, very notable is that propheste of the perpetuitie of the kingdome in the tribe of Iuda. But the Prophets themselues (as wee haue declared) haue more plainely described the *Mediator*, yet they themselues had their first knowledge from Moses: for they had no other office inioyned them, but that they should renew the memorie of the couenant, more plainely shew the spirituall worship of God, establish the hope of saluation in the Mediatour: and also, that they might the more euidently declare, the meane of the reconciliation. But because it pleased God to deferre the full reuelation vnto the comming of his Sonne, it was not a superfluous interpretation

28. *And they drew neare vnto the towne.* There is no reason why some interpreters should imagine any other place then Emaus. For the iourney was not so long, that they should rest in a nearer lodging. We know that seuen miles (though a man for the recreation of his mind should walke but softly) are gone at the most in foure houres. Therefore I doubt not but that Christe went forwarde euen to Emaus. Now, where it is demaunded whether hee could dissemble, who is the eternall truth of God: I doe answere that the Sonne of God was not bound by this law, that hee should make all his counsels knowne. Yet because that simulation is a kinde of lying, the knotte is not yet vnlooſed: especially, sith that very many doe drawe this example to a libertie for lying. But I doe answere, Christe without lying fained as it is heere sayd in like ma-

ner as hee ſhewed himſelfe to be a trauailer: for the reaſon of them both is like. *Auguſtines* anſwere is ſomewhat more ſubtile, *lib. 2. ad Conſentium, cap. 13.* Alſo in his booke of queſtions vpon the Goſpels, chap. 51. For hee would haue this faining accounted amongſt the Tropes and Figures, then, amongſt the Parables and Morall hyſtories. But this one thing doth ſatisfie mee, as Chriſte for a time couered the eyes of them with whom hee ſpake, that hee ſhewing himſelfe as in the perſon of a ſtranger, they might account him as a common gueſt: ſo the purpoſe of going further, which for that time he pretended, was not a faining of an other matter then that which in deede hee was about to doe, but becauſe that hee would not diſcouer the maner of his departure: for no man will denie but that hee was then to goe further, for hee was then ſeperated from the company of men. So hee deceiued not his diſciples by this faining, but held them ſomewhile in ſuſpence, vntill the full time of his manifeſtation were come. Wherefore they doe deale too prepoſterouſly, who make him to bee their patrone for lying, and by his example wee haue no more colour to diſſemble in any thing, then to imitate his diuine power in cloſing the eyes of thē which ſee. Wherefore there is no ſafer a way, then to holde the preſcript rule of ſpeaking truely and ſimply. Not that the Lord at any time diſobeyed his fathers lawe, but hee without binding himſelfe to the literall prieſt performed the ſimple meaning of the lawe, and the weakeneſſe of our ſenſes doe neede an other bridle.

30. *Hee tooke bread.* *Auguſtine*, and diuers others with him, thought that Chriſt took not the bread which he reached as to be an ordinarie bread to bee eaten, but for an holy ſigne of his body. And this is plauſible to be ſpoken, that the Lord ſhoulde bee then knowne in the ſpirituall glaſſe of the ſupper: for the diſciples looking vpon him with corporall eyes, knewe him not. But becauſe this coniecture hath no probable token for the proofe of it, I doe rather take Lukes wordes more ſimply, that Chriſt taking bread in his hands, after his maner hee gaue thankes. And it appeareth that he vſed a ſpeciall order of prayer, to the which he knew that his diſciples had beene familiarly accuſtomed, that they by this note being admoniſhed, might ſtirre vp their ſenſes. In the meane ſeaſon let vs learne by the maiſters example, ſo oft as wee doe eate breade, to giue thanks to him who is the authour of life, for that putteth a difference betweene vs and prophane men.

Mathew. Marke. 16. Luke. 24.

13. *And they went and tolde it to the remnant, but they beleeued them not.*

14. *Finally hee appeared vnto the eleuen as they ſate together and reproued them of*

31. *Then their eyes were opened, and they knew him but he was taken out of their ſight.*

32. *And they ſaide betweene themſelues: Did not our hartes burne with in vs while hee talked with vs by the waye, and when hee opened to vs the Scriptures?*

33. *And they roſe vp the ſame houre, and returned to Hieruſalem, and founde the eleuen gathered together and them that were with them.*

34. *Which ſayde: the Lord is riſen in deede, and hath appeared to Symon.*

35. *Then they tolde what thinges were done in the*

of their vnbeliefe & hardneſſe of harte, becauſe they beleeued not them whiche had ſeene him

way, & how he was known of them in breaking of bread
36. And as they ſpake theſe thinges, Ieſus himſelfe ſtood in the middes of them, and ſayd vnto them. Peace be to you.
37. But they were abaſhed and afraide ſuppoſinge that they had ſeene a ſpirite.
38. Then he ſaide vnto them: why are yee troubled and wherefore doe doubts ariſe in your hearts?
39. Beholde my handes and my feete: for it is I my ſelfe: handle mee and ſee, for a ſpirite hath not fleſhe and bones, as yee ſee mee haue.
40. And when hee had thus ſpoken, he ſhewed them his handes and feete.

31. *And their eyes were opened.* By theſe wordes we are taught that there was no Metamorphoſis in Chriſt, that hee ſhoulde daſell mens eyes with variety of ſhapes: (according as the Poets doe imagine their Proteus) but the fault was rather in the eyes of them which looked, becauſe they were holden. As ſhortly after he vaniſhed not away from before the ſame eyes, becauſe that his body was of it ſelfe inuiſible, but becauſe that God withdrawing his force, their ſight was dulled. And it is no maruell, that Chriſt ſhould as ſoone as he was knowne ſodainly vaniſh away: for it was nothing needfull that hee ſhoulde be ſeene any longer, leaſt that they (as of themſelues they were too much bent to the earth) ſhould deſire to draw him againe to an earthly life. Therefore ſo farre as was neceſſary to teſtifie the reſurrectiō, he reuealed himſelfe to be ſeene: & by his ſodaine departure he taught, that he ſhuld be ſought otherwhere then in the world: for the aſcending into heauen, was the fulfilling of the new life.

32. *Did not our heart.* The knowledge of Chriſt ſo wrought, that the diſciples had a liuely feeling of that ſecret and hidden grace of the ſpirit, wherewith they were before endued. For God oft times ſo worketh in his, that for a time they know not the force of the ſpirit (whereof they were not yet voyd) or at the leaſt ſo as they cannot diſtinctly know the ſame: but they haue onely a feeling of it by a ſecret inſtinct. So the diſciples had before conceiued a zeale but without feeling which they do now remember: now ſince that Chriſt was made knowne vnto thē, they do at the length begin to conſider that grace which they had before, without taſt of the ſame, & they do perceiue that they had bin very blockiſh For they do reproue themſelues of ſlouth, as if they ſhould ſay: How came it to paſſe that we knew him not while he talked with vs? for when hee pierced into our hearts, we ſhould haue marked who it had beene. But they do not ſimply by this naked ſigne gather that he was Chriſt, becauſe that his ſpeach was effectuall to enflame their mindes, but becauſe they do giue vnto him the honour, that while he ſpeaketh with his mouth, their hearts alſo burnt within them through the heat of the ſpirit. Paul verily reioyceth, 2. Cor. 3. 6. that the miniſtery of the ſpirit was giuen vnto him, & the ſcripture doth oft times adorne the miniſters of the word with theſe titles, that they do conuert the heartes, lighten the mindes, renew men that they may become pure & holy ſacrifices: but then it doeth not declare what they ſhall doe by their owne power, but rather what the Lorde

ſhall worke by them. But both theſe are to be founde together in one Chriſte, to vtter the outward voyce, and effectually to frame the heartes to obedience of faith. And it is not to be doubted, but that then he wrought a ſingular worke in the heartes of them two, that they at the length might feele a diuine heate inſpired into them by him while he ſpake. For though the woorde of God is alwayes fire, yet the firie force did then by a peculiar and vnwonted manner ſhewe it ſelfe in Chriſtes ſpeach, which was an euident teſtimony of his diuine power. For it is he alone which baptiſeth with the holy Ghoſt and fire, Luke 3.16. Yet let vs remember that this is the lawfull fruit of the heauenly doctrine, who ſoeuer is the maiſter of the ſame, to kindle the fire of the ſpirit in the hearts, which may both boyle, and purge out, yea, and burne out the affections of the fleſh, and ſhall truly ſtirre vppe a feruent loue of God, and cary vp men wholy into heauen, as it were in the flame of the ſame.

33. *And they aroſe the ſame houre.* The circumſtance of the time, and the diſtance of the places, doe ſhew what an earneſt deſire theſe two menne hadde to cary this meſſage to their fellow diſciples. Sith that it was in the euening that they entred into their lodging, it is probable that it was darke night before they knew that it was the Lorde: it was troubleſome to trauaile three houres when it was late in the night: yet they doe preſently ariſe, and runne with ſpeede to Hieruſalem. And certainely if they hadde come but the next day, their ſlackneſſe hadde beene ſuſpected: but nowe, when they had rather to defraude themſelues of their nightly reſt, then not to make the Apoſtles partakers of their ioy with ſpeede, their haſte yeelded credite to that which they tolde. Nowe, when Luke ſayeth that they aroſe the ſame houre, it is to be ſuppoſed that they came about midnight to the diſciples. And as the ſame Luke doeth witneſſe, they were then talking amongſt themſelues. Hereby therefore may their carefulneſſe and earneſt deſire bee knowne, in that they paſſed almoſt the night waking, and they ceaſed not to make thorow inquiry, vntill the reſurrection of Chriſte ſhoulde by many teſtimonies bee more fully knowne.

34. *Which ſayde, the Lorde is riſen.* Luke in theſe wordes ſheweth that they which brought this gladde newes to the Apoſtles, for the confirminge of their mindes, were likewiſe enformed of another viſion. And it is not to be doubted, but that this rewarde of mutuall confirmation, was beſtowed vppon them from God, as a recompence of their godly dilligence. Alſo it may be gathered by the circumſtance of the time: that after Peter had returned from the ſepulchre, hee was wonderfull carefull, vntill that Chriſte reuealed himſelfe vnto him: and therefore, the ſame day that he had viſited the ſepulchre, he obtained his requeſt.

Nowe, it is not to be doubted, but that the gratulation amongſt the eleuen, was for this, becauſe the Lord had appeared to Symon. But this ſeemeth not to agree with Markes woordes, who ſayeth *that theſe two were not beleeued of the eleuen.* For howe coulde it bee, that they refuſing theſe newe witneſſes, ſhould wauer in their doubting, which were already certaine? For, by ſaying that he was riſen in deede, they doe graunt the matter is out of controuerſie.

First,

Firſt, I doe anſwere that in the generall ſpeache is vſed the figure Synecdoche, becauſe that ſome of them were harder, or leſſe apt, and Thomas was more obſtinate then all the reſt. Alſo, we doe eaſily gather, that they were ſo perſwaded, as men amazed doe vſe, who haue not quietly meditated the matter: and wee knowe that ſuch doe thereby fall into diuers doubts. How ſoeuer it was, it appeareth by Luke, that the greater part of them being in that feare, as in an extaſie, did not onely willingly embrace that which was ſayde: but they ſtriued againſt their owne diſtruſt. For by this clauſe *in deede*, they doe take away from them all occaſion of doubting. And a litle after we ſhal ſee that they fell againe, and the thirde time through admiration to their wauerings.

36. *Ieſus himſelfe ſtoode in the middeſt of them.* Where Iohn reporteth the ſame hyſtorie at large, he differeth in ſome certaine circumſtance: and Marke noteth the ſame ſomewhat otherwiſe. But as concerning Iohn, ſith hee onely gathereth thoſe things which were omitted by Luke, they two may bee eaſily reconciled. And truely, there is no diuerſity in the ſumme of the matter, except any man would mooue a controuerſie about the time For there it is ſayde that Ieſus entred in, when it was euening, but by the hyſtorie ſet downe by Luke, it appeareth that it was late in the night when he appeared: namely, when the diſciples were returned from Emaus. But I doe not thinke that the time of the euening is to bee preciſely vrged: but that rather which is ſayd, may aptly and commodiouſly be applied to the late time of the night, for that when the Apoſtles after the euening, when it was night, hadde ſhut the doers and kept themſelues ſecretly within the houſe, then Chriſte came vnto them. Further, Iohn doeth not note the firſt beginning of the night, but ſimply noteth that the daye being paſſed, and after the ſunne was ſet, yea, and about midnight, Chriſt came vnlooked for amongſt his diſciples. Yet the queſtion ariſeth of an other matter. for Marke and Luke doe report that the eleuen were gathered togither when Chriſt appeared vnto them, but Iohn ſayeth that Thomas was then abſent. But it is no abſurditie that the number of eleuen is put for the apoſtles themſelues, though one was away from the company. And wee ſayde euen nowe, and the matter it ſelfe declareth, that Iohn doth more diſtinctly ſette downe the particular poyntes, beecauſe that his purpoſe was to report thoſe thinges whiche were omitted by others. Alſo, it is out of doubt that it is one and the ſame hyſtorie whiche was ſette downe by the three, ſith IOHN doeth expreſly declare, that the Diſciples ſawe CHRIST onely twiſe at Hieruſalem, beefore they went into Galile: for hee ſayeth that the thirde time hee appeared to them at the ſea of Tyberias. And hee hadde noted two viſions before: namely this, whiche befell the next morrowe after the reſurrection, and the other whiche followed eight dayes after, though if any hadde rather expound it of the ſecond, whiche is in Marke, I doe not greatly ſtande againſt it. Now I do retourne to Lukes wordes. He doeth not ſay, that Chriſte by his diuine power opened for himſelfe the doers which were ſhut, but yet by the word *ſtanding*, he noteth ſome ſuch matter. For how could the Lord ſodainely in the night, ſtand in the midſt of them, except that he had entred in wonderfully? But the ſame forme of ſalutation is ſet downe by both, *Peace be to you*: whereby the Hebrewes do ſignify, that he wiſheth vnto them glad and proſperous ſucceſſe.

37. *But they were afraide.* Iohn maketh no mention of this feare: but sith that he also sayth that Christ shewed his handes and his side to the disciples, it may be supposed that he omitted somewhat. Neither is it an vnwonted thing amongst the Euangelistes, while they study to bee compendious, to touch onely some part. Further, wee doe learne by Luke that they were so amased with the straungnesse of the sight, that they durst not beleeue their owne eyes. A litle beefore they had made their account that the Lord was risen, and they assuredly spake as of a matter well knowen vnto them: nowe, when they doe beholde him with their eyes, their senses are so shaken with admiration, that they imagined him to bee a spirit. And though this errour was not without fault, which came of their infirmitie, yet they had not so forgotten themselues, as that they shoulde bee afraide of delusions: but though they thought that they were not mocked, yet they doe rather incline to this, that the image of the resurrection was proposed to them in a vision by a spirite, then that Christe himselfe shoulde bee present aliue, who euen nowe of late was dead vpon the crosse. So they suspected it not to be a deceitfull vision, as if it had beene a vaine Ghost: but being afraid, they only thought that they had beene shewed by a spirit, that which they sawe in deede.

38. *Why are yee troubled?* By these wordes they are warned, that they shoulde cast feare out of their mindes, that by gathering their senses togither, they might iudge as of a matter whereof they hadde good triall: for so long as men are holden with perturbations, they are blind in the manifest light. Therefore, to the end the disciples may conceiue a sure knowledge, they are commanded to consider the matter with setled and quiet mindes. In the seconde parte Christ reproueth the other fault: namely, that by wauering betweene diuers thoughts, they hindred themselues. And he sayeth that *doubtes doe arise*, signifying that the knowledge of the truthe is therefore choaked in them, that seeing they shoulde not see, because they doe not suppresse the peruerse imaginations: but rather by giuing them liberty, they giue them the preheminence. And truely we doe prooue by experience, that this is too true: euen as the cloudes if the skie be cleare in the morning, being caried vppe on high, doe darken the cleare light of the Sunne: so while we doe permit our owne reasons with too much liberty to arise against the word of God, that whiche was euident to vs beefore, is taken out of our sight. It is meete when there appeared any shewe of absurditie, by sifting the reasons on either side to make search: and it cannot otherwise be, but þ our mindes in doubtful matters should be caried hether and thether, but the meane must be holdē in sobriety, least that flesh shuld lift vp it self higher thē is meete, & should sende forth their thoughts far against the heauen.

39. *See my hands.* He maketh their corporall senses witnesses, least they shoulde thinke þ he setteth a shadow before them in stead of a body. And first, he destinguisheth a corporall man from a spirite, as if hee shoulde say: Sight and feeling shall proue me to be the man in deede, which before was conuersant with you: for I am cloathed with the same flesh which was crucified, and as yet it beareth the markes. Further, sith Christ sayeth that his body is palpable, and compacte of sounde bones, and by these notes, distinguisheth the same from a spirit: this place is aptly and truely alleaged by our men, to the refellinge of the grosse er-

rour.

rour of transubstantiation of bread into the body, or of the locall presence of the body, which prepostorous menne doe imagine to bee in the holy supper. For they would haue the body of Christ to be there, where there appeareth to bee no signe of the body. But by this meanes it should follow, that he had changed his owne nature, that he should cease to be that which he was, and whereby it was proued to be the very body by christ himselfe. If they do except against this, that his side was then peirced, & his feet boared through with the wounds of the nayles, and so also his handes, but that Christ is now whole and sound in heauen: this cauill is quickly answered. For the question is not onely in what hee appeared, but what hee speaketh of the true nature of his flesh. And he doth attribute this as proper to him, that he may be felt, that he may differ from a spirit. Therefore also at this day it is necessary that this difference should remaine betweene the flesh and the spirit: which by Christes wordes was appoynted, as it may be gathered to be for euer. And of the woundes this must be accounted, that by this lesson he teacheth all vs, that Christ rather rose for vs then for himselfe, when as hee beeing the conquerour of death, & endewed with the blessed and celestiall immortalitie, yet for their sakes which are his, hee woulde for a time beare the markes of the crosse. This truely was a wonderfull fauour towards the Disciples, that he hadde rather want somewhat himselfe of the perfect glory of the resurrection, then that they shoulde be defrauded of such a helpe for their faith. But it is a foolish and an olde wiues fantasie to imagine that hee shoulde yet remaine so wounded, when hee shall come iudge of the world.

MARKE. 14. *Hee appeared vnto the eleuen as they sate together.* I doe thinke that the participle *anakeimenois*, is not heere vsed for sitting downe at meate, (as some doe translate it) but for sitting together: and this is not done without reason: if this yet be agreed vppon, to be the first vision which is here described: For it was no time to suppe about midnight. Also, if the table had beene ready prepared, it shoulde not agree with that which Luke sayeth a little after, that Christ demanded whether they had any meate to eate. And it is a phrase vsed in Hebrew, to sit downe for to rest in some place. And the reproofe which followeth rather, belongeth to the first vision then to the second: for (as Iohn witnesseth) the Disciples reioyced when they hadde seene the Lord the morrow after the Passouer, their vnbeleife was then reproued. That seemeth to bee too much restrained that many doe restraine these wordes of Marke to Thomas onely. Therefore I had rather to expound it simplie, that Christ when he first appeared to the Apostles, blamed them, because they beleeued not them which had beene eye witnesses of his resurrection.

Though the hardnesse of heart is not condemned in this alone, that they gaue no credite to menne, but beecause they beeing conuicted with the successe of the matter it self, they would not yet accept the testimonie of the Lord. Therefore sith Peter and Mary, Cleopas and his fellowe, were not the first witnesses of the resurrection, but onely subscribed to Christes wordes, it followeth that the rest of the Apostles did iniurie to the Lorde, beecause they beleeued not his woordes, whiche yet were nowe proued true by their effect.

Wherefore their hardneſſe of heart is worthily reproued, becauſe that a corrupt obſtinacie was added to their ſlouthfulneſſe, as if that of ſet purpoſe they ſhould deſire to ſuppreſſe that which appeared to be true, not that their purpoſe was to extinguiſh the glory of their maiſter, or to reproue him of vanitie, but becauſe that their amaſednеſſe hindered them from yeelding themſelues to bee taught. To bee ſhort, heere is not a wilfull peruerſeneſſe condemned (as it was ſayd before) but a blind ſlouthfulnes, which ſometime hardneth men, which otherwiſe are neither wicked nor rebellious.

Mathew. Marke. Luke 24.

41. *And while they yet beleeued not for ioy, and wondered, he ſayde vnto them: Haue ye heere any meate?*
42. *And they gaue him a piece of broyled fiſhe, and of an honie combe.*
43. *And hee tooke it, and did eate before them.*
44. *And hee ſayde vnto them: Theſe are the words whiche I ſpake vnto you, while I was yet with you, that all muſt be fulfilled, which are written of mee in the lawe of Moſes, and in the Prophets, and in the Pſalmes.*
45. *Then opened he their vnderſtanding, that they might vnderſtand the ſcriptures*
46. *And ſayde vnto them: Thus it is written, and thus it behooued Chriſt to ſuffer, and to riſe againe from the the dead the third day.*
47. *And that repentance and remiſſion of ſinnes ſhould be preached in his name among all nations beginning firſt at Hieruſalem.*
48. *Now ye, ye are witneſſes of theſe things.*
49. *And beholde, I will ſende the promiſe of my father vppon you: but tary ye in the citie of Hieruſalem, vntill yee be endewed with power from an hie.*

41. *While they yet beleeued not.* This place alſo ſheweth that it was not of purpoſe that they beleeued not, as they which doe purpoſe in their mind not to beleeue: but ſith their will was earneſtly bent to beleeue, the vehemencie of their affection held them ſo bound, that they could not be at reſt. For certainly, the ioy whereof Luke maketh mention aroſe of no other cauſe but of faith, and yet it was a hinderance that their faith could not get the victorie. Therefore let vs note how ſuſpitious we ſhould be of the vehemencie of our affections, which though it ſhoulde ariſe of good beginninges, yet it carieth vs as ouerthrowne out of the right way. Wee are alſo admoniſhed howe diligently we ſhould ſtriue againſt the hinderances of fayth, ſith the ioy conceiued of the preſence of Chriſte, was a cauſe of the Apoſtles incredulitie. And againe wee doe perceiue howe louingly and kindely Chriſte vſeth the infirmitie of his, who refuſeth

refuſeth not to hold them vp with a new ſupply, which were ready to fall. And though he hauing obtained the newneſſe of the heauenly life, hadde no more neede of meate and drinke then the Angels, yet hee willingly ſubmitteth himſelfe to the common order of mortall men. All the courſe of his life hadde hee made himſelfe ſubiect to the neceſſitie of meate and drinke: now being exempted frō the ſame, he eateth meate to this ende, that he may perſwade the diſciples of the reſurrection. So we ſee, that without regard of himſelfe, he became wholy ours. This is a true and Godly meditation of this hyſtorie, wherein the faithfull may wade profitably, forſaking curious queſtions, as if the corruptible meate was diſgeſted, what nouriſhment ſhoulde the immortall body of Chriſte take thereby: then what became of the excrements. As if that it were not at his pleaſure, who created all things of nothing, to turne a little meat to nothing, when it ſhoulde ſo ſeeme good to him. Therefore, as Chriſt taſted in deede of a fiſh and a hony combe, that he might ſhew himſelfe to bee man, ſo it is not to bee doubted, but that by his diuine power hee conſumed that which was not neeedfull for nouriſhment. So I doubt not but that the Angeiles at Abrahams table as they had very bodies, they eate and drank in deede: yet I do not therefore grant that they vſed meate and drinke for the infirmity of the fleſh. but ſith that for Abrahams ſake, they were cloathed with the ſhape of man, the Lorde graunted this alſo to his ſeruant, that theſe heauenly gueſtes ſhould eate before his tent Alſo, if we graunt that the bodies which they had taken for a time, after they had done their meſſage were brought to nothing, who will deny but that the ſame became of the meats?

44. *Theſe are the wordes.* Though by *Matthew* and Marke it ſhall afterward appeare that the ſpeech which was had in Galile, was not vnlike, yet I doe think it probable, that Luke doeth now report that which befell the morow after the reſurrection. For that which Iohn deliuereth of that day, *that he breathed vpon them*, that he might giue them the holy Ghoſt, doth agree with Lukes woords, which ſhall preſently followe, *hee opened their mindes, that they might vnderſtand the ſcriptures.* Chriſte alſo in theſe wordes doeth ſharply reproue their groſſe and ſlouthfull forgetfulneſſe, in that they beeing before admoniſhed that hee ſhould riſe againe, that they ſhould bee ſo aſtoniſhed, as if neuer any thing had beene ſpoken to them For his woordes doe ſignifie as much, as if hee ſhoulde ſay: Why ſtay you as at a matter ſtraunge and vnlooked for, which I haue yet often times ſpoken of before? Why doe you not rather remember my words? For if you haue hitherto accounted me to be true, this ſhoulde haue beene well knowne to you nowe by my doctrine, before it ſhoulde come to paſſe. In ſumme, Chriſte doth ſecretly complaine, that hee hauing ſpred his doctrine, his labour was ſpent in vaine amongſt his Apoſtles. Alſo he doth more ſharply reproue their fooliſhneſſe, when that he ſayeth that hee deliuereth not any new thinge: but onely called to minde what hadde beene ſpoken by the law and the Prophets, which they ſhould haue knowne from their childehood. But as they were ignorant of the whole doctrine of godlines, yet there was nothing more abſurde, then not to embrace with ſpeede, that which they were perſwaded to proceed from God. For that was holden as a generall rule in that whole nation, that there is no religion, but that which is contained in the lawe and

and the Prophets. But here is set down a more full diuision, then in other places of the Scripture: for besides the lawe and the Prophets, the Psalmes are added in the third place, which, though they may by right bee numbred amongst the Prophesies, yet they haue some thing proper and distincte: yet that two folde diuisiō which we haue seene other where, doth not withstanding comprehend the whole Scripture.

45. *Then he opened their minde.* Because the Lorde before executing the office of a teacher, hadde profited little or nothing amongst his disciples, nowe he beginneth to teach them inwardly by his spirit. For the words are throwne in vaine into the ayre, vntill the mindes be lightned with the gift of vnderstanding. It is true that the word of God is like vnto a candle: but it giueth light in darkenesse, and amongst the blinde, vntill the eyes be lightened inwardly by the Lorde, whose onely gifte it is to lighten the blinde, Psalme an hundreth, and sixe and forty, and the eight verse. And heereby it appeareth howe great the corruption of our nature is, when the light of life offered in the heauenly Oracles, doth profite vs nothing. But nowe, if by vnderstanding we do not perceiue what should be right, how should our will be able to yeeld obedience? Therefore it must be graunted that wee are weake euery way, so that the heauenly doctrine is not otherwise profitable and effectuall to vs, but so farre as the scripture doeth frame our mindes to vnderstand the same: and our hearts to bee subiecte to the yoake of the same: and therefore that wee may become fitte disciples vnto him, it is necessary that all trust in our owne witte being cast away, to aske for light from heauen, and also leauing the foolish opinion of free will, to deliuer our selues to bee gouerned by God. And it is not without a cause that Paule in the first to the Corinthians the 3. chapter, & the eighteene verse, doeth commaunde menne to become foolish, that they may be wise to God: for the light of the spirite cannot bee extinguished by a worse darknes, then by trusting to our owne witte. Furthermore, lette the readers obserue that the disciples hadde not the eyes of the minde opened, wherewith without the helpe of God they might discerne mysteries: but as they are comprehended in the scriptures: and so was that fulfilled, which was spoken in the hundreth and nineteene Psalme, and eighteene verse. Lighten mine eyes, that I may consider the maruellous workes of thy lawe.

For God doth not giue such a spirite to his children, as shoulde abolish the vse of his woorde, but rather it shoulde make the same fruitfull. Wherefore fanatic all menne doe wickedly vnder pretence of reuelations grant themselues liberty to despise the scripture. For that which we doe reade here of the Apostles, Christe worketh daily in all his, for that by his spirit he directeth them to vnderstand the scripture, but not to cary them to vaine imaginations. But it is demaunded why Christe hadde rather loose his labour for the space of whole three yeares, then to open their eyes presently: I doe answere firste, though the fruite of the labour doeth not so speedily appeare, yet it was not vnprofitable: for beeing lightned a newe they also felte the profite of the former

mer time. For I doe take that their mindes were opened, not onely that they might afterwardes bee apt to learne if any thing shoulde bee taught them: but that they might call to memorie for their profite the doctrine hearde beefore in vaine.

Furthermore, that ignorance by the space of three yeares, doeth teach vs a profitable lesson, that they obtained not this knowledge a newe by any other meanes then by the heauenly light. Adde also that Christe in this shewed an euident token of his Godhead: beecause that hee was not onely a minister of the outward voyce, which should giue a sounde in the eares, but by his secrete power hee pierced into the mindes: and so hee declareth that it beelongeth to him alone, whiche Paule denieth to the doctours of the Church, 1. Corinthians 3. 7. yet it is to bee noted that the Apostles were not so voyde and depriued of the light of vnderstanding but that they knew some fewe principles: but beecause it was only a small tast which they had, this is accounted the beginning of true vnderstanding, while the vaile beeing remooued, they doe see Christe plainely in the lawe and the Prophets.

46 *Hee sayde vnto them, so it is writtten.* By this text is their quarrel confuted, which doe pretende that the outward doctrine is but in vaine, if that wee haue in vs by nature no power to vnderstand the same. To what ende say they, should the Lorde speake to the deafe? But wee see where the Spirite of Christe, which is the inwarde maister, performeth his part, that the labour of the minister which teacheth, is not lost. For after that Christ endewed his with the spirit of vnderstanding, they do receiue fruit by that which he teacheth out of the Scriptures. And euen amongst the reprobate, though the outwarde voyce vanisheth away as if it were dead, yet notwithstanding it maketh them inexcusable.

And as concerning the wordes of Christ, they are gathered of that principle. It is necessary that what soeuer is written, should be fullfilled, becausse that God witnessed nothinge by his Prophets, but that which hee would certainely bring to passe. But by the same wordes wee are taughte what must bee chiefly learned out of the lawe and the Prophets, for sith Christe is the ende and soule of the lawe, without him and besides him, what knowledge soeuer is obtained, is vaine and friuolous. Wherefore, as any manne shall desire to profite best by the Scripture, lette him bee allwayes bent to this poynt. And now CHRIST doeth heere firste sette downe his death and resurrection, and afterwardes the fruite whiche shall come to vs by them both. For whence commeth repentance and forgiueneesse of sinnes, but beecause our olde manne is crucified with CHRIST, Romanes 6. and the 6. verse, that through the same wee may arise to newnes of life: for by the sacrifice of his death our sins are cleansed, and our filthines washed with bloude, but righteousneesse is obtained by the resurrection.

Therefore hee teacheth that the cause and matter of our saluation must bee soughte in his death and resurrection: for from thence proceedeth reconciliation with GOD, and regeneration into a newe and Spirituall life.

And

And therefore it is plainely expreſſed, that as well forgiueneſſe of ſinnes as repentance, cannot be preached but in his name: For neither can wee hope for imputation of righteouſneſſe, neither growe to the deniall of our ſelues, and newnes of life, but ſo farre foorth as hee is our righteouſneſſe and ſanctification, 1. Cor. 1. 30. But beecauſe wee haue entreated at large in another place of this ſumme of the Goſpell, it is better that the readers ſhoulde thence ſeeke for any thing whiche they haue forgotten, then to be burdened with repetition.

47. *Amongſt all nations, beginning firſt.* Nowe doeth Chriſte at the length declare euidently, that which he had before concealed that the grace of redemption which he brought, dooth generally appertaine to all nations. For though the calling of the Gentiles had beene oft foretold by the Prophets, yet the ſame had not beene ſo reuealed, as that the Iewes ſhould eaſily admit them into the hope of ſaluation with them. Therefore, vntill the reſurrection, Chriſt was not ſuppoſed to bee the redeemer, but of that one ſpeciall people. And then was the wall firſt broken downe, that they which before were ſtrangers, and ſcattered abroad, might be gathered into the ſheepefold of the Lord, Yet in the meãe ſeaſon, leaſt the couenaunt of God might ſeeme to be in vaine, Chriſte placeth the Iewes in the firſt degree, commanding that they ſhuld firſt beginne at Hieruſalem: for becauſe that God had peculiarly adopted the ſtocke of Abraham, it was meete that it ſhould be preferred before the reſt of the world. This is the right of the firſt begotten, which Ieremiah aſsigneth vnto them, 31. 9. Paule alſo doeth euery where obſerue this order diligently, as to the Epheſ. 2. 17. he ſayeth that Chriſt comming, he preached peace to them, which were neare, and then to ſtrangers and them a farre of.

48. *Nowe yee are witneſſes.* As yet he doeth not ſend them forth to publiſh the Goſpel, but only declareth for what purpoſe he appoynted, that they might prepare themſelues for that time: and partly by this conſolation he mittigateth their ſorowe, partly with this ſpurre hee correcteth their ſlouth. When as they being guilty to themſelues of their late falling away, it was meete for them to haue ſorowefull hearts, Chriſt here beyond all hope, beſtoweth vppon them this incredible honour, enioyning them to publiſh the embaſſage of eternall ſaluation to the whole world. By this meanes he doeth not onely reſtore them perfectly: but with the greatnes of this new grace, he doeth throughly aboliſh the remembrance of the offence. Yet withall as I ſayde, he pricketh them forward, leaſt they ſhoulde bee as ſlacke and ſlouthfull to publiſh the faith, whereof they were ordained preachers.

49. *Behold I will ſend the promiſe.* Leaſt the Apoſtles ſhould be afraide of their own weaknes, he cõforteth them with the hope of new grace which ſhould cõe vpon them, as if that he ſhoulde ſay: Though you thinke your ſelues vnmeete for ſo great a burden, yet there is no cauſe why you ſhoulde bee diſcouraged: for I will ſupply from heauen that power whiche I knowe to be wanting in you. Nowe, that hee might the better confirme them in this hope, hee maketh mention of the holy Ghoſt which was promiſed of the father. For to the ende they might readily prepare themſelues to the worke, GOD meeting with their diſtruct, hadde encouraged them with his promiſe. Now, Chriſte ſubſtituting him-

himselfe in his fathers place, taketh vpon him to performe that gifte, wherein he doth againe chalenge to himselfe a diuine power. For this is a part of that glory which God by oath denyed to giue to an other, Isai 41. 8. to endue weake men with a heauenly power. Therefore, if it belongeth to Christ, it followeth that he is God, who spake in the times past by the mouth of the Prophet. But though God promised a speciall grace to the Apostles, and Christ bestowed it: yet this must generally be noted, that no mortall man is of himselfe meete for the preaching of the Gospell, but so farre forth as God cloathing them with his spirit, supplyeth their nakednes and want. And certainly, as Paule doth not exclame of the Apostles alone, 2. Cor. 2. 16. who shall be found meete for these things? but he declareth that there is no mortall man meet for so great a worke: so it is necessary that what soeuer ministers of the Gospell God stirreth vppe, should be endued with the heauenly spirit: and therefore it is promised to all the teachers of the Church without exception in euery place.

But tarry yee. Least they shoulde run forth to teach before the time, Christe commandeth them to be quiet and silent, vntill that he by his appointment sending them forth, shall vse their helpe in time conuenient. And this was a profitable try all of their obedience, that they hauing the vnderstãding of the Scripture, and endued with the grace of the spirite, yet because the Lord forbadde them to speake, they held their peace as dumbe men: for wee doe know howe desirously they woulde shew themselues abroade, which thinke that they could doe this with prayse and admiration. And it may be, that by this delay, Christ would punish their slouthfulnesse, because they had not presently gone the same day into Galile at his commaundement. What soeuer the matter were, wee are taught that nothing must be attempted, but by the calling of the Lord. Wherefore though they wanted not hability to teach publikely, yet let them containe themselues as priuate men in silence, vntill that hee shall leade them foorth in his hande into the Theater. Further, in that they are commaunded to stay at Hierusalem, it must be vnderstood, after they should returne from out of Galile. For (as we shall a little after heare out of Matthew) though hee reuealed himselfe to be seene at Hierusalem, yet he chaunged not that which he had first determined of Galile. Therefore the meaning of the wordes is, after he hadde giuen them their commandements in the place appointed, yet his will was that they should as yet remaine silent for a time, vntill that hee shoulde furnish them with a new power.

Matth 28.	Marke. 16.	Luke.
16. *Then the eleuen disciples went into Galile, into a mõtaine, where Iesus had appointed them.*	15. *And he sayd vnto them: Go yee into all the world, & preach the Gospell to euery creature.*	
17. *And when they saw him, they worshipped him: but some doubted.*	16. *He that shall beleeue and be baptised, shalbe saued: but he that will not beleeue, shal be damned.*	
18. *And Iesus came and spake vnto them, saying: All power is giuen vnto*	17. *And these tokens shall followe them that beleeue: In my name*	

vnto me in heauen and in earth
19. *Go therfore and teach all nations, baptising them in the name of the Father, and the Sonne and the holy Ghost.*
20. *Teachinge them to obserue al thinges, what so euer I haue commaunded you: and loe, I am with you alwaye vntill the ende of the worlde. Amen.*

name, they shall cast out deuils.
& shal speake with new tonges
18. *And shall take away serpents, and if they shal drink any deadly thing it shal not hurt them, they shall lay their hands on the sicke, and they shall recouer.*

16. *Then the eleuen disciples.* Matthew passing ouer those things which we haue reported out of the other three, doeth onely teach where the eleauen disciples were set on the Apostolicall offices. For their purpose was not (as we haue often seene before) to prosecute all the particular parts of a hystory: because it seemed sufficient to the holy Ghost, who directed their stile, by gathering their testimonies together to sette downe the summe, such as we doe see. Therefore *Matthew* doeth chuse that which especially appertained to vs: namely, that Christ when he appeared to the disciples, also created them Apostles, which should carry the embassage of eternall life into all the coastes of the worlde. But though there is no mention made of the Mount in any other place, yet we do gather that this place of Galile was noted to Mary: yet it is maruell that some hauing seene Christ twise already, shoulde as yet doubt of him. If any man like to referre this to the first manifestation, there shall bee no absurdity therein: for the Euangelistes do sometime vse to mixe diuers things together. But it must not seeme absurde, if the remnants of feare shoulde driue some againe to a new wauering: for wee know, as Christ appeared, they were afraid and amazed, vntill their mindes were setled by oft seeing him. Wherefore, the sense in my iudgement, is, that some doubted at the firste, vntill Christe approached neare and more familiarly vnto them: and when hee was verily and certainely knowne, they worshipped: because that the brightnesse of the diuine glory was made manifest. And it may bee that the same reason driue them sodainly to doubt, which led them afterwarde to worshippe: for the habite of a seruant being layde a side, there then appeared nothinge in him but that which was celestiall.

18. *And Iesus came and spake vnto them.* It is not to bee doubted, but that this comming tooke away all scruple. But before that Matthewe declareth that the disciples had the office of teaching enioyned them, he sayeth that Christe first spake of his owne power, and not without cause: for a small authority coulde not suffice heere, but it behoueth him to haue a great and a diuine Emperie, who commaundeth that life eternall should be promised in his name, that all the world should be brought vnder his gouernement, and that the doctrine should be preached, which by ouerthrowing euery high thing, shoulde bring all mankinde vnder. And by this preface Christ doth not onely stirre vp the disciples to execute their office boldly and freely, but he establisheth the faith of his gospel to continewe in all ages.

For certainely, the Apostles coulde neuer haue beene perswaded to take so

so hard a matter in hand, except they knew that their reuenger sate in heauen who had all power giuen him. For without such a fortresse, it had beene impossible to prouaile any thing. But when they doe heare, that hee whom they doe serue, doth gouerne heauen & earth, they are with this one thing very throughly furnished to ouercome all lettes. And as concerning ꝑ hearers if ꝑ contemptible estate of thé which doe preache ꝑ Gospell doth weaken or hinder their faith, let them learne to lifte vppe their eyes to the authour himselfe, by whose power the maiestie of the Gospell must be esteemed, and so it shall come to passe, that they shall not be so bold as to despise him, speaking by his ministers. And hee doeth expressly make himselfe Lorde and King as well of heauen as of earth, because that by the preaching of the Gospel he bringing men in obedience to him, doth erect the throne of his kingdome vppon earth, and regenerating them which are his into a new life, and calling them to the hope of saluation, hee openeth the heauens, that hee may exalt them to the blessed immortalitie with the Angels, who before not onely crept below in the worlde, but had beene drowned in the bottomlesse pit of death. But let vs remember that Christe had alwayes his authoritie with his father, and this was giuen vnto him in our flesh, or (that I may speake more plainely) in the person of the Mediator. For he glorieth not of that eternall power which hee had before the worlde was created: but of that which hee receiued nowe, when hee was ordained the iudge of the worlde. And it is to bee noted that this Empire was not manifestly knowne vntill that hee was risen from the dead: because that then at the length beeing adorned with the ornamentes of a mightie king, hee shewed himselfe in authoritie. Thither also appertayneth that saying of Paul to the Phillippians, 2. 9. Hee humbled himselfe, wherefore God hath exalted him, and giuen him a name aboue euery name, &c. And though the sitting at the right hande of the father is set after his ascention into heauen, as latter in order: yet beecause the resurrection and the ascention into heauen, are thinges mutually ioyned together, Christe hath good cause to speake so royally of his power.

19. *Goe therefore.* Though *Marke*, after hee hath declared that Christe appeared to the eleuen disciples, doeth presently set downe the commaundement of preaching the Gospell, yet hee doeth not note it as an action presently done. For wee doe gather by the text in Mathew, that this was not done beefore they went into Galile. But the summe is, that by preaching the Gospell euery where, they shoulde bring all nations into the obedience of faith: then, that they should seale and confirme their doctrine with the seale of the Gospell. In Mathew they are simply commaunded to teach: but Marke setteth downe what kinde of doctrine it should bee: namely, that they should preach the Gospell.

And shortly after is also added this restrainte, that they shoulde teache them to obserue what soeuer thinges the Lorde commaunded. Heereby wee learne that the Apostleshippe is not a vaine title of honour, but an office of laboure: and therefore there is nothing more absurde, or intollerable, then that these masked menne shoulde chalenge this honour, who raigning in idlenesse, doe reiecte the office of teaching from them.

The

The Pope of Rome and his band doe proudly boast of this succession, as if that they sustained the same person in common with Peter and his colleagues: but in the mean season they haue no more care of the doctrine then baudes or the Priests of Bacchus and Venus. But with what face I beseech you, doe they throst themselues into their place, who they heare were created to be preachers of the Gospell? But thoughe they are not ashamed to bewray their owne impudencie: yet with all readers of sounde iudgement this one worde is strnog enough to ouerthrow their fantasticall Hierarchie, that no man can be a successour of the Apostles: but hee which seaueth Christe by preaching of the Gospell to be shorte who soeuer doeth not performe the dueties of a teacher, doth falsly & wrongfully take the name of a teacher. For this is the Priesthoode of the New testament, with the spirituall sworde of the woorde to kill menne for a sacrifice to GOD. Wherefore it followeth that they all are degenetate and counterfait sacrificers, whiche doe not apply the office of teaching.

Teache all nations. Heere Christe by taking away the difference, doeth make the Gentiles equall with the Iewes, and doth generally admitte them both into the fellowshippe of the couenaunt. Thither also appertaineth the woorde *Going* For the Prophets vnder the lawe were restrained within the boundes of Iuda: but nowe the partition wall being ouerthrowne, the Lorde commaundeth the ministers of the Gospell to goe farre abroad for the spreading of the doctrine of saluation through all the coastes of the worlde. For thoughe the dignity of the first borne (as we touched euen nowe) shoulde at the firste remaine amongst the Iewes yet the inheritance of life was common to the Gentiles. So was fulfilled that prophesie of Isaiah with the like, that Christe is giuen to be a light to the Gentles, that he mighte bee the saluation of God vnto the outmost parte of the earth, Isai. 49. 6. That is Markes meaning by all creatures: for after that peace was preached to them of the housholde the same message commeth to them also which are a farre off, and to straungers. Further how necessary it was that the Apostles shoulde be plainly admonished of the calling of the Gentiles, it doth thereby appeare, that after they had receiued the commandement to goe vnto them, they were greatly afraid, as if they should defile themselues & the doctrine, Act. 10. 28.

Baptising them. Christ commaundeth that they shuld be baptized, which shuld giue their name to the Gospell, and should professe themselues to be disciples: partly that it might be a witnesse vnto them of eternal life before God, partly that it mighte be an outward signe of faith before men. For we know ꝑ by this signe god doth witnesse vnto vs the grace of his adoption: for he grafteth vs into the body of his son that he might account vs to be of his flocke & therefore our spirituall washing wherewith he reconcileth vs vnto himself, & the new righteousnesse are there represented. But as God confirmeth his grace vnto vs by this zeale, so who soeuer do offer themselues to baptisme, they do in like maner bind their faith as it were by giuing of an obligation. Also sith ꝑ Apostles haue these dueties expressly commited to their charg togither with ꝑ preaching off ꝑ Gospel, it followeth ꝑ there are no other lawfull ministers of baptisme but they which do also

alsominister doctrine. Therefore, where libertie hath beene graunted to priuate men, and also to women to baptise, beecause it is not agreable to the institution of Christ, it was nothing else but a meere prophanation. Also, where the first place is appoynted for doctrine, there is a true difference set downe bee tweene this mysterie and the adulterous rites of the Gentiles, wherewith they doe enter themselues into their religions: for vntill God by his word shall giue life to the earthly element, it is made no sacrament for vs. As superstition hath a prepostterous emulation at all the workes of God, so foolish men doe frame diuers sacraments according to their owne pleasure: but beecause they want the worde as the soule, they are vaine and toyish shadowes. Wherefore let vs note that by the power of the doctrine it commeth to passe that the signes doe put on a newe nature: so as the outward washing of the flesh, beginneth to be a spiritu all pledge of regeneration by the doctrine of the Gospell going before: & this is the right consecration, in steade whereof Popery hath brought in vppon vs magicall exorcismes. And therefore it is saydein Marke. *He that shall beleeue and be baptised*, by whiche wordes Christe doeth not onely exclude hypocrites from the hope of saluation, who beeing without faith, are onely puffed vppe with the outward signe: but hee ioyneth baptisme to the holy band of doctrine, that this shoulde bee nothing else, then an addition to that. But beecause Christ commaundeth them to teach beefore he commaundeth to baptise, and willeth that onely belecuers bee receiued to baptisme, baptisme seemeth not to bee rightly ministred, except that faith shoulde goe beefore. And vnder this pretence the Anabaptists haue stirred much againſt the baptisme of infants. Yet it is not harde to bee answered, if any manne shall consider the reason of the commandement. Christ commandeth that the embassage of eternall saluation shoulde bee caryed to all the Gentiles: hee confirmeth the same by adding the seale of baptisme. And there is good cause why the beleeuing of the woorde is sette before baptisme sith the Gentiles were altogither straungers from God, and had no fellowship with the elect people: for otherwise it should haue beene a lying signe which should offer forgiueneſſe of sinnes, and the gift of the spirit to vnbeleeuers, who as yet were not the members of Christ. And wee knowe that they are gathered by faith, who were before dispearsed. Now it is demanded vppon what condition God adopted them to bee his sonnes, which before were straungers. It cannot certainely bee denied, when hee once accepted them into his fauour, but that hee extendeth the same to their children and nephewes. At the comming of CHRIST he shewed himselfe generally to bee a Farher both to the Gentiles and to the Iewes. Therefore it is necessary that the promise whiche was in times past made to the Iewes, shoulde also at this day bee of force amongest the Gentiles, I will bee thy God and the GOD of thy seede after thee: Gen. 17. 7. So wee see them, which by faith are entred into the Church of God, to be accounted for the members of Christe, and also to bee called to the inheritance of saluation. And yet baptisme is not by this meanes separated from faith or doctrine: for though yong infants do not yet by reason of their age take hold of the grace of God by faith, yet God accepting of their parents, doeth also embrace them. I doe therefore denie it to bee rashly done to baptise infants, whereto the Lorde doth call them, while he promiseth

them to be their God. *In the name of the father.* This place doeth teach the full and euident knowledge of God, the which beeing but darkely ſhadowed forth vnder the lawe and the Prophets, at the length ſprange foorth vnder the kingdome of Chriſte. The olde fathers neuer durſt call God their Father, if they hadde not taken this hope from Chriſte their head: neither were they altogither ignorant of the eternall wiſedome of God, whiche was the fountaine of light and life. It was alſo one of their confeſſed principles, that God ſhewed foorth his power in the holy Ghoſt. But at the ariſing of the Goſpell, God was much more manifeſtly ſhewed vnder the three perſons: for the father then reuealed himſelfe plainely in the ſonne, his liuely and expreſſe image: and Chriſt himſelfe lightening the world by the cleare brightneſſe of his ſpirit, made both him and himſelfe to be knowne. But it is not without cauſe that heere is expreſſe mention made of the Father, of the Sonne, and of the ſpirit: for the force of baptiſme cannot be apprehended otherwiſe, then by beginning at the free mercy of the Father, who reconcileth vs vnto himſelfe by his onely begotten Son: then ſhall Chriſt himſelfe appeare before vs with the ſacrifice of his death: and at the length the holy ghoſt ſhall alſo come. by whom he waſheth and regenerateth vs: and at the length he maketh vs partakers of all their good giftes. So wee doe ſee, that wee doe not rightly knowe G O D, except that our faith doe diſtinctly conceiue three perſons in one eſſence, and that the efficacie and fruit of baptiſme doth come from thence, that G O D the Father adopteth vs in his Sonne, and by the Spirit, we beeing purged from the filthineſſe of our fleſh, he reformeth vs to righteouſneſſe.

MARK. 16. *He that ſhall beleeue.* This promiſe was added, that it might allure all mankind to faith: as againe for the terrifying of the vnbeleeuers there followeth a denounced ſentence of grieuous deſtruction. But it is no maruel that ſaluation is promiſed to the faithfull. for by beleeuing in the only begotten Son of God, they are not onely accounted amongſt the Sonnes of God, but beeing endued with the righteouſnes of his grace, and with the ſpirite of regeneration, they doe poſſeſſe the ſumme of eternall life. Baptiſme is ioyned with the faith of the Goſpell, that wee might know that therein is engraued the marke of our ſaluation, for if it auailed not to teſtifie the grace of God, Chriſte had vnproperly ſayd: *that they ſhould be ſaued, which ſhould beleeue, and be baptiſed.* Though it muſt alſo be noted, that it is not ſo neceſſarily required to ſaluation, that all they ſhoulde of neceſsity periſh, which ſhould not obtaine the ſame. For it is not ioyned here to faith, as halfe the cauſe of ſaluation, but as a teſtimony. I doe grant that this neceſsity is laid vpon men, that they would not neglect the ſigne of the grace of God: but though God for their infirmitie vſeth ſuch helps, I deny his grace to bee tied vnto them. In this maner wee may ſay that it is not ſimply neceſsary, but onely in reſpect of our obedience. In the ſecond part, where Chriſt condemneth them which do not beleeue, he meaneth the rebellious, who while they do refuſe ſaluation offered, doe drawe vpon themſelues amore grieuous puniſhment, and they are not now onely enſnared in the common deſtruction of mankinde, but they doe ſuſtaine the fault of their owne ingratitude.

17. *Theſe tokens ſhall follow them which beleeue.* As the Lorde hadde by myracles confirmed the faith of his Goſpell, ſo long as hee was conuerſant in the worlde, ſo nowe hee cauſeth the ſame to flouriſh in the time to come, leaſt

the

the disciples should think that the same were tied to his corporall presence. For it was to great purpose that the diuine power of Christ should flourish amongst the faithfull, that it might manifestly appeare that hee was risen from the dead, whereby his doctrine might remaine, and continue, and his name should bee immortall. Further, where he furnisheth the faithfull with this gift, it must not be drawne to all. For we know that the giftes were diuerslie disposed, that the power of myracles should be but in the the hands of some. But because that which was giuen to a few, was common to the whole Church, and the signes which one wrought, availed for the confirmation of all, Christ doth rightly name the beleeuers generally. The meaning therefore is, that the faithfull should be ministers of the same power, he had been wonderfull before in Christ, that in his absence the seale of the Gospell might bee the more sure: as in Iohn 14. 12. hee promiseth that they shall doe the same and greater thinges. And for the setting forth of the glory and deitie of Christ, it was sufficient that some few of the beleeuers were furnished with this power. And though Christ doeth not expresse whether he would that this gift should be but for a time, or remaine for euer in his church: Yet it is more probable that these myracles were promised but for a time, for the setting foorth of the Gospell, which was new and as yet obscure. And it may be, that for the fault of vnthankefulnes, the world was depriued of this honour: yet I do thinke that this was the proper end of myracles, that the doctrine of the gospell should at the beginning want no approbation. And wee doe certainely see that the vse of them ceased not long after, or at the least the examples of them were so rare, that it may be gathered that they were not like common to all ages. Yet either the prepostrous couetousnes or ambition of them which followed after, so wrought least they should be without myracles altogether, that they fained myracles for themselues. And by this meanes there was a gate opened to Sathans falsehoods, that not onely false sleights, should succeede in the place of trueth, but that vnder pretence of signes, the simple might be led away from the right faith. And certainly it was meete that curious men: who not content with lawfull allowance, but seeking after new myracles should be deluded by such deceits. This is the reason, why Christ eothewhere foretold that the kingdome of antichrist should be full of lying signes, Mat. 24. 24. and that Paul testifieth the same, 2. Thes. 2: 9. Wherefore, that myracles may rightly confirme our faith, let our mindes containe themselues in that sobriety whereof I spake: whereof it also followeth, that it is a foolish quarrell of theirs, which doe obiect that our doctrine wanteth myracles. As if that it were not the same which Christ hath most sufficiently sealed heretofore. But in this argument I am the shorter, because that I haue entreated of it already more fully in sundry places. MAT. 20. *Teaching them to obserue.* By these words (as I sayd before) Christ sending forth his disciples, doth declare that he doth not wholy resigne vnto them those things which appertained to him, as if that hee would leaue off to be the maister of his church: For hee dismisseth the Apostles with this exception, that they should not thrust forth their own deuises, but that they should purely and faithfully dispence from hand (as they say) to hand that which hee commanded. And I wish that the Pope would submit the power which he challengeth to himselfe to this rule. For we should easily suffer him to bee Peter, or Paules successor, so that he would not raigne tyrannically ouer soules.

But ſith he reiecting the gouernment of Chriſt, defileth the church with his owne filthy trifles, it doth heereby appeare ſufficiently, how far he falleth from the Apoſtolicall function. In ſumme, let vs learne that by theſe woordes they are made doctours of the Church, not which doe vtter what ſoeuer they ſhall think good, but which ſhall alſo themſelues depend vpon the mouth of this one maiſter, that they may procure diſciples to him, and not vnto themſelues.

Beholde I am with you. Becauſe Chriſt did lay a charge vppon the Apoſtles, which they coulde not diſcharge, vſing onely the power of man, hee doth comfort them with the hope of his helpe from heauen. For before that he promiſeth to be preſent with them, he ſayth firſt that he is king of heauen and of earth, who with his hand and power gouerneth all things. Therefore this pronoune (*I*) muſt be read as a word of great force: as if he had ſayd, if the Apoſtles would throughly doe their duty, they muſt not looke what they can doe themſelues, but they muſt depend vpon his inuincible power, vnder whoſe directions they doe goe to warre. But the maner of his preſence, which the Lord promiſeth to his, muſt ſpiritually be vnderſtood: for it is not needefull that hee ſhoulde deſcend from heauen to helpe vs, ſith by the grace of his ſpirit, as with a hand ſtretched out from heauen he may helpe vs. For he, which in reſpect of his body is a great way diſtant from vs, doth not only ſpread the efficacie of his ſpirit through the whole world, but alſo doeth verely dwell in vs. Furthermore, it is to bee noted, that this was not ſpoken to the Apoſtles onely: for the Lord promiſeth his helpe not to that age onely, but vnto the end of the world. Therefore it is as much, as if he ſhould haue ſayd, how weake ſoeuer the miniſters of the Goſpell be, and haue want of all thinges, he will be their cheife captaine, that they may become conquerours ouer all the aſſaults of the worlde. As plaine experience teacheth at this day, that Chriſt in a ſecret maner doeth worke wonderfully: ſo that the Goſpell preuaileth againſt innumerable lets. So much the leſſe is the wickedneſſe of the Popiſh cleargie to bee borne with, while they doe lay this colour vpon their ſacrilegious tyranny. They doe ſay that the Church can not erre which is gouerned by Chriſt. As if that Chriſte, no otherwiſe then as ſome common ſouldiour would let out his labour to hire to other captaines: and not rather retaining the authority wholely to himſelfe, teſtifieth that he will be a defender of his doctrine, ſo as his miniſters in him may hope to bee conquerours of the whole world.

Mathew.	Marke 16.	Luke 24.
	19. *So after the Lord had ſpoken vnto them, hee was receiued into heauen, and ſate at the right hande of God.*	50. *Afterward, he led them forth into Bethania, and lifte vppe his handes and bleſſed them.*
		51. *And it came to paſſe, that as he bleſſed them, he departed from them, and was caried vp into heauen.*
	20. *And they went foorth and preached euery where, And the Lorde wroughte with them, and confirmed the woord with ſignes that followed. Amen.*	52. *And they worſhipped him & returned to Ieruſalem with great ioy.*
		53. *And were continually in the temple, prayſinge and lauding GOD. Amen.*

19. *So*

19. *So after the Lord*. Becauſe that Matthew had royally extolled the kingdome of Chriſt aboue all the worlde, he ſpeaketh no word of his aſcention into heauen. Marke alſo maketh no mention of the place and of the maner: both the which are expreſſed by Luke. For he ſayeth that the diſciples were led out into Bethania, that from the mount of Oliues, (from whence the Lord hadde come to beare the ignominie of the croſſe) hee might aſcend into his celeſtiall throne. And as he would not be ſeene generally of all menne, when he was reſtored to life: ſo hee admitted not all to bee witneſſes of his reſurrection into heauen, becauſe that he would that this myſtery of the fayth ſhould rather bee knowne by the preaching of the Goſpell, then to be ſeene with eyes. It followeth in Luke, that Chriſt *lifting vp his hands on hie, bleſſed the Apoſtles*. Whereby he teacheth that the office of bleſſing, which vnder the law had been committed to the Prieſts, doeth truly and properly belong to him. When men doe mutually bleſſe themſelues, that is nothing elſe then to pray for their good: But the reaſon is farre otherwiſe with God, who not onely fauoureth the requeſts, but with his onely becke performeth what ſoeuer is to bee wiſhed for vs. But ſith that he is the onely authour of all bleſſing, yet that his grace might bee the more familiar, his will was that the Prieſtes in the beginning, ſhould as mediatours bleſſe in his name. So *Melchiſedec*, Gen. 14. 19. bleſſed Abraham: and in Numerie 6. 23. there is ſet downe a perpetuall law for this matter. To the ſame alſo appertaineth that which is read in the Pſalme, 118. 26. Wee doe bleſſe you out of the houſe of the Lord. Furthermore, in the 7. chapter to the Hebrewes, the 7. verſe, the Apoſtle ſaith that it is a ſigne of excellency to bleſſe others. For the leſſe (ſaith he) is bleſſed of the greater. Now, when Chriſte (the true Melchiſedec and the eternall Prieſt) came into the light, it was meete that in him ſhould be fulfilled, that which was ſhadowed by the legall figures, as Paule alſo teacheth, Epheſ. 1. 3. that we are bleſſed by God the father in him, that we might become rich in all heauenly good things. Therefore hee once bleſſed the Apoſtles openly and with a ſolemne rite, to the ende the faithfull might cary themſelues the next way to him, if they deſire to be partakers of the grace of God. In the liſting vppe of hands there is an olde ceremony deſcribed, which we know the Prieſts vſed in times paſt.

52. *And they worſhipped him*. By the woorde *worſhippinge*, Luke doeth firſt declare that the Apoſtles were put out of doubt, becauſe that the maieſty of Chriſte appeared then on euery ſide, ſo that now there could bee no doubt of his reſurrection. Furthermore, for the ſame cauſe they beganne to woorſhip him with greater reuerence, then when they enioyed his company vppon the earth. For the worſhippe whereof hee ſpeaketh nowe, is not onely as to a maiſter or to a Prophet, neither as to one onely halfe knowne to bee the *Meſſias*, but it was yeelded as to the king of glory and iudge of the worlde. But becauſe that Luke was purpoſed to extend his hyſtorie longer, hee onely ſayeth briefly what the Apoſtles ſhould doe for ten dayes. But the ſum is, that through the feruency of ioy they brake out openly into the prayſes of God, & were dayly in the Temple. Not that they paſſed the nights and the dayes there, but becauſe they frequented all the aſſemblies, and were preſent at the appoynted and ſolemne houres to yeelde thankes vnto God. Alſo this dilligence is oppo-

ſed to the feare, which kept them before ſhut vp and hidden in the houſe.

MARKE. 19. *And ſate at the right hand of God.* I haue in other places declared, what this ſpeach ſhould meane: that is, Chriſt is lifted vpon hie, that he may be aboue Angels and all creatures: that the father might gouerne the worlde by his hande: that, to bee ſhorte, euery knee might bow before him. Therefore it is as much as if hee ſhoulde bee called Gods vicar, who ſupplyeth his perſon. Wherefore it is not conuenient that ſome certaine place ſhoulde bee imagined, when as the right hand doth Meraphorically ſignifie the ſecond power from God. And Marke added this purpoſely: that wee might know that Chriſt was not receiued into the heauens, that he might enioy a bleſſed reſt farre from vs, but that he might gouerne the world for the ſaluation of all the godly.

20. *And they went forth.* Marke doth briefly touch heere thoſe things which Luke doth proſecute hyſtorically in the ſecond booke, that the voyce of a ſmall & a baſe company of men thundred foorth euen to the vttermoſt endes of the world. For the more incredible the matter was, the more certainely appeared the myracle of the heauenly power. All men thought that Chriſt by the death of the croſſe was either vtterly ouer throwne, or ſo ouerwhelmed, that there ſhould be no mention of him at any time, but reprochfull & deteſtible. The Apoſtles whom he had choſen to be his witneſſes, filthily forſaking him, had hidden themſelues in the darke: the ignorance & rudenes of them was ſo great, and alſo the contempt ſo great, that they durſt ſcarce ſpeake abroad. Was there any hope of men vnlearned & of no account, yea, & of runnagates, that by the ſound of their mouth they ſhould bring ſo many diſperſed vnder the Empire of a man crucified? There is therefore great weight in theſe words, that they went forth & preached euery where, which euen now for feare durſt not ſpeak in their ſecret corner. For ſo vnlooked for a conuerſion in a moment could not bee done by man. And therfore marke addeth, *The Lord wrought with them*, ſignifying that this was the very worke of God. Yet this phraſe of ſpeach doth not make a partition betweene their worke or labor, & the grace of God, as if that they of themſelues could do any thing: but he meaneth ſimply that they were holpe of god, becauſe that according to the fleſh they ſhoulde haue attempted that in vaine, which is yet wrought by them. I grant that the miniſters of the word are called fellow helpers of God, 1. Cor. 3. 9 in as much as he vſeth their miniſtery: but it is to be noted that there is no power in them, but that which he giueth thē. Further, they doe preuaile nothing by planting and by watering, except the ſecret working of the ſpirit doe cauſe it to encreaſe. *Confirmed the word.* Marke here, in my iudgement, doth marke a part of that, which he hadde generally ſet downe immediatly before. For the Lord wrought with them by other meanes, leaſt the preaching of the Goſpell ſhould be in vaine: but this was a notable teſtimony of his helpe, that he confirmed the ſame by myracles. And this place teacheth to what end myracles muſt be referred, that it is not lawfull to draw them after peruerſe corruptions, for that they do ſerue the Goſpel. Whereof it followeth, that the holy order of God is inuerted, if they be drawne away from the worde of God (wherof they are appurtenances) to the adorning of vngodly doctrines, or are drawne to colour out corrupt worſhippings.

LAVS DEO.



THE holy Gospel of Iesus Christ, according to Iohn, with *the Commentarie of M.* Iohn Caluine:

Faithfully translated out of Latine into english by *Christopher Fetherstone*, student in Diuinitie.

TO THE RIGHT HONORABLE THE LORD *ROBERT DVDLEY* EARLE OF *LEYCESTER*, BARON OF DENBIGH Maiſter of the Horſe to the Queenes Maieſtie, Knight of the noble order of the Garter, & one of the Queenes Maieſties moſt honorable priuie Counſel, Chancelour of the moſt famous Vniuerſitie of Oxford, *Chriſtopher Fetherſtone* wiſheth encreaſe of ſpirituall giftes, long life, happy dayes, and encreaſe of honour.

IT IS AN OLD SAYing (Right honorable) and no leſſe true then olde, that ſaleable wines neede no iuie buſh: which prouerb importeth thus much, that thinges which are of them ſelues good & cõmendable haue not any, at leaſte no greate need of commendation. If therefore I ſhould with fine filed phraſes with gay geaſon woords, with ſtraunge examples and notable hyſtories compound ſome long prologue and tedious Preface in commendation of this moſt excellent work and Commentarie of that famous member, and faithfull Doctour of Gods Church, Maiſter Iohn Caluine, I might cauſe your Honour to ſuſpect the fondneſſe thereof: I my ſelfe ſhould, ſeeme to doubte of the goodneſſe thereof: and finally

nally, miniſter ocaſion to many to condemne me of folly, Omitting therefore that which is needleſſe, I deſcend vnto that which is needefull: to wit, to excuſe my ſelfe of arrogancie wherof ſome may accuſe me in that I dare preſume to dedicate vnto your honour, this my tranſlation, vnto whom I am altogether vnknowne. The loade ſtone as men ſay, writers do teſtifie and experience doth teach, hath in it ſelfe ſuch power, force and vertue, that it draweth iron vnto it though it be farre diſtant: right ſo, vertue doth drawe men vnto it, and the reporte thereof, cauſeth men to loue thoſe whome they haue not ſeene, & to reuerence thoſe of whō they haue onely heard, Which thing ſithence it is ſo, there is no cauſe why I ſhoulde either be accuſed of arrogancie, or condemned of impudencie, for approching ſo boldly vnto your honour, and for ſuffering this my tranſlation to appeare in your name For your friendes confeſſe, and your foes cannot iuſtly denie that God hath placed in your noble breaſt great aboundance of moſt heroicall vertues. I omit to ſpeake of that rare report of your vnfeigned religion which reſoundeth euery where, and redoundeth to your prayſe. I ſhould be tedious, if I ſhould ſet downe particularly the moſt vndoubted teſtimonies of your faithfulneſſe toward your dread Soueraigne: I ſhould ſeeme to flatter if I would extoll that godly magnanimitie wherwith the Lord hath endued you to maintaine his truth, to defend the Realm, to ſubdue thoſe proud aſpiring papiſts. That great and earneſt care which your honour hath alwaies had, and euen now hath to ſupport the poore miniſters of the word, and goſpell of Ieſus Chriſt in Gods cauſe, & in good cauſes, hath in it ſelfe ſufficient force to enforce not onely me, but all thankfull heartes by word and writing to bewray all thankfulneſſe & dutifulneſſe towards your good honor, As this ſo that ſingular liberalitie vſed at all times by your Lordſhip towards my friends, hath

cauſed

cauſed me in dedicating of this booke to your honour, to teſtifie ſome parte of my thankfull minde in their behalfe And heere I am to craue pardon of you, whiche I hope I ſhall eaſily obtaine, for that I haue not behaued my ſelfe finely as I might though faithfully as I ought in this my worke And thus fearing prolixitie, I conclude, praying vnto the Lorde God of heauen and earth, that King of Kinges, and Lorde of Lordes, that he will graunt vnto your honour, and to the reſt (whom he hath placed in the like degree of dignitie) his holy ſpirite, that ſpirite of wiſdome and vnderſtanding that you may thereby be ſo directed that all your thoughts, woordes, and workes, may tend to the ſetting foorth of Gods glory the maintenance of true religion, the preſeruation of the Realme. So ſhall England haue wealth, be voide of woe, enioy ſolace, be free from ſorrow, poſſeſſe plentie, not taſt of pouertie, inherite pleaſure, and not ſee paine. Which God graunt.

Your Honours moſt humble and obedient.
Chriſtopher Fetherſtone.

To the Reader.



Eing instantly requested (Gentle Reader) by my godly zealous friendes to enterprise the translating of this most learned Commentarie of M. Iohn Caluine, and being perswaded ther vnto by many godly reasons, whereof Gods glory and the profite of his Church should be the cheife, I could not, nor would not refuse to take that charge vpon me, vnlesse I should haue forgotten my dutie towardes God his Church, & my friendes & now for asmuch (Gentle Reader) as the principal recompence of my paines shal be that profite which thou shalt reape by the reading of this my translation, I beseech thee refuse not to take some paines in reading the same. I haue not stuft it full of straūge words deriued of the Latine which might no lesse molest thee, then if they continued Latine as they were. I haue not racked the phrases to make them runne smoothly, to please daintie eares, & so digressed from the truth and meaning of the authour: but, so much as possible I could I haue translated worde for worde, which the learned by conference shall wel perceiue. Long time haue the godly desired to haue this worke published in the English tongue, & seeing they haue their desire now my request vnto them is, to accept of my paines herein, I dare not good Reader presume so farre vpon mine owne skill, as to saye that there is no faultes committed heerein, but I am earnestly to desire thee rather courteously to amend them then curiously to condemne me for them And thus trusting to thy curtiesie I committe thee to the tuition of the Almightie who so direct thee by his spirite, that by reading thou maiest profite.

Thine in the Lorde,
Christopher Fetherston.

vpon the Gospel after Iohn.

The preface.

¶ *To the right honorable Lordes, the Syndiques and Senate of Genena, his right reuerende Lordes,* Iohn Caluine *wisheth* from the Lorde, the spirit of wisdome and strength, and prosperous succesſe of gouernement.

AS often as I call to mynde that saying of Christ wherein hee maketh so great account of that dutie of humanitie which is bestowed vppon the gathering together of straungers, that hee maketh account of it as doneto him: I doe there withall remember vnto howe great honour hee hath vouchsafed to promote you who hath made your Citie a place not for one or a few to dwell in, but a common Inne for his Church to lodge in, Hospitalitie hath not onely beene commended amongst the Heathen, but it hath also beene accounted one of the chiefest vertues: and therefore in whosoeuer they, would condemne extreeme barbarisme and manner altogether vnciuill, they called them *axenous*, or men which were not giuen to hospitalitie. But farre more excellent is your praise becauſe the Lorde hath appointed you in these troublesome and miserable times, to be those vnto whose tuition the godly might commit themselues and vnder whose feathers the innocent might be shrouded, whom the tyrannie of Antichrist, being no lesse sauage then sacriligious, doeth chase and driue away outte of their owne countries and natiue soyle. And this is not all but hee hath also dedicated an holy house amongest you vnto his owne name, where hee may bee worshipped sincerely. Whosoeuer hee bee that indeuoureth either publikelie to cut off, or priuilie to take away the least part of these two, hee doeth not onely goe about to disfigure your Citie beeing spoyled of her principall ornaments but also hee malicioully enuieth the health therof. For although those godly good turnes which

are here done vnto Christ & his dispearsed members do cause the wicked like dogs to barke against you , yet ought this one recompence to suffice you that the angels of heauen and the children of God out of all partes of the worlde doe blesse you : so that you may freely despise their rotten railing, who make no more conscience, nither are more ashamed to spue out whatsoeuer, against GOD himselfe, then against you : and which going about to slander you , doe beegin first to blaspheme God. Although this selfe same occasion doth inflame that hatred of many against you , yet ought you to be no whit afraid therefore, so long as hee will assist you against their fury , who hath promised that hee will faithfully keepe those cities, wherein the doctrine of his Gospell is preached, and any resting place is prepared for those godly menne whom the world cannot away with. I omit te to speake of this that you neede not to care for pacifying of this kinde of enimies, seeing that there is no manne who hateth you for the Gospels sake, who would not either haue you destroied or oppressed. But admit wee graunt that the sworne ennemies of sound doctrine doe hate you for no other cause saue this, because they see you defend the same: yet setting light by their practises and threatnings, you must valiantly maintaine these two inuincible fortresses that worshippe of pure religion, & the godly care to nourishe the Church, which Christe hath committed to you, that you may broode the same vnder your wings. As touching those railinges wherewith the Pope his meritorious brawlers doe molest vs, that wee are fallen away from the Church, becausе we dissent from the Sea of Rome. would to God we could testifie with ful cõfidence before god & his angels, that we are most far distant frõ that pollution, as we can acquit our selues of that crime which thay vse to lay to our charge. They make their boast of the catholike church, who haue left no part of all the doctrine of the law & the gospel free frõ filthy corruptions, who haue prophaned the whole worshiip of God with the stinke of superstition, who haue not bin afraid to corrupt all god his decrees with their inuẽtions.

Yea.

Yea, the multitude of errors wherewith they haue ſubuerted all religion is ſo vniuerſall, that they are ſufficient to ouerwhelme & deſtroy the church an 100. times. Therfore wee can neuer extoll ſo highly as it deſerueth, the infinite goodnes of God, whereby it is come to paſſe, that wee eſcaping myraculouſly out of that deadly gulfe, haue the anchor of our faith firmly fixed in the ſound & eternal truth of God. And truly this one Commentary ſhal ſufficiently teſtifie (as I hope) that papiſtrie is nothing els but a monſter compoſed of innumerable errors of Satan, & that that church which they obiect vnto vs is more confuſed then *Babylon*. In the meane ſeaſon I will freely confeſſe the truth that wee are not far enough diſtant from the filth of that pit, whoſe contagiō doth ſpread it ſelfe too farre. Antichriſt doth complayne that we are ſlipt away from him: but wee are compelled to mourne, for that too too many of his vices, wherewith hee hath infected the world, doe remaine amongſt vs. Vnto vs is reſtored the ſincere puritie of doctrine, perfect religion, the ſimple worſhip of God, the right order of the ſacrament, which was deliuered by Chriſt But the chiefeſt cauſe why there is not amongſt vs ſuch reformation of maners & amendment of life as there ought to bee, is this, becauſe a great parte beeing as yet mindfull of that vnbrideled libertie, wherewith the Papiſtes doe freely waxe wanton againſt God, cannot accuſtom themſelues to Chriſtes yoke. Therefore whereas our aduerſaries (to the ende they may cauſe the vnskilfull vniuſtly to hate vs) doe contemptuouſly crie out that we haue broken all good order and diſcipline, their falſe ſlander is refuted ſufficiently with this one thinge (though wee doe holde our peace,) in that there is nothing, aboute which wee haue greater contention amongeſt our ſelues, then this: namely, our rigour, which, as ſome men thynke, is immoderate. But ſeeinge that you are able verye well to witneſſe with mee and thoſe who are my fellowes in office, that wee are no more ſeuere or ſtraite then the neceſsitie of our office doeth require, and alſo inforce vs

to bee as wee doe reſt ſafely in the iudgement of your conſcience, ſo on the otherſide you may eaſily iudge, as though the matter were before you, how ridiculous the impudencie of our aduerſaries is on this behalfe,

Now (that I may ſpeake ſomewhat particularly of my ſelfe) although I am perſuaded that all the worlde doth know how I haue inſtructed this Church with many of my writīgs yet I thought it would be worth the paine if there ſhoulde ſome monument thereof be extant, which ſhuld beeidedicated vnto you, For it skilleth much that that kinde of doctrine be ſet before all men which you know, I haue taught. And although I haue endeuored to profite you & the people which is committed vnto you euen after my death, in thoſe bookes which I haue hitherto publiſhed and it is not meete that that doctrine, which hath flowed out of your Citie vnto other nations farre and wyde would bring forth fruit plentifully and be neglected in her owne place: yet I hope that this commentarie which is peculiarly conſecrated vnto your name, wil take deepe roote in your memory. And that this thing may come to paſſe, I beſeech the liuing God ſo deeply to write the ſame in your hartes, that it may not bee blotted out by any ſubtile ſleight of Satan. For it is in his handes to giue ſucceſſe vnto my labors who hath of late giuen me this minde to deſire nothing more then faithfully to care for the ſaluatiō of you al. Further more, as I profeſſe before the world that I am farre from that diligence of a good ſhepheard, which is exacted and from other vertues which the greatnes and excellency of mine office do require & do continually before god bewaile mine eſtate, for that I am troubled with ſo many vices which doe hinder my courſe: ſo I dare proteſt that I wāt no faithfulnes & good will. And if in the meane while the wicked doe not ceaſe to repine and ſpeake againſt me, as it is my dutie by wel doing to refute their ſlanders, ſo it ſhalbe your part to ſuppreſſe the ſame by that holy authoritie wherein you excell. Farewell my right honorable Lordes, whom I ought to reuerence in Chriſt, vnto whoſe tuition I commit you. At *Geneua* the firſt of Ianuary. 1553.

The

IT is well knowne what this woorde Euangelium, or Goſpell doth ſignifie amongſt the Grecians: and in the ſcriptures it is chiefly taken for the ioyfull and happie meſſage of that grace which is giuen vs in Chriſte. to the ende we may learne (deſpiſing the worlde & the fraile riches & pleaſures thereof) to deſire this incomparable treaſure with our whole hearte, and to imbrace the ſame being offered vnto vs. That is naturally engrafted in vs all which we ſee the wicked doe, namely to reioyce inordinately in the vaine pleaſures of the world & to be touched either with none, or els with a very ſlender feeling of ſpiritual good things. Therefore to ỹ ende that God may reforme in vs this fault, he calleth that meſſage which he commandeth to be publiſhed cõcerning Chriſt by this name Euangelium, or Goſpel. For he doth thereby tell vs that true and perfect ioy can be had no where els: that without all doubt we haue in him the bleſſed life, in all pointes perfect. Certaine there bee who extende this woorde Goſpell vnto all the free promiſes of God, which are alſo diſperſed in the lawe and the prophets. Neither is it to bee denied but that God ſo often as hee doth teſtifie that he wil be mercifull vnto men, and forgiue them their ſinnes doth alſo offer Chriſt whoſe propertie it is whereſoeuer hee ſhineth to ſpread abroad the beames of ioy. Therefore I confeſſe ỹ ỹ fathers & we are partakers of one & ỹ ſame goſpel a touching the faith of free ſaluation. yet becauſe the ſpirit doth vſually ſpeake thus in the Scripture ỹ the Goſpell was publiſhed when Chriſt came: let vs alſo retaine the ſame maner of ſpeach & let this be the definition of the Goſpel, which I haue ſet down, ỹ it is a ſolemne publiſhing or proclayming of the grace reuealed in Chriſt. In which reſpect ỹ Goſpel is called the power of God to ſaluation to all ỹ beleue becauſe God doth therein make manifeſt his righteouſneſſe. It is alſo called the embaſſage whereby he reconcileth men vnto himſelfe. Furthermore in aſmuch as Chriſt is pledge of Gods mercie, and of his fathers loue towards vs therefore is he alſo the proper matter of the Goſpell. Hereby it commeth to paſſe that the hiſtories which declare that Chriſt appeared in the fleſh dyed, and was rayſed vp againe from the death and was at length receiued vp into the heauens, are properly called the Goſpel. For although the new Teſtament be called by this name, according to ỹ reaſon which of late I alleadged, yet is it come to paſſe by vſe and cuſtome that that parte which doth teſtifie that Chriſt was exhibited vnto vs in the fleſh dyed, & roſe againe from the death, is ſo called by Synecdoche. But becauſe the bare hiſtorie were not ſufficient, yea ſhould profite nothing vnto ſaluation, the Euangeliſtes doe not ſimplie ſhewe that Chriſte was borne that he died and became the conquerour of death but they doe alſo declare to what ende he was borne, to what ende he died, and roſe againe, and what fruite wee reape thereby. Yet there is this difference amongeſt thẽ that ỹ other three ſet downe more at large the life and death of Chriſt: But this Euangeliſt of ours, ſtandeth more vpon the doctrine wherein both the office of Chriſt & the force of his death & reſurrection is declared. They doe not conceale that Chriſte came to the ende he might bring ſaluation to the worlde, that he might make ſatisfaction for ſinnes by the ſacrifice of his death. Finally that he might in all pointes fulfill the function of a mediatour (like as Iohn doth alſo ſtand ſomewhat vpon the hiſtoricall narration.) but the doctrine which ſheweth vnto vs the force and fruite of Chriſt his comming appeareth more plainly in this Euangeliſt then in the other.

And where as it is all their drift to make Chriſte manifeſt, the former Euangeliſtes bring forth (that I may ſo ſpeake) his body, and Iohn bringeth forth his ſoule. Wherefore I vſe commonly to call this Ghoſpell, the key that openeth the gate vnto vnderſtanding of

of the other. For whosoeuer shall perfectly vnderstand of what power and force Christ is as it is heere in plaine words set downe, he shall reade with profite those thynges which are deliuered by other concerning the manifestation of the Redeemer. *It is thought that Iohn was most of all mooued to write, for this cause, and to this ende, that he might defende the diuinitie of Christ against the wicked blasphemies of* Ebion *&* Cerinthus, *& this doth* Eusebius *and* Hyerome *report according to the opinion of the olde writers: but whatsoeuer was the occasion that caused him to write at that time, yet it is not to be doubted but that God did farther prouide for his Church. Therefore he did so indite to the Euangelistes that which they should write, that hauing deuided the partes among them, he might make one perfect body. Nowe it is our duetie so to linke & knit together the foure, that we suffer our selues to be taught as it were with one mouth of them all together Where as they haue placed Iohn the fourth in order in this they had respect to the time wherein he writ: but the contrary order is more profitable in reading: that being afterward aboute to reade in Matthe we that Christ was giuen vs of the father, we may first learne out of Iohn to what ende he was reuealed.*

¶ The holy Gospel of *Iesus* Christe according to Iohn.

IN the beginning was the word, and the word was with God and that worde was God.
2. The same was in the beginning with God.
3. All thinges were made by it, and without it was made nothing which was made.
4. In it was life, and the life was the light of men.
5. And the light shineth in the darkenesse, and the darkenesse comprehended it not.

The Commentarie of Iohn Caluine.

1. IN *the beginning was the word.* In this *exordium* he sheweth the eternall Diuinitie of Christ, to the end we may know that he was eternall God, who was made manifest in the flesh. Furthermore, this is the drift thereof, that it was requisite that mankinde should bee restored by the sonne of God, seeing that by his power all things were created, sithence it is he alone who doeth breath life and strength into all creatures, that they may remaine in their state: and especially seeing hee hath shewed in man a most manifest token as well of his power as of his grace: so that euen after the fall of Adam hee ceased not to bee liberall & bountifull toward his posteritie. And this doctrine is very needefull to be knowne, for seeing that we must not seeke for health and life without God, how should our faith leane & rest vpon Christ, vnlesse wee were fully perswaded of that which Christ, teacheth in this place? Therefore the Euangelist teacheth in these words that we do not depart from the onely and eternal God when as wee beelecue in Christe: Secondly, that through his benefite

life

life is nowe restored to the dead, who hauing his nature as yet perfecte was the fountaine and cause of life . It seemeth to mee that this was the onely reason that mooued him to call the sonne of God, the worde, beecause hee is first of all the eternall wisedome and will of God: secondly, the expresse image of his counsell. For as the speach is called the marke or printe of the mindes in men, so is this also not vnfitly applyed vnto G O D, to say that hee maketh himselfe knowne vnto vs by his worde. The other significations of this worde *Logos* are not so fit for this purpose. *Logos* doth signifie amongest the Grecians both a definition, a reason, and an account, but I will not subtilly play the Philosopher aboue the capacitie of my faith. And wee see that the spirite of God is so farre from allowing such subtiltie, that applying himselfe vnto our weakenesse, in keeping silence hee cryeth, howe soberly wee ought to bee wise in such hidden mysteries.

Furthermore as God did reueale himselfe in creating the worlde by this word, so he had the same laid vp in himselfe before: so that there is a double relation, the former vnto God, the latter vnto men. *Seruetus* the proudest knaue whiche *Spayne* euer brought foorth, feigneth that this eternall worde did then take his beginning, when hee was reuealed in the creation of the worlde: As if it were not before such time as the power thereof was knowne in the externall worke. The Euangelist teacheth a farre other thing in this place: for hee doth not assigne any beginning of time to the worde, but in that he saith it was from the beginning, he goeth beyond all ages And I am not ignorant what this dog barketh, and what the *Arrians* did sometimes cauill: namely, that God did in the beginning create heauen & earth, which notwithstanding are not eternall: beecause this worde *beginning* doth rather respect the order, then betoken the eternitie. But the Euangelist preuenteth this shift, when he saith that it was with God. If the worde began to be from time, it must nee es be that they must find some course of times in God . And truely Iohn did intende by this particle, by name to distinguish the word from all thinges which are created . For many thinges might come into the mindes of menne, where that worde shoulde bee, how hee should shewe forth his force, of what nature hee was, how he could be knowen. Therefore he saith that wee must not cleeue to the worlde, and things which are created: beecause it was alwayes ioyned to God , beefore the worlde was. Nowe whereas some doe wrest the word *beginning* vnto the beginning of the heauen and the earth, doe they not make Christe subiect to the common order of the worlde, from whiche he is flatly exempted in this place? Wherein they doe most cruell iniurie not onely to the son of God, but also to his euerlasting father, whom they spoyle of his wisedome. If it bee an hainous offence to imagine God without his wisedõe, we must confesse that we must no where else seeke for the beginning of the word, saue only in the eternal wisedome of God. *Seruetus* obiecteth that the word cannot be comprehended beefore such time as *Moses* bringeth in god speaking: as if he were not in God, beecause he was not openly knowne, that is, as if he were not within vntill such time as hee began to come out. But the Euangelist cutteth off al occasion of such mad doubting, whe he affirmeth without exceptiõ ꝑ the word was with god, for he doth manifestly recall vs frõ all moments of time. They which gather ꝑ prepetual state out of the

Preterimperfectenſe of the verbe, they leane to a weake reaſon. The worde (was) ſay they, doeth more expreſſe the continuall courſe, then if Iohn ſhoulde haue ſayd, *hath beene*. But they muſt reaſon more ſtrongly in ſuch waightie matters. And that one thing whiche I brought, ought to ſuffice vs, that the Euangeliſt ſendeth vs into the eternall ſecret places of God, that wee may know that the word was as it were hidden there, before ſuch time as it did reueale it ſelfe in the externall framing of the worlde. Therefore *Auguſtine* ſaith very well, that this beginning which is mentioned in this place, is without all beeginning. For although the father is before his wiſedome in order, yet they ſpoyle him of his glory, whoſoeuer doe imagine any moment of time wherein he was before his wiſedome. And this is the eternall generation, which lay hid in God long time before the creation of the world, (that I may ſo ſpeake) which was many years obſcurely ſhadowed to the fathers vnder the lawe, and was at length more fully reuealed in the fleſh. I marueile what moued the Latiniſts to tranſlate *Logon verbum*, For they ſhould rather haue tranſlated it ſo, if ſo bee it had beene *rhema*. But admit they followed ſomething which ſeemed to be true, yet can they not deny but that *ſermo* is more conuenient. Whereby it appeareth what barbarous tyranny thoſe pelting Diuines did vſe, who did ſo moleſt *Eraſmus* becauſe hee changed but one worde into that which was better. *And the woorde was with God*, wee ſaide euen now, that by this meanes the ſonne of God is placed aboue the worlde, and is ſet before all ages. And alſo this phraſe doth attribute vnto him a diſtinct perſon from the father, for it were very abſurde for the Euangeliſt to ſay that the woorde was alwayes with God, vnleſſe it had a proper ſubſiſtence in God. Therefore this place ſerueth to refute the errour of *Sabellius*, becauſe it declareth that the ſonne differeth from the father. I ſaid euen now that we muſt bee wiſe with ſobrietie in ſo great myſteries, and ſpeake modeſtly of the ſame. Notwithſtanding the olde writers of the Church are to bee holden excuſed, who when as they coulde not otherwiſe defend the right and ſincere doctrine againſte the wreſting boughtes of the heretikes, they were inforced to inuent certaine wordes which notwithſtanding were conſonant vnto that which is deliuered els where in the Scriptures. They ſayde that there were three perſons in one and the ſimple eſſence of God. The word *perſon* is taken in that ſenſe in the firſt chapter to the Hebrwes, whereunto the worde ſubſtance anſwereth as *Hyllarie* taketh it. They called the diuers properties whiche are in GOD, perſons, whiche our mindes doe beeholde, like as ſayeth *Gregorie Nazianzen*, that he cannot thinke vpon one but by and by there appeared three. *And the worde was God.* Leaſt there ſhoulde remaine any doubt concerning the diuine Eſſence of Chriſt, in plane words he affirmeth that he is God. Now ſeing there is one onely God, it followeth that Chriſt is of the ſame Eſſence with the father, and yet they differ in ſome point. But we haue already ſpoken of this ſecond member. As touching the vnity of the Eſſence, too intollerable was the wickednes of *Arrius*, who leaſt hee ſhoulde bee inforced to confeſſe the eternall diuinitie of Chriſt, did babble that there was a certaine feigned God. But ſeeing that we heare that the worde was God, why ſhould wee doubt of his eternall Eſſence any longer.

2. *This was in the beginning.* To the ende the Euangeliſt may the more deepely

deepely imprint in our mindes that which hee ſayde before, he gathereth theſe two former members into a briefe concluſion, that the woorde was alwayes, & that with God, ſo that thou mayeſt vnderſtand the beginning to bee aboue all time.

3. *All things were made by it.* After that he hath affirmed that the word is God, & hath ſet forth his eternall Eſſence, he now proueth his diuinitie by his works, and this is practicall knowledge, where vnto wee ought eſpecially to accuſtome our ſelues. For the bare name of God which is attributed vnto Chriſt ſhall bee of ſmall force with vs, vnleſſe our faith ſhall in very deede perceiue that he is ſuch a one. And he doth fitly affirme that of the ſonne of God, which doth properly agree to his perſon. Paul ſaith ſomtime ſimply, that all things are by God: but ſo ofte as the ſonne is compared with the father hee is diſtinguiſhed by this marke. Wherefore this maner of ſpeach is vſuall, that the father hath made all things by the ſonne, & that all things are of God by the ſame ſonne. The drift of the Euangeliſt (as I ſaid) is this, that the word of God began to worke openly, immediately after the creation of the world. For whereas he was before incomprehenſible in his Eſſence, his power was then known openly by the effect. Furthermore, ſome of the Philoſophers doe ſo make God the creatour of the world, that they adioyne vnto him a minde in this his worke.

In this they ſayde well, becauſe it is agreeable to the ſcriptures, but becauſe they vaniſh away by and by in friuolous cogitations, there is no cauſe why wee ſhoulde greedily deſire their teſtimonies, but rather being contented with this heauenly Oracle, let vs know that there is much more ſaide then our minde is able to conceiue. *And without it was made nothing that was made.* Although this place bee read diuerſly, yet without all doubting I read in one text on this wiſe, *There was made nothing that was made,* And herein doe all the Greeke copies agree, (at leaſt thoſe which are of more allowable authority): againe the ſenſe doeth neceſſarily require that it ſhoulde bee ſo. They which diſtinguiſh this member, *That which was made,* from the former ſentence, that they may ioyne it with the ſentence following, they bring a racked ſenſe, *That which was made, in it was life,* that is, it liued or was holden in life. But they ſhall neuer bee able to ſhew that this maner of phraſe is any where attributed to the creatures, *Auguſtine* being after his accuſtomed maner too much addicted to *Plato*, is caried away into *Ideaes* or formes, that God hadde conceiued the forme of the whole worke in his minde, before ſuch time as he created the worlde: and ſo by this meanes the life of thoſe thinges which were not as yet, was in Chriſte: becauſe the creation of the world was ordained in him. But we ſhall ſee anone how far this is from the Euangeliſts meaning.

Now I returne vnto the former member. This is no vnneceſſary repetition as it ſeemeth at the firſt bluſh: becauſe Sathan goeth about by all meanes poſſible to pull away ſomewhat from Chriſte, the Euangeliſt ment plainely to teſtifie that there is nothing of all theſe thinges which were made, excepted.

4. *In it was life.* The Euangeliſt hath taught hitherto that all thinges were created by the woorde of GOD: now hee doeth in like ſort attribute vnto it, the preſeruation of thoſe thinges which were created: as if hee

ſhoulde ſay that the power of that worde which appeared in the creation of the world, was not onely ſodaine, or but for a moment, and paſſed away by and by againe: but that it is euident in this, that the order of nature continueth ſure & certaine: like as he is ſayde in the firſte to the Hebrewes, verſe 3. to ſuſtaine all things with the word and becke of his power. But this life may either be extended vnto things without life (which liue after their maner, though they be without ſenſe,) or it may be expounded of the liuing creatures onely. It skilleth not much whether you chooſe: for the ſenſe is ſimple, that the word of god was not onely the fountaine of life to all creatures, that theſe things might begin to be, which were not as yet: but that it commeth to paſſe through his liuely vertue, that they continue in their eſtate.

For vnleſſe this continuall inſpiration doe refreſh and ſtrengthen the worlde, it muſt needes come to paſſe that all things which liue and haue any being ſhall ſtraightway decay, or be brought to nothing. Finally, Iohn doeth teſtifie that that commeth to paſſe through the benefit of the worde, which Paule Actes 17. 28. aſcribeth vnto God: namely, that in him we be, & moue, and liue. Therefore it is God that quickeneth vs, but yet by his eternall worde. *The life was the light of men.* I doe of ſet purpoſe paſſe the other interpretations, which are not according to the Euangeliſtes minde. In my iudgement hee maketh mention here of that part of life, whereby men doe excell all other liuing creatures: as if he ſhould ſay, that that was no cõmon life, which was giuen vnto men but ſuch a life as was ioyned with the light of vnderſtanding. Furthermore, he ſeperateth men from other creatures: becauſe we doe better perceiue the power of God in our ſelues by vnderſtanding, then behold the ſame a farre off. So Paul ſaith in the Actes. That God is not to be ſought a farre off, becauſe hee reuealeth himſelfe within in vs. Therfore after the Euangeliſt hath ſet before men the generall conſideration of the grace of Chriſte, to the ende hee may bring them neare to cõſider thereupon, he ſheweth what thing was giuen them peculiarly: namely that they were not created like to beaſts, but being indued with a mind, they were placed in higher degree. Furthermore ſeeing that God doeth not in vaine kindle his light in their mindes, it followeth that they are created to this ende, that they may acknowledge him to bee the authour of ſo great and ſingular goodneſſe. And ſeeing that hee hath poured from thence into vs this light, the fountaine whereof was the worde, it ought to bee vnto vs in ſteade of a glaſſe, wherein wee may clearely ſee the diuine power of the worde.

5. *And the light ſhineth in the darkeneſſe.* It might haue beene obiected that men are called blind in many places of the ſcriptures, & that the blindenes wherof they are condemned is too well knowne, for they doe miſerably vaniſh away in all their reaſon. For whence come ſo many *Laborynthes* of errours which are in the world, ſaue only becauſe men are carried away by their owne vnderſtanding vnto nothing elſe but vanity and lying. And if ſo be it there appeare no light in men, that teſtimony of the diuinity of Chriſte, whereof the Euangeliſt maketh mention the verſe going before, is quite put out. For that was the third degree (as I ſaid) that in the life of men there is a certaine thing which is farre more excellent then is mouing and breathing. The Euangeliſt preuenteth this

obiection.

obiection: and firſt of all doth tell vs that the light wherwith men were indued in the beginning is not to be eſteemed according to their preſent ſtate, becauſe in this corrupt and degenerate nature this light was turned into darknes, yet in the meane while hee ſayeth, that this light of vnderſtanding is not quite put out: becauſe there ſhine as yet certaine ſparkles of light in this darke miſt of mans minde. Nowe the Readers vnderſtand that this ſentence hath two members. For he ſayth that men are now farre from that perfect nature wherewith they were indued in the beginning: for hee affirmeth that their mind which ſhoulde haue light in euery part, being drowned in darknes doth miſerably daſle, and that by this meanes the glory of Chriſt is as it were darkened in this corruption of nature. But againe the Euangeliſt proueth that there are as yet certaine remnants of light remaining in the midſt of darknes, which may ſhewe the diuine power of Chriſt in ſome part. Therefore the Euangeliſt doth confeſſe that the minde of manne is blinded, ſo that it may rightly bee iugded to bee ouerwhelmed with darknes. For he might vſe a more milde worde, and ſay that the light is obſcure and miſtie: but his meaning was more plainely to expreſſe how miſerable our eſtate is, after the fall of the firſt man. And whereas he affirmeth that the light ſhineth in the darkenes, that doeth no whit appertaine vnto the commendation of nature being corrupted, but rather it taketh away all cloake of ignorance. *And the darkenes comprehended it not.* Although the ſonne of God did alwayes inuite men vnto himſelfe by this ſmall light which remaineth in vs as yet, yet the Euangeliſt ſayth that this thing had no good ſucceſſe, becauſe in ſeeing they ſaw not. For ſince the time that man was eſtranged from God, ignorance doth ſo oppreſſe and ouerwhelme his mind, that what light ſoeuer remaineth in it, it lyeth without effect being choked vp. And this thing is proued by dayly experience. For whoſoeuer they be that bee not regenerate by the ſpirite of God, ſeeing that they excell in ſome reaſon, they do manifeſtly declare, that man is not onely created to breath, but to vnderſtand. But yet they come not vnto God by this leading of their reaſon, nay truly they do not ſo much as come toward him, ſo ỹ all their vnderſtanding is nothing els but meere vanity. Where vpon it followeth, that man is altogether deſtitute of ſaluation, vnleſſe God put to his helping hand againe: for when as the ſonne of God doth powre out his light into them: yet are they ſo dull, that they can not comprehend frō whence that light commeth, but being carried away with dotings & vaine imaginations, they become altogether fooliſh. That light which remaineth as yet in ỹ corrupt nature, hath two principall partes. For there is ſome ſeede of religion ingendered in all men: ſecondly there is ingrauen in their conſciences a difference betweene good and euill. But I pray you what fruite ariſeth hereof, ſaue this, that religion doeth degenerate into a thouſand monſters of ſuperſtitions: and the conſcience ouerthroweth all iudgement: ſo that it maketh a mixture of vice and vertue. To be breife, naturall reaſon will neuer bring men vnto Chriſte, Now in that they are furniſhed with wiſedome to gouerne the life, in that they are borne vnto excellent artes and learning: all that likewiſe doeth vaniſh away without fruite. Furthermore, we muſt note that the Euangeliſt doth onely ſpeake of naturall giftes, and doeth not as yet touche the grace of regeneration. For there are two diſtincte vertues in the Sonne of GOD: the former, which appeareth in the creation of the worlde, and

and order of nature: the other whereby he renueth and reſtoreth nature when it is decayed. As he is the eternall word of God, the world was created by him throughe his power all thinges retaine the life which they haue once receiued, man was adorned eſpecially with that excellent gift of vnderſtanding: and although by his fall he haue loſt the light of vnderſtanding, yet hee ſeeth and vnderſtandeth as yet: ſo that that is not quite aboliſhed which hee hath naturally by the grace of the ſonne of God. Yet becauſe hee darkeneth that light which remaineth as yet in him with his blockiſhnes and frowardnes, it remaineth that the ſonne of God take vpon him a newe office, that is, of a Mediatour, that hee may reforme and builde vp againe with the ſpirit of the regeneration, man, beeing loſt and deſtroyed. Therefore they play the Philoſophers prepoſterouſly and out of due time: who referre this light whereof the Euangeliſt maketh mention, vnto the Goſpell and doctrine of ſaluation.

6. *There was a man ſent from God whoſe name was Iohn.*

7. *This man came for a teſtimonie, that he might teſtifie of the light: that all men might beleeue through him.*

8. *He was not the light, but that he might teſtifie of the light.*

9. *He was the true light which lighteneth euery man which commeth into the world.*

10. *He was in the world and the world was made by him, and the worlde knew him not,*

11. *He came into his owne, and his owne receiued him not,*

12. *But ſo many as receiued him, he gaue vnto them power to be made the ſonnes of God: namely vnto thoſe that beeleue in his name.*

13. *Who are borne not of blooddes, neither of the will of the fleſh, neither of the will of man, but of God.*

6. *There was a man.* Nowe the Euangeliſt beginneth to intreate howe the word of God was manifeſted in the fleſh. And leaſt any man doubt that Chriſt is the eternall ſonne of God, he ſaith that he was commended by the preaching of Iohn Baptiſt. For Chriſt did not only ſhew himſelfe vnto men: but he would alſo bee made knowne by the teſtimony and doctrine of Iohn. Yea God the father ſent this witneſſe before his Chriſt, to the ende all men might the more eaſily receiue the ſaluation offered by him. Yet this may ſeeme an abſurde thing at the firſt bluſh, that another ſhuld beare witneſſe with Chriſt, as if he needed the ſame. But he affirmeth that he ſeeketh not the teſtimony of man. The anſwere is eaſie and knowne, that he was ordeined a witneſſe for our cauſe and not for Chriſts ſake. If any man obiect that the teſtimony of man is to weake to prooue Chriſt to be ỹ ſon of God: we haue heere likewiſe an anſwere in readineſſe that Iohn Baptiſt is not cited as a priuate witneſſe, but as one who being indued with diuine authorite doth beare the perſon rather of an angell then of man. Therefore hee is not adorned with the titles of his owne vertues, but with this one thing, that hee was the Embaſſadour of GOD. Neyther doeth it any whit hinder, that the preaching of the Goſpel was committed vnto Chriſt, that hee might beare witneſſe of himſelfe. For the preaching of Iohn did tend to this ende, that they might take heede to the doctrine and myracles.

cles of Christ. *Sent of God.* Hee doth not confirme the calling of Iohn but doth onely make mention thereof by the way. This is not sufficient for the certainty, seeing that many running of their owne accord, doe boast that they are sent of God: but the Euangelist being about to speake more at large afterwarde of this witnesse, he thought it sufficient to vtter in this one word first, that he came not, but at the commandement of God. Wee shall afterward see how hee doth affirme that God was the authour of his ministery. Now we must note (which thing I haue touched heeretofore) that that is required in all the Teachers of the church which is spoken of Iohn, that they be called of God: that their authoritie to teach may bee grounded no other where, saue onely in God alone. Hee expresseth his name not onely to point out the man, but because it was giuen him by the thing it selfe. For without doubt God had respect vnto the function whereunto he assigned Iohn, when hee commanded by the Angell that hee should be so called, that all men might thereby knowe that hee was a preacher of the grace of God. For although *Iehocanan* may bee taken passiuely, & so be referred vnto the person, because Iohn was acceptable in the sight of God. yet notwithstanding I do willingly referre it vnto the fruite which other men should receiue by him

7. *Hee came for a witnesse.* Hee setteth downe briefly the ende of his calling namely, that he might prepare a church for Christ, like as whilest hee did inuite all men vnto Christ, hee did sufficiently declare that hee came not for his owne cause. And Iohn had so little neede of commendation, that the Euangelist teacheth vs that he was not the light, least his immoderate brightnesse doe darken the glory of Christ. For some there were who did cleaue so fast vnto him that they did neglect christ. Like as if any mã being astonied at the beholding of the morning doe not vouchsafe to turne his eyes vnto the Sunne. Furthermore we shall see by & by in what sense the Euangelist doth take this word *light.* All the godly truly are light in the Lord, because being lightned by his spirite, they doe not onely see for themselues, but doe also direct other men by their example into the way of saluation. The Apostles are also properly called the light, because they carry the light of the Gospell, which is able to driue away the darknesse of the worlde. But the Euangelist intreateth in this place of the onely and eternall fountaine of illumination as hee doth by and by more plainely declare.

9. *Hee was the true light.* The true light is not set against the false: but the meaning of the Euangelist was to distinguish Christ from all other least any man should thinke that this was common to him with the Angels or men, that hee is called the light. Furthermore, there is this difference, that whatsoeuer is light in heauen or earth, it borroweth the light which it hath of some other: but Christe is the light which shineth of it selfe, and by it selfe: and secondly, which lightneth the whole world with his brightnesse: so that there is no other beginning or cause of brightnes any where els. Therefore he calleth it the true light whereto it is proper by nature to shine. *Which lighteneth euery manne.* The Euangelist standeth chiefly vpon this poynt, to proue, and teach that christ is the light, by ꝧ effect which euery one of vs feeleth in himselfe. He might haue disputed more subtilly, that Christe, as the eternall light, hath brightnes

ingraffed.

ingrafted in himſelfe, and doth not fet the ſame from any other: but hee doth ather reclaime vs vnto the experience which all of vs haue. For ſeeing that Chriſt doth make vs all partakers of his brightneſſe, we muſt confeſſe that this honour is proper to him alone, to be called the light. But this place is commonly expounded two wayes. For certaine do reſtraine the vniuerſall note vnto thoſe who being regenerate by the ſpirit of God, are made partakers of the liuely light *Auguſtine* induceth the ſimilitude of a ſchoolemaſter, who being but one, if he haue a ſchoole in a Citie, he ſhall be called the maſter of all, although many doe not come to the ſchoole. Therefore they take this ſaying comparatiuely that al men are lightned by Chriſt becauſe no man can boaſt that he did get the light of life by any other meanes ſaue onely by his grace. But ſeeing the Euangeliſt putteth in all men generally who come into this worlde, the other ſenſe pleaſeth me better, becauſe the beames are ſpread a broade from this light throughout all mankinde: as it is alſo ſaide before. For wee knowe that men haue this peculiarly aboue all other liuing creatures, that they are indued with reaſon & vnderſtanding, that they carry ingrauen in their conſcience the difference betweene right and wrong. Therefore there is no man vnto whome there commeth not ſome feelyng of the eternall light. But becauſe there bee certayne frantike and brainſicke fellowes, who wreſt this place further: hauing raſhly caught the ſame, that they may therby gather that the grace of illumination is offered vnto all men in the like ſorte: let vs remember that the Euangeliſt intreateth in the place onely of the comon light of nature, which is farre inferiour vnto faith. For doubtleſſe no man ſhall enter into the kingdom of God with all the quickneſſe and forſight of his minde: it is onely the ſpirite of Chriſt that openeth the gate of heauen to the elect. Secondly, let vs remember, that the light of reaſon which God gaue vnto men, was ſo darkened through ſinne, that there doe ſcarce appeare certaine ſmall ſparkles in the thicke darkneſſe, and ſo conſequently in horrible ignorance, & the deepe dungeon of errours, which are alſo by and by choaked.

10. *Hee was in the worlde.* Hee accuſeth men of vnthankfulneſſe, becauſe they were ſo blinde, as it were of their owne accord, that the cauſe of the light which they did enioy was vnknowen vnto them. And this reacheth vnto all the ages of the worlde: becauſe Chriſt did euery where ſhewe his power before hee was made manifeſt in the fleſh. Therefore thoſe dayly effects ought to haue redreſſed the ſluggiſhneſſe of men. For what is more abſurd then to drawe water out of a running ſtream, & not to conceiue in the mynd the fountaine from which the ſtreame it ſelfe floweth? Therefore there ſhall no iuſt excuſe bee founde for this ignorance that the worlde knewe not Chriſt before ſuche time as hee was reuealed in the fleſhe: for this chaunced through their ſlouthfullnes and wicked kinde of dulneſſe who had him allwayes preſent by his power. The ſumme is this, that Chriſt was neuer ſo abſent from the worlde but that men beeing awaked with his beames, ought to haue lifted vp their eyes towarde him. Whereupon it followeth that the blame ought to be laid vpon themſelues.

11. *Hee came into his owne.* Heere appeareth the deſperate frowardneſſe and wickednes of men, here appeareth more then wicked impi-

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etie, that when as the sonne of God did shewe himselfe in the flesh, and that to the Iewes (whom God had seperated to himselfe as a peculiar people from all other nations) yet was hee not acknowledged nor receiued. They doe also expound this place diuersly. For some there bee who thinke that the Euangelist dooth speake generally of the whole worlde. And truely there is no part of the worlde which the sonne of God may not challenge to himselfe by good right. The meaning therefore is this, according to them, when Christe came downe into the worlde, hee enchroched not vpon another man, because all mankinde was his owne proper inheritance. But they thinke more truely, (in my iudgement) who referre it vnto the Iewes alone: for there is contained in it an hidden comparison, whereby the Euangelist doth the more amplifie the vnthankfullnesse of man. The sonne of God hath chosen to himselfe a dwelling place in one nation: when hee appeared there he was reiected. Therefore it appeareth heereby most plainely, howe malicious the blindnesse of menne is. And it was very needfull that the Euangelist should say this that he might remoue that stumbling blocke which the vnbeleife of the Iewes might haue layd in the way of many at that time. For seeing that hee was reiected and despised of that nation, whereunto hee was promised by name, who woulde haue thought that hee had beene the Redeemer of the whole worlde. Therefore wee see howe great paines Paule taketh in this poynt. But there lieth hid great force as well in the verbe as in the Nowne. Whereas he was before the sonne of God, the Euangelist sayth, he came thither. Therefore he doth signifie the new and extraordinarie maner of his presence, whereby the sonne of God did reueale himselfe, that men might behold him nigher hande. When hee saith *into his owne*, hee compareth the Iewes with other nations: beecause they were adopted to bee Gods familie by a singular priuiledge. Therefore Christe offered himselfe first to them as to his familie, and those who did appertaine vnto his Empyre by a peculiar right. To the same ende tendeth that complaint which God maketh by Esay: *The oxe knoweth his owner, and the asse his masters cribbe: but Israel hath not knowne mee.* Esay. 1. 3. For although hee bee gouernor of all the whole earth, yet hee maketh himselfe the peculiar Lorde of Israell, whom hee had gathered together, as it were to be an holy sheepfold.

12. *But so many.* Least this stone of offence should cause any to stumble, that the Iewes despised and refused Christe, the Euangelist lifteth vp the godly that beleeue in him aboue the heauens. For hee sayth that this glory is attained vnto by faith, to bee accounted the children of God. And in this vniuersall particle (*as many*) is contained a certaine *Antythesis*: for the Iewes were puffed vp with a blinde boasting, as if they alone had had God bounde vnto them. Therefore the Euangelist affirmeth that the case was altered, because the Iewes being reiected the Gentiles doe succeede into the emptie place. For it is as if he should translate the right of adoption vnto Forrainers. This is that which Paule saith, that the ~~resurrection~~ repulse of one people, was the life of all the whole worlde: Ro. 11. 12. because the Gospel beeing as it were expelled by them, began to bee spread abroade farre and wide throughout the whole worlde, so they were spoyled of their priuiledge wherein they did excell.

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But their godlyneſſe did no whit hurt Chriſt: becauſe he did erect the ſeate of his kingdome elſe where, and hee called all people in generall vnto the hope of ſaluation, who ſeemed before to bee reiected of God.

Hee gaue vnto them power. This worde *exouſia* doth ſignifie as I thinke in this place dignitie, and it was better ſo to tranſlate it, to refute the inuention of the Papiſtes. For they doe moſt wickedly corrupt this place: becauſe they vnderſtande, adoption to bee giuen vs onely vppon this condition, if it ſhall pleaſe vs to vſe this benefite. And ſo by this meanes they fetch free will out of this word, as if one ſhould fetch fire out of water. This hath ſome colour at the firſt bluſhe, that the Euangeliſt ſayth not that Chriſte maketh the ſonnes of God, but that hee giueth them power to bee made. Therefore they gather out of this place, that this grace is onely offered vnto vs, and that it is in our choyſe to enioy, or refuſe the ſame. But the text ouerthroweth this friuolous hunting after one worde: for the Euangeliſt addeth immediatly after, that they are made the ſons of God not by the proper will of the fleſh, but when as they are borne of God. And if faith doe regenerate vs that wee may bee the ſonnes of God, and God doe inſpire the ſame faith from heauen: it is moſt manifeſt that Chriſt doth not only offer vs the grace of adoption potentially, but euen actually, (as they ſay) And truely the Grecians doe ſometimes take *exouſia* for *exioma*: becauſe the ſenſe doth beſt agree with this place. And the circumlocution which the Euangeliſt vſeth, is of greater force to ſet forth the excellencie of grace, then if hee had ſayd in one woorde, that all thoſe that beleeue in Chriſte, are made by him the ſonnes of God. For he ſpeaketh in this place of the vncleane and prophane, who being condemned of perpetuall ignominy, did lie in the ſhadow of death. Therefore Chriſte ſhewed a wonderfull token of his grace, that he vouchſafed to extoll ſuch vnto this honour, that they ſhould begin ſodainely to be the Sons of God. And the Euangeliſt extolleth the greatnes of this benefite worthily, as Paule alſo. Epheſians. 2. 4.

But and if the common ſignification of the worde doe pleaſe any man better, yet notwithſtanding the Euangeliſt doth not make *power* a certaine middle faculty, whiche may take away the full and perfecte effecte, but hee meaneth rather that CHRIST gaue vnto the vncleane and vncircumciſed, that which ſeemed to bee vnpoſsible. For there was an vncredible alteration of thinges wrought at that time, when CHRIST rayſed vppe to GOD children of ſtones. Therefore power is that ſufficiencie whereof Paule maketh mention, Col. 1. 12. where hee giueth thankes to GOD, who hath made vs fit to bee partakers of the lot of the Sainctes. *Who beeleeue in his name.* Hee noteth briefly the maner howe to receiue CHRIST: namely, when wee beleeue in him. Therefore beeing ingrafted into CHRIST by faith, wee obtaine the right of adoption, that we may be the Sonnes of GOD. And truly ſeeing hee is the onely Sonne of GOD, this honour dooth in no caſe appertaine vnto vs ſaue onely ſo farre foorth as wee are his members. Againe, that vaine ſurmiſe concerning power, is refuted out of this place. The Euangeliſt ſaith, that this power is giuen to thoſe who doe nowe alreadie beeleeue, and it is certaine that they are nowe the children of GOD in deede. Therefore they doe derogate too much from faith, who ſay that a manne dooth obtaine this thing

thing onely by beleeuing to bee made the childe of G O D, if he will: because they put a suspenced power in steede of the present effecte. There appeareth a greater contrarietie in that which followeth immediately. The Euangelist saith now that they are borne of God who beleeue. Therefore there is not only an habilitie to choose, offered, seeing that they doe nowe obtaine that selfe same thing about which they are occupied. And although the Hebritians do oftentimes take *name* for *power*, yet there is heere a relation vnto the doctrine of the Gospel. For wee doe then rightly beleeue in Christ when hee is preached vnto vs, I speake of the ordinarie meanes whereby the Lorde bringeth vs vnto faith. And this must bee diligently noted, beecause many men doe foolishly forge to themselues a confused fayth without any vnderstanding of doctrine. Like as amongst the Papists there is nothing more common then this worde (*beleeue*) whereas notwithstanding there is no knowledge of Christ by the hearing of the Gospel. Therefore Christ offereth himselfe vnto vs by the Gospel, but wee receiue him by faith.

13. *Who are not borne of bloud.* Willingly doe I embrace the opinion of those who thinke that the Euangelist toucheth heere by the way the wicked boldnes and confidence of the Iewes. They had alwayes in their mouth the worthinesse of their stocke, as if they who descended of an holy progenie were naturally holy. And they might worthily haue bragged of the stocke of Abraham, if so be it they had beene the lawfull sonnes of Abraham and not degenerate children: but the boasting of faith arrogateth nothing at all to the carnall begetting but it acknowledgeth that it hath receiued all that goodnes which it hath of the grace of God alone. Therefore Iohn sayeth that the Gentiles who beleeue in Christ, who were before vncleane, are borne the sonnes of God, not of the wombe, but they are fashioned againe by God, that they may begin to be. He seemeth to haue put bloodds in the plurall number, to the ende hee might the better expresse the long succession of the stock. For this was a part of the Iewish boasting, that they were able directly to proove that they came from the patriarkes by a continuall course.

The will of the flesh and of man. Do signifie all one thing in my iudgement. For I see no cause why flesh should be taken for the woman, as many do think with *Augustine*: But rather in this that the Euangelist repeateth one thinge in diuerse words, he beateth in the same the better, & imprinteth it more deepely in mens minds. And although he do properly respect the Iewes, who did bragge of the flesh: yet may there a generall doctrine be gathered out of this place, that this is not proper to our nature, neyther doeth it proceede from vs, that wee are accounted the children of God: but beecause the Lord, of his owne will, that is, of his free loue begate vs. Heereupon it followeth, first, that fayth proceedeth not from vs, but that it is a fruite of spirituall regeneration. For the Euangelist sayth that no man can beleeue, vnlesse he be begotten of God, therefore fayth is an heauenly gift. Secondly, that faith is not a colde and bare knowledge: sithence none can beleeue but he that is fashioned againe by the spirite of God. Notwithstanding it seemeth that the Euangelist dealeth disorderly in putting regeneration before fayth, seeing that it is rather an effect of fayth, and therefore to bee sette after him. I answere, that both of them doe very well a-

gree becauſe we do both conceiue the incorruptible ſeede by faith, whereby we are borne againe into a new and diuine life: and yet notwithſtanding faith is a worke of the holy ghoſt, who dwelleth in the ſonnes of God alone. Therefore in diuers reſpectes faith is a part of our regeneration, and an entrance into the kingdom of God, that it may number vs amongſt his children. For whereas the ſpirit doeth illuminate our mindes, that doth now appertaine vnto the renuing of vs. By this meanes faith doth flow from regeneration as from a fountaine. But becauſe wee receiue Chriſt by the ſame faith, who doth ſanctifie vs by his holy ſpirite, therefore it is ſayd to be the beginning of our adoption. Although there may another more plaine and readie diſtinction be brought. For when the Lord inſpireth faith, hee begetteth vs againe ſecretly, & by a ſecrete meanes which wee know not. And being indued with faith, we lay hold vpon with a liuely feeling of the conſcience, not onely the grace of adoption, but alſo the newneſſe of life, and other giftes of the holy Ghoſt. For ſeeing that faith doth receiue Chriſt, (as it is ſaid) it bringeth vs after a ſorte into the poſſeſſion of all his good giftes. So that according to our ſenſe we begin not to be the children of God vntill ſuch time as we haue faith. And if ſo beit the inheritance of eternall life be the fruite of adoption, wee ſee howe the Euangeliſte aſcribeth all our ſaluation to the grace of CHRIST alone. And ſurely howe narrowly ſoeuer menne doe ſifte themſelues, they ſhall finde nothing meete for the children of God, but that which Chriſte hath beſtowed vpon them.

14. *And the word was made fleſhe, and dwelt amongeſt vs: and wee ſawe the glory of it, as the glory of the onely begotten of the father: full of grace and of truth.*

14. *And the word was made fleſh.* Nowe hee teacheth after what ſort Chriſt came, whereof he made mention: namely that hauing put on our fleſh he ſhewed himſelfe openly to the worlde. And although the Euangeliſte doeth briefly touch this vnſpeakeable ſecret and myſterie, that the ſonne of God did put on mans nature, yet is this breuitie marueilous plaine. Certaine fooliſh fellowes doe heere delude and toy with friuolous ſhiftes, that it is ſayd, that the word was made fleſhe, becauſe GOD did ſend his Sonne into the worlde being made man, as hee had conceiued in his minde. As if that word were a ſhadowiſh and vaine conception of the minde. But wee haue ſhewed that the true perſon in the Eſſence of God is expreſſed in this word. Moreouer, the worde *fleſhe* is of greater force to expreſſe his minde, then if hee had ſayde that hee was made man. His meaning was to ſhewe vnto how vile and baſe an eſtate the ſonne of God came downe from the highneſſe of his heauenly glory, and all for our ſake. When as the Scripture ſpeaketh of man contemptuouſly hee calleth him fleſh. Therefore albeit there is ſo great difference betweene the ſpirituall glory of the word of God, and the rotten dregges of our fleſhe, yet notwithſtanding the ſonne of God did abaſe himſelfe ſo much that hee tooke vpon him this fleſhe wich is ſubiecte to ſo great miſerie. But fleſh is not taken in this place for the corrupt nature: (as Paule doeth oftentimes take it) but for the mortall man: although it doth by contempt ſignifie his frayle and brit-

tle

cle nature. Pſalme 78. 39. *He remembred them becauſe they are fleſh*: Iſay 40. 6. *All fleſh is graſſe*, and ſuch like places. Yet muſt wee note heere withall that this is a kinde of ſpeach wherein is *Synecdoche*, becauſe the inferiour parte comprehendeth the whole man. Therefore did *Apolinaris* dote, who faigned that Chriſte did take vppon him the body of man onely without the ſoule: for wee may gather out of infinite teſtimonies, that hee was no leſſe indued with the ſoule then with the body. And when the Scripture calleth men fleſh, it doth not therefore depriue them of ſoules. Therefore the ſentence is plaine, that the worde which was begotten of God before the beginning of the world, and which did alwayes abide with the father, was made man. In this poynt of fayth we muſt chiefly holde two thinges: that the two natures in Chriſt did ſo growe together into one perſon, that one and the ſame Chriſte is very God & man. And the other, that the vnitie of the perſon doeth no whit let, but that the natures may remaine diſtinct, ſo that the diuinity doth retaine whatſoeuer is proper to it, and that the humanitie hath alſo ſeuerally whatſoeuer belongeth to it. Therefore whenſoeuer Sathan did goe about by heritikes to ouerthrow ſounde doctrine with diuers dotinges: hee alwayes brought in one of theſe errors: neyther that Chriſte was the ſonne of God and of man ſo confuſedly, that neyther his diuinitie remained in him, neyther was hee compaſſed about with the true nature of man: or elſe that hee was ſo clothed with the fleſhe, that hee was as it were double and hadde two natures. Thus did *Neſtorius* in times paſt plainly confeſſe both natures: but hee made one Chriſt God, and another man. On the contrary, when *Eutiches* did acknowledge one Chriſt to bee the ſonne of God and of man, hee left him neither of the two natures, but faigned that they were both mixed together. And *Seruetus* at this day faigneth with the Anabaptiſts, ſuch a Chriſte as is confuſedly cõpounded of a double nature, as a diuine man. In woorde he affirmeth that he is God: but if you receiue his vaine gloſſes, the diuinitie was turned for a time into the humaine nature, and nowe againe is the humaine nature ſwallowed vppe of the diuinitie. The woordes of the Euangeliſt ſerue fitly for the refutinge of both theſe ſacriligies. When hee ſayeth, that the worde was made fleſhe, the vnitie of the perſon is plainely gathered hence: for it is not meete that there ſhoulde be another man now beſide him who was alwayes very God: ſeeing that it is ſaid that that god was made man. Againe, ſeeing that this woorde *worde* is attributed diſtinctly vnto Chriſt as he is man, it followeth, that Chriſt ceaſed not to be that which he was before, when he was made man, and there was nothing altered in that eternall eſſence of God which put vpon it fleſh.

Finally, the ſonne of God began to be man in ſuch ſort, that not withſtanding he is as yet that eternal word which hath no beginning of time. *And dwelt.* They that expound that the fleſh was vnto Chriſte as an houſe they doe not vnderſtande the meaning of the Euangeliſt. For doubtleſſe he doth not here aſſigne vnto Chriſte a perpetuall abiding amongſt vs: but he ſayeth that hee was conuerſant amongſt vs for a ſeaſõ. For the word (*eſcenoſen*) which he vſeth is fet frõ tabernacles. Therfore it doth ſignifie nothing els ſaue this, that chriſt did execute

that function vpon earth which was inioyned him, or that hee did not appeare one moment onely, but that he did abide amongst menne vntill such time as he did finish the course of his office. But here may a question be mooued whether he doth speake of men in generall, or of himselfe alone, and the other disciples who saw that with their eyes which hee sayth. I do rather allow this latter: for he addeth by and by, *And we saw his glory*. For although the glory of Christe might haue beene seene of all menne, yet was it vnknowne to the greatest part because of their blindenesse: onely a fewe saw this manifestation of his glory, whose eyes the holy spirit did open. The summe is, that Christ was so knowne as he was man, that he shewed in himselfe some farre greater and more excellent thing. Wherupon it followeth that the maiesty of God was not extenuated, although it were compassed about with the flesh it laid hid in deede vnder the humilitie of the flesh, yet so that it sent foorth the brightnesse thereof. (*As*) is not in this place a note of improprietie, but it doeth rather betoken a
Ephes. 5. 8. true and sound approbation. As when Paul sayeth, *walke as the children of light*, he will haue vs to testifie by our workes in deede this selfe same thing, that wee are the children of the light. Therefore the Euangelist meaneth that the glory appeared in Christ, which was meete for the sonne of God, and was a certaine and sure testimony of his diuinity. He calleth him the *onely begotten*, because he is the onely sonne by nature: as if he did place him aboue men and Angelles, & did attribute that vnto him which doeth not agree with any creature. *Full of grace.* This is the confirmation of the next sentence. The maiestie of Christe did appeare in other things: but the Euangelist did choose this token aboue all other that he may the rather exercise vs in actiue, then in the speculatiue knowledge of him, which thing wee must dilligently obserue. Truely when Christe went vpon the waters drie foote, when hee did driue away deuils, and did declare his power by other myracles, it might haue beene knowne that hee was the onely begotten sonne of God: but the Euangelist bringeth foorth a part of approbation whereby faythreapeth sweete fruite: namely, because Christe did
Act. 7. 55. testifie that he was in deede the fountaine of grace and trueth which can neuer bee drawne drie. It is also saide that Stephen was full of grace: but in another sense. For the fulnesse of grace in Christ, is that fountaine out of which we must all draw. so as we shal hereafter declare more at large. This may be expoũded by *hypallage* for the true grace: or expositiuely thus, that he was full of grace, which is, truth or perfection. But because he will repeate the same maner of speach againe, *I* thinke that the sense is all one in both places. He will afterwarde sette this grace and truth against the law, therfore I interprete it simply, that Christ was knowne to his Apostles to be the sonne of God by this, because he had the fulnesse of all things which doe appertaine vnto the spirituall kingdome of God in himselfe. Finally, because he shewed himselfe in all things to bee a redeemer and the Messias in deede: which is the most excellent token and marke, whereby he ought to haue beene knowne from other men.

15. *Iohn doeth testifie of himselfe and cryed, saying: This is hee of whome I sayde, hee which comming after mee, was set before mee, because hee was more excellent then I.*

16. *And*

16. *And wee haue all receiued of his fulneſſe, and grace for grace.*

17. *Becauſe the Lawe was giuen by Moſes: grace and truthe were made by Ieſus Chriſte.*

18. *No man hath ſeene God at any time: the onely begotten ſonne who is in the boſome of the father, he hath ſhewed him.*

15. *Iohn doth teſtifie.* Now he declareth what maner of preaching that of Iohns was. By the verbe of the preſentenſe hee denoteth the continuall act. And truely this doctrine ought alwayes to bee of force, as if the voyce of Iohn did ſounde continually in the eares of men. So he putteth in afterward the word (*cryed*) that hee may ſignifie that the doctrine of Iohn was not obſcure, either harde to bee vnderſtoode: and that he whiſpered not the ſame in the eares of a fewe, but that hee preached Chriſte openly with a loude voyce. The firſt ſentence tendeth to this end that he was ſent for Chriſtes cauſe: and that therefor it was an abſurde thing, that he ſhoulde floriſh, and that Chriſt ſhoulde lie vnderfoote. *This is hee* (ſaith hee) *of whom I ſayde.* By which words he meaneth that this was his whole intent from the beginning, to make Chriſt knowne, and that this was the end of his ſermons: like as he coulde no otherwiſe execute the office of his embaſſage, then by calling his diſciples vnto Chriſt. *Hee that commeth after mee.* Although he were a fewe monethes elder then Chriſt, yet he ſpeaketh not in this place of his age: but becauſe he had exerciſed the office of a Prophete ſome ſpace before Chriſt came abroad, therefore he maketh himſelfe former then Chriſte in time. Therefore Chriſte ſucceeded Iohn in reſpect of the publike manifeſtation. That which followeth is thus, word for worde, *hee was made before mee, becauſe hee was my firſt.* But the ſenſe is this, that Chriſt was preferred before Iohn, becauſe he was more excellent. Therefore he giueth place to Chriſte, and (as the Prouerbe goeth) hee giueth him the light to beare. But becauſe he came after him in time, hee ſheweth that this is no let why hee may not be preferred for the deſert of his dignitie. So it becommeth all men, who excell either in the giftes of God or degree of honour, to remaine in their degree, that they may be inferiour to Chriſte.

16. *And of his fulneſſe.* Nowe hee beginneth to preache of the office of Chriſte, that hee conteineth in himſelfe the aboundance of all good thinges, ſo that wee muſt not fetch any parte of ſaluation from any other. With GOD truely is the well of life, of righteouſneſſe, of vertue, of wiſedome: but this Well is hidden from vs and wee cannot attaine thereunto. But plentie of all theſe thinges was layde open to vs in CHRIST, that wee may fetch them thence. For hee is ready to flowe vnto vs of his owne accorde, if we make way for him by faith. To be briefe, hee ſayth plainely, that there is no good thing to bee ſought without CHRIST: although this ſentence conſiſteth vppon moe members. For it ſheweth firſt that all of vs are poore and altogether voide of ſpirituall good thinges. For Chriſte aboundeth to this ende, that he may helpe our want, that hee may diminiſh our pouerty, that hee may fill the poore and hungry. Secondly, he telleth vs that ſo ſoone as we are departed from Chriſt wee doe in vaine ſeeke euen one droppe of goodneſſe: becauſe GOD would haue all goodneſſe whatſoeuer to remaine in him alone. Therefore we

ſhall finde the angels and men to bee drie, heauen to bee vaine, the earth to bee barren, and finally all thinges to be nothing worth: if wee will be made partakers of the giftes of God, by any other meanes then by Chriſte. Thirdly, hee telleth vs that wee neede not to bee afraide of the want of any thing, if ſo bee it wee drawe out of the fullneſſe of Chriſte: whiche is ſo perfecte in all poyntes, that wee ſhall perceiue that hee is a Well whiche can neuer bee drawne drye. And Iohn maketh himſelfe one of the reſt, not for modeſtie ſake, but that it may more plainely appeare that there is none at all excepted. Yet it is to bee doubted whether hee ſpake generally of all mankinde, or hee vnderſtand thoſe onely, who were made partakers of all his good thinges after that Chriſte was reuealed in the fleſh. Certaine it is, that all the godly menne who liued vnder the lawe did drawe out of the ſame fulneſſe: but beecauſe Iohn addeth by & by a difference of time, it is more like to bee true that hee dooth heere commende and ſet forth that plentifull aboundance of good thinges, which Chriſt brought foorth with his comming. For wee knowe that the benefites of God were taſted more ſparingly vnder the lawe: and that ſo ſoone as Chriſt was reuealed in the fleſh, they were powred out in great aboundance euen vnto the full: Not that any of vs hath greater aboundance of the ſpirite then had Abraham: but I ſpeake of the ordinarie diſpenſation, and of the maner and meanes of diſpenſing.

Therefore to the ende that Iohn may the better inuite his Diſciples vnto Chriſte, hee telleth them that the aboundance of all thoſe good thinges which they want is offred them in him. Although there ſhall be no abſurditie therein, if ſo be it wee extend it farther: yea the text may be read thus very well, that all the fathers from the beginning of the worlde did drawe all thoſe giftes whiche they hadde from Chriſte: becauſe although the lawe was giuen by Moſes, yet did they not obtaine grace thereby. Notwithſtanding I haue ſhewed beefore what I like beſt: namely, that Iohn doth in this place compare vs with the Fathers, that by this compariſon hee may amplyfie that which is giuen vs. *And grace for grace.* It is well knowne howe *Auguſtine* expoundeth this place: namely, that all good thinges are giuen vs nowe and then of God, and that eternall life is not repraide to our merite as a due rewarde: but that this is a poynt of more liberalitie, that GOD doth ſo rewarde the former graces, and crowne his giftes in vs. This truely is godly and finely ſayde, but it is not very fit for this place. The ſenſe were more plaine if thou ſhouldſt take this word (*anti*) comparitiuely, as if he ſhoulde ſay: that whatſoeuer graces the Lord heapeth vpon vs, they doe in like ſort flowe from this fountaine. It may alſo be vnderſtoode as a note of the finall cauſe, that wee doe receiue grace nowe, that the Lorde may once accompliſhe the worke of our ſaluation. Notwithſtanding I doe rather ſubſcribe vnto their iudgement, who ſay that we are watered with the graces whiche are powred out vpon Chriſte. For that which wee receiue of Chriſte, hee doth not onely giue it vs as God, but the father hath beeſtowed it vppon him, that it might flowe vnto vs through a conduit. This is the oyntmente wherewith hee was annoynted, that hee might annoynt vs all togethes with him, whereuppon hee is called Chriſte, wee Chriſtians.

17. *Becauſe the law was giuen by Moſes.* It is a preuention wherein hee preuenteth a contrary obiection. For Moſes was ſo greatly eſteemed amongſt the Iewes, that they did hardly admitte any thing that was contrary to him. Therefore the Euangeliſt teacheth, how farre inferior the miniſterie of Moſes was to the power of Chriſt. And alſo this compariſon doeth not a little beautifie the power of Chriſt. For ſeeing that the Iewes did make ſo great account of Moſes, that they did attribute vnto him all honour that might be, the Euangeliſt telleth them that that was but a very ſmall thing which Moſes brought, if it be compared with the grace of Chriſt. For that was otherwiſe a great let, þ they thought they had that by the law, which we doe obtaine by Chriſt alone. But we muſt note the contrapoſition, when he ſetteth the law againſt grace and truth: for his meaning is that the law wanted both theſe. And (*truth*) in my iudgement is taken for the firme and ſounde ſtabilitie of thinges. By this word *Grace* I vnderſtand the ſpirituall fulfilling of thoſe thinges, the bare letter whereof was contained in the law. And theſe two voyces may be referred by Hypallage both vnto one thing. As if he had ſayd that grace wherein the truth of the lawe conſiſteth, was reuealed at length in Chriſt. But becauſe the ſame ſence ſhall remaine, it maketh no great matter whether thou couple them together or diſtinguiſh them. This truely is certaine, that this is the Euangeliſts meaning, that the image of ſpirituall good things was onely ſhadowed in the law, and that they are perfectly fulfilled in Chriſte: whereupon it followeth, if thou ſeparate the lawe from Chriſte, there remaineth nothing there, but vaine figures. In which reſpect Paul ſayth, Colloſ. 2. 17. That therein are the ſhadowes, and that the body is in Chriſt. Yet notwithſtanding we muſt not imagine that there was any thing ſhewed deceitfully in the lawe: for Chriſt is the ſoule which quickeneth that which ſhould otherwiſe be dead in the law. But hee ſhooteth here at another marke, namely of what force the law is of it ſelfe, and without Chriſte. And the Euangeliſt ſayeth that there is no ſounde thing found in it, vntill wee come vnto Chriſte. Furthermore, this truth conſiſteth in that, that we obtaine grace through Chriſt, which the lawe coulde not giue vs. Therefore I take this word *grace* generally, as well for the free remiſsion of ſinnes as for the renuing of the heart. For ſeeing that the Euangeliſt doth in this place briefly note the difference betweene the old and new Teſtament (which is deſcribed more at large) Iere. 31. 31. hee comprehendeth vnder this word whatſoeuer belongeth vnto the ſpirituall righteouſneſſe. And the partes thereof are two, that God doth reconcile himſelfe vnto vs freely, by not imputing our ſinnes, & that hee doth ingraue in the hearts of men his lawe, and doeth frame men inwardly by his ſpirit to obey him: whereby it appeareth that the lawe is falſly and vnproperly expounded, if ſobeit it retayne any in it, or keepe them backe from comming to Chriſt.

18. *No man hath ſeene God at any time.* This is moſt fitly added to confirme the next ſentence withall. For the knowledge of God is the gate whereby we enter in into the fruitiõ of all goodnes. Therfore ſeeing þ God doth reueale himſelfe vnto vs by chriſt alone, it followeth hereupõ þ we muſt deſire & craue all things of Chriſte. This courſe of doctrine is diligently to bee noted. There is nothing that ſeemeth to bee more common, then this that euery one of vs doth

doth receiue thoſe things which God doth offer vnto vs, according to the meaſure of our faith: but there are but a fewe that thinke that wee muſt bring the veſſell of faith and of the knowledge of God, whereby wee may draw. This, that he ſayth, that no man hath ſeene God at any time, is not onely to bee vnderſtoode of the externall ſight of the bodily eyes: for hee giueth vs to vnderſtand generally, ſeeing that God dwelleth in light which none can come vnto, he cannot be knowne but onely in Chriſt his liuely image.

Furthermore, they doe commonly expound this place on this wiſe, Seeing that the bare maieſtie of God is hidden in it ſelfe, it could neuer be comprehended, ſaue onely foraſmuch as it reuealed it ſelfe in Chriſte: and that therefore God was knowne to the fathers onely in Chriſt. But I doe rather thinke that the Euangeliſt doth heere hold on in the compariſon: namely, how farre better our eſtate is then the eſtate of the fathers: becauſe God who layd hid before in his ſecret glory, hath now made himſelfe after a ſort viſible. For certainly when as Chriſt is called the image of God, that doeth appertaine vnto the peculiar benefitte of the new Teſtament. So alſo the Euangeliſt noteth in this place a certaine new and vnwonted thing, when hee ſayth that the only begotten, who was in the boſome of his father, did declare that vnto vs, which had otherwiſe beene hidden. Therefore hee ſetteth foorth the manifeſtation of God which came vnto vs by the Goſpell, whereby hee diſtinguiſheth vs from the fathers, and hee putteth vs before them. Like as Paul alſo intreateth more at large in the third and fourth of the ſecond to the Corrinthians. For he ſayth that there is no vaile any more as vnder the law: but that God is ſeene plainely in the face of Chriſt. If any man thinke it an abſurd thing the fathers ſhoulde bee depriued of the knowledge of God, of whom the Prophetes doe euen at this day beare the light before vs: I anſwere, that that is not ſimply or preciſely denyed to them, which is attributted vnto vs, but that there is compariſon made (as they ſay) betweene the leſſer and the greater: for they hadde onely little ſparkles of the liuely light, whoſe full brightnes doth lighten vs at this day. If any man obiecte that God was then ſeene face to face, I ſay that that ſight is not compared with ours: but as God was then wont to ſhewe himſelfe darkly and as it were a farre of, they to whom hee appeared more plainely doe ſay that they ſaw him face to face. Therefore they haue reſpect vnto their time, in the mean while they ſaw not god, ſaue only as he was couered with many boughts That was a ſingular viſion, and almoſt more excellent then all the reſt which Moſes obtayned in the mount. Exod. 33. 23. and yet God ſayth plainely, thou wilt not be able to ſee my face, thou ſhalt onely ſee my backe. By which Metaphor hee ſignifieth that the full time of the full and euident reuelation was not yet come.

Wee muſte alſo note that the Fathers did alwayes turne their eyes towarde Chriſte at ſuch time as they were deſirous to ſee GOD. I doe not onely vnderſtande by this, that they did behold GOD in his eternall word, but alſo that they were bent with all their minde and all the affection of their heart vnto the promiſed reuelation of Chriſt. In which reſpect Chriſt himſelfe ſayth in the eight chapter. *Abraham ſaw my day.* Furthermore, that which ſucceedeth by turne, is not contrary.

Therefore

Therfore that remaineth sure and certaine, that God who was before inuisible hath now appeared in Christe. When as he saith, that *the sonne was in the bosome of the father*, it is translated from men, who are said to admit those into their bosomes, with whome they impart all their secrets The place of the counsell is the breast: therefore he teacheth that the sonne did knowe euen the most secret counselles of the father: that we may know that we haue as it were the breast of God opened in the Gospel.

19. *And this is the testimony of Iohn, when the Iewes sent from Hierusalem Priestes and Leuites, that they might aske him, who art thou?*

20. *And he confessed, and denied not: I say, he confessed, I am not Christ.*

21. *Then they asked him, what then? Art thou Elias? And hee said I am not. Art thou a Prophet? And he answered, No.*

22. *Therefore they said vnto him, who art thou? that we may giue an answere to those that sent vs: what sayest thou of thy selfe?*

23. *I am (saith hee) the voyce of one crying in the wildernesse, prepare the way of the Lord, as said Esaias the Prophet.*

19. *And this is the testimonie.* Hitherto hath the Euangelist recited the sermon which Iohn made concerning Christ. now doeth hee descend vnto a more famous testimony, which was giuen to the embassadours of the Priestes that they might cary it to Ierusalem. Therefore he sayeth that Iohn did flatly confesse wherefore he was sent of God. First of al there may a question be asked to what end the Priests asked him. They do commonly thinke that because they hated Christ they gaue a false kinde of honour to Iohn: but they did not as then know Christ. Othersome say that Iohn pleased them better, because hee was of the order and stocke of the Priests. But neither is this like to be true, for seeing that they did promise to themselues that through Christ they should haue all prosperitie, why woulde they haue faigned to themselues a false Christe of their owne accord. Therfore I thinke that they were moued with some other reason. They had now long time wanted Prophets: Iohn came abroad so dainly & vnlooked for. All their mindes were lifted vp with an expectation. Moreouer, all of them thought that the comming of the *Messias* drewe neare. Least that the priests should seeme to wax sluggish in their office, if they should either neglect or dissemble so great a matter, they demanded of Iohn who he is. Therefore they did nothing craftily in the beginning: but rather being mooued with the desire of their redemption, they desire to know if Iohn bee Christe, because hee beginneth to chaunge the order that was vsed in the Churche. And yet doe not I deny but that ambition to retaine their right, was of great force with them: but yet they ment nothinge lesse then to translate the honour which was Christes, vnto another. Neyther doe they any thinge which was vnmeete for the person which they did beare. For seeing that they were gouernours of the Church of GOD, it stoode them vppon to see that no manne did thrust himselfe in rashly, that there did start vppe no authour of any newe secte, that the vnitie of the fayth were not broken amongst the people, that no manne did bring in any newe and forraine rites. Therefore it appeareth that the fame of Iohn was published abroade, which mooued,

the mindes of all men. And this was gouerned by the wonderfull prouidence of God, that this teſtimony might be the more famous.

20. *And he confeſſed.* That is, he confeſſed plainely and without any doubting or faigning. The word *confeſſe* is taken generally in the former place, that he declared the matter as it was. It is repeated againe to expreſſe the forme of the confeſſion. Therefore he anſwered flatly, that he was not Chriſt.

21. *Art thou Elias.* Why doe they rather call him Elias then *Moſes*? Becauſe they did vnderſtand by the Prophet Malachie, that Elias ſhoulde be as the day ſtarre of the *Meſſias* when he did riſe. Yet do they aske the queſtion by reaſon of an opinion which they hadde falſly taken vpon them. For whereas they thought that the ſoule of manne did flitte out of one body into another, whileſt that *Malachie* the prophet ſayeth, that Elias ſhoulde bee ſent, they imagined that Elias who was in the time of Achab, ſhoulde come. Wherefore Iohn anſwered worthily and truly, that he was not Elias, for hee ſpeaketh according to their meaning. But Chriſte out of the true interpretation of the Prophet affirmeth that he was Elias. *Art thou a Prophet?* *Eraſmus* doth falſly reſtraine this vnto Chriſte. For whereas the article is added it is of no force in this place: and the Embaſſadours doe ſufficiently declare afterwardes, that they meant an other Prophet then Chriſte, for they gather it thus, If thou be neither Chriſte, nor Elias, nor a Prophet. Therefore wee ſee that they meant diuers perſons. Otherſome doe thinke that they asked him whether he were any one of the old Prophetes: but yet I doe not like this expoſition. They doe rather heereby meane the office of Iohn, whether hee were ordained a Prophet of God or no. Whileſt that hee denyeth this, hee lyeth not for modeſties ſake, but hee doeth ſeperate himſelfe from the number of the Prophetes ſincerely and from his hearte. And yet this anſwere is contrary to the title which Chriſte giueth him. Chriſte adorneth Iohn with the title of a Prophet: yea, hee addeth that hee is more then a Prophet. But by theſe woordes hee doeth nothing elſe but purchaſe credite and authority to his doctrine: and doth alſo extoll the excellencie of the office which was enioyned him. But Iohn reſpecteth an other thinge in this place: namely, that hee hadde no perticular commaundement, as it was the ordinary cuſtome of the Prophetes: but he was only chriſtes cryer. This ſhall appeare more plainely by a ſimilitude. Whatſoeuer they bee that are ſent Embaſſadours about light matters, they haue the name and authoritie of Embaſſadours, if ſo bee they haue particular thinges giuen them in charge. Such were all the Prophetes, who beeing furniſhed with particular Propheſies, did exerciſe the Propheticall function. If there bee any matter of weight in hande, and two Embaſſadours bee ſent, the one whereof doeth tell that he will be heere by and by, who ſhall ſpeake of all the matter, and this latter haue the buſineſſe giuen him in charge to diſpatch: ſhall not the former Embaſſage be accounted a portion & part of the principall Embaſſage? So fared it with Iohn, vnto whome God hadde enioyned nothinge elſe, but to prepare Diſciples for Chriſte. And this ſenſe is gathered out of the circumſtance of the place and the text. For wee muſt marke the contrary member, which followeth by and by. *I am not* (*ſaith he*) *a Prophet, but a voyce crying in the wilder-*

Wilderneſſe. Wherefore the difference dependeth heereupon, that a voyce crying that a way may be prepared for the Lorde, is not a Prophet hauing a diuers function and ſuch as is proper to him, but a Miniſter that is vnder another (that I may ſo ſpeake) and his doctrine a preparation to heare another maſter. By this meanes although Iohn was more excellent then all the Prophets, yet is he not a prophet.

23. *The voyce of one crying in the wilderneſſe.* Becauſe Iohn had taken the office of a teacher vpon him rashly, vnleſſe he had beene endued with a miniſtery, hee ſheweth what his function is, and hee proueth the ſame by the teſtimony of Eſay. Whereupon it followeth that hee did nothing but that whiche hee was commaunded by God to doe. Eſay ſpeaketh not onely in that place of Iohn, but promiſing the reſtoring of the Churche hee foretelleth that it ſhall come to paſſe that theſe ioyfull voyces ſhall bee hearde, commaunding to prepare a way for the Lorde. And although hee meaneth the comming of God, when hee ſhould bring back the people from the Babylonicall exile: yet the true fulfilling was the comming of Chriſte in the fleſhe. Therefore the chiefe of thoſe cryers who foretolde that the Lorde drewe neere, was Iohn. Furthermore it is friuolous, craftily to play the Philoſophers concerning this worde *voyce* which ſome doe. Iohn is called a voyce, becauſe the function of crying was inioyned him. Eſay as truely calleth the miſerable waſtneſſe of the church a wildernes, which ſeemed, to deny a returne vnto the people: as if he ſhould ſay that the way was ſtopped againſt the people that was in captiuitie, but the Lorde woulde finde a way through places where there was no way. But that viſible wildernes wherein Iohn preached, was a figure and ſimilitude of the waſte wilderneſſe, whiche tooke away hope of deliuerance, if you conſider vppon this ſimilitude, you ſhall eaſily ſee that the words of the Prophet are not wreſted. For God ſo framed all thinges, that he ſet the glaſſe of this propheſie before the eyes of the people that was aſtonied with the miſerie which they ſuffered.

24. *Furthermore they that were ſent were of the Phariſes.*

25. *Therefore they asked him and ſayd vnto him, why then doeſt thou baptiſe, if thou bee not Chriſte, neither Elias, neither a Prophet?*

26. *Iohn anſwered them, ſaying, I baptiſe in water: but there ſtandeth one among ſt you whom yee know not:*

27. *Hee it is who comming after me, was preferred before me: whoſe ſhooe latchet I am not worthie to vnlooſe.*

28. *Theſe thinges were done in* Bethabara *beyond Iordan.*

24. *Were of the* Phariſes. He ſaith that they were Phariſes, who were then chiefe gouernours in the Church: that wee may knowe that they were no contemptible perſons of the companye of the Leuites, but menne that were endued with authoritie. For this cauſe was it that they mooued a queſtion concerning Baptiſme. The common Miniſters would haue beene contented with any kinde of anſwere: but theſe becauſe they coulde not pricke out that whiche they woulde, doe accuſe IOHN of raſhneſſe becauſe hee dare bring in a newe cuſtome.

25. *Why,*

25. *Why then doeſt thou baptiſe.* When they make theſe three degrees they ſeeme to reaſon very fitly, if thou bee neither Chriſte, nor Elias, nor a Prophet. For it is not for euery man to inſtitute the vſe of baptiſme: All power ſhoulde haue beene in the hande of the *Meſsias*: they had conceiued this opinion of *Elias* who was to come, that he ſhould begin to reſtore the kingdome & Church They doe alſo graunt to the Prophets of God, that they may execute the functi on which is inioyned them. Therefore they conclude that it is vnlawfull noueltie, that Iohn doeth baptiſe, ſeeing that hee is not inſtituted of God to bee a publike perſon. But they are deceiued in this, that they doe not acknowledge him to be that Elias of whom *Malachie* maketh mention: although he deny that
Mal. 4. 5. he was that Elias of whom they dreamed.

26. *I baptiſe with water.* This might haue beene ſufficient to redreſſe their errour: but that admiration whiche is otherwiſe excellent doth no whit profite the deafe. For ſeeing he ſendeth them to Chriſte, and doth nowe ſay plainely that hee is now preſent, it is heereby euident that he is not onely appoynted of GOD to bee a miniſter of Chriſte, but that he is the true Elias who is ſent to teſtifie of the renouation of the Church. Furthermore, the perfect contradiction is not expreſſed in this place: becauſe the ſpirituall baptiſme of Chriſt is not plainely ſet againſt the externall baptiſme of Iohn: but that latter member of the baptiſme of the ſpirit may eaſily be vnderſtoode, and the Euangeliſt putteth them both downe a little after. And there be two poyntes of this anſwere: that Iohn did nothing but that whiche hee might lawfully doe: becauſe hee hath Chriſte to bee the author of his baptiſme in whom conſiſteth the truth of the ſigne. Secondly, that he hath nothing but the adminiſtration of the externall ſigne, and that all the force and efficacie is in the power of Chriſte alone. So that he defendeth his baptiſme, foraſmuch as the trueth thereof dependeth vpon another: and in the meane ſeaſon hee extolleth the dignitie of CHRIST, by taking from himſelfe the power of the ſpirite, that all menne may looke vnto Chriſte alone. This is the beſt temperature where the miniſter doth ſo borrowe all that authority whiche hee hath of CHRIST, that hee doth alſo referre it vnto him, attributing all thinges vnto him alone. But it came to paſſe through too light an errour, that they thought that the baptiſme of Iohn was contrary to ours. For Iohn doth not heere diſpute of the profite and vſe of his baptiſme: but he doth onely compare his perſon with the perſon of CHRIST. Like as at this daye if the queſtion bee aſked what is our office, and what is the office of Chriſt in baptiſme: we muſt confeſſe that Chriſte alone doth performe that whiche baptiſme doth repreſent, and that wee haue nothing but the bare adminiſtration of the ſigne. There is a double kinde of ſpeeche vſed in the ſcripture concerning the Sacraments. For in ſome place it teacheth that it is the lauare of regeneration, that their ſinnes are waſhed away, that wee are ingrafted into the body of Chriſte, that our olde man is crucified, and that wee riſe againe vnto newneſſe of life. And then truely doth hee couple the power of Chriſt with the miniſterie of man, as truely the miniſter is nothing elſe but the hand of Chriſt. Therefore ſuch phraſes doe not ſhew what man giueth of himſelfe, but what Chriſte bringeth to paſſe by the man and the ſigne as his inſtruments. But becauſe wee fall eaſily into ſuperſtition, and ſecondly, becauſe men doe

do pull to themſelues the honour which they take from God, according to their natural pride, therefore to the end the ſcripture may ſubdue & tame this ſacrilegious pride, it doth ſomtimes diſtinguiſh the miniſters from Chriſte, as in this place: that we might know that the miniſters are or can doe nothing. *Amongſt you.* He toucheth their ſluggiſhnes by the way, becauſe they knew not Chriſte whom they ought chiefly to reſpect. And he doth alwaies beate in this diligently, that no part of his miniſtery can be known, vntil they come vnto the authour him ſelfe. He ſaith that Chriſt ſtandeth in the midſt of them, that he may ſtir them vp to know him. The ſumme is this, he endeuoureth by all meanes poſſible to bring to paſſe that that honour which is vntruely giuen to him, may not darken the excellency of Chriſt. And it is likely that hee had theſe ſayings often in his mouth, when he ſaw that he was out of meaſure extolled in the peruerſe iudgements of men.

27. *Who comming after me.* Here he ſayth two thinges, that Chriſte came after him in reſpect of time, but yet was he far before him in the degree of dignity. becauſe the father preferred him before all men. He will adde the third ſhortly after, that Chriſt was before, preferred before all men, becauſe he excelleth all other by good right.

28. *Theſe things were done in Bethabara.* The naming of the place ſerueth not onely to the credit of the hyſtorie, but alſo that we may know that this anſwere was giuen in a famous aſſembly of men. For there were many that came together vnto Iohn his baptiſme: and this was the ordinary place wherein hee baptiſed. And they thinke that it was a place to paſſe ouer Iordan: from whēce they do alſo fetch the name: for they doe interpret it an houſe of paſſage, vnleſſe peraduenture the opinion of thoſe mē do better pleaſe you, who refer this vnto the memorable paſſage of the people when as God ſet open a way through the middeſt of the waters vnder Ioſua. Otherſome do think that it ought rather to be read *Betharaba.* The word *Bethania* was here put in by ſome ignorantly. For we ſhall ſee afterward how nigh *Bethania* was vnto *Hieruſalem.* But the ſituation of *Bethabara,* which thoſe who write of the ſituation of places doe deſcribe, doth very well agree with the words of the Euangeliſt: although I do not much ſtand about the pronunciation of the worde.

29. *The next day Iohn ſaw Ieſus comming vnto him, and he ſaith, behold the Lambe of God that taketh away the ſinne of the world.*

30. *This is hee of whom I ſayde, after me there commeth a man, who was put before me: becauſe he was more excellent then I.*

31. *And I knew him not: but that he might be manifeſted vnto Iſrael, therefore came I baptiſing with water.*

32. *And Iohn teſtified ſaying: I ſaw the ſpirite of God deſcending like to a Doue from heauen, and he remained vpon him.*

33. *And I knew him not: but he that ſent me to baptiſe with water, he ſaid vnto me: vpon whom thou ſhalt ſee the ſpirite deſcending, and remaining vpon him, this is he that baptiſeth in the holy ſpirite.*

34. *Therefore I ſawe, and teſtified that this is the ſonne of God.*

29. *The next day.* It is without all doubt that Iohn hadde ſpoken before

fore of the reuelation of the *Meſſias*: but when Chriſt was come, he would that his proclamation ſhould bee knowne in a ſhort time: and the time was now at hand wherein Chriſte ſhoulde make an ende of his miniſtery: like as the morning doth quickly depart, when as the Sunne is once riſen. Therefore forasmuch as he had teſtified before to the prieſtes that were ſent, that he was nowe preſent, and was conuerſant in the middeſt of the people from whome the truth and force of his baptiſme was to bee fet, the next day after he ſhewed him openly. For theſe two things being ioyned together by the cõtinuall courſe of time, are of greater force to moue their mindes. This is the ſame reaſon why Chriſte doth ſhew himſelfe vnto him. *Behold the Lambe of God.* Hee declareth the principall office of Chriſt briefly, but plainely: namely, that he doth reconcile men vnto God, by taking away the ſinnes of the world. Chriſte beſtoweth other benefites vppon vs, but this is the chiefeſt, and that whereupon the reſt do depend, that by pacifying the wrath of God, he maketh vs to be accounted iuſt & pure. For all the ſtreames of good things doe flow from this fountaine, that God doth receiue vs into fauour by not imputing our ſinnes. Therefore to the ende that Iohn may bring vs vnto Chriſte, hee beginneth at the free pardon of ſinnes which we haue through him.

Further more, in this worde (*lambe*) hee alludeth vnto the olde ſacrifices of the law. Hee hadde to doe with the Iewes, who beeing accuſtomed vnto ſacrifices, could no otherwiſe be taught concerning the purging of ſinnes, then by ſetting a ſacrifice before them. And whereas there were diuers kindes, there is but one onely mentioned in this place by *Synecdoche*, and it is likely that Iohn had reſpect vnto the Paſcall lambe. To bee briefe, wee muſt note, that Iohn vſed this phraſe, which was more fit and forcible to teach the Iewes. Like as wee at this day doe better vnderſtand through the vſe of baptiſme, of what force the remiſſion of ſinnes is, purchaſed by the death of Chriſte, when wee heare that wee are waſhed and purged thereby from our filthineſſe. In the meane while ſeeing that the Iewes did commonly thinke ſuperſtitiouſly of the ſacrifices, he correcteth that fault by the way, telling them to what end all theſe did ſerue. This was the worſt abuſe that was in their ſacrifices, that they did repoſe all their confidence in the ſignes. Therefore when Iohn ſetteth Chriſt before them, he doth teſtifie that he is the lambe of God. Whereby he giueth them to vnderſtand, that all the ſacrifices which the Iewes did offer were not able to make ſatisfaction for ſinnes, but that they were onely figures, the truth whereof was ſhewed in Chriſt himſelfe. He putteth *ſinne* in the ſingular number, for all manner of iniquitie: as if he ſhould ſay, that all manner of vnrighteouſneſſe which doth alienate God from men, is taken away through Chriſte. And when he ſaieth the ſinne of the *world*, he extendeth this grace generally vnto all mankinde, leaſt the Iewes ſhoulde thinke that hee was onely ſent to bee their redeemer. But we do gather heereby that all the worlde is bounde with the ſame guiltines, and becauſe all mortall men without exception are guilty of vnrighteouſneſſe before God, they haue neede of reconciliation. Therefore when Iohn ſpeaketh generally of the ſinne of the world, his meaning is to bring vs to ſome feelinge of our owne miſerie, and to exhorte vs to ſeeke ſome remedie.

Nowe

Nowe in that the benefite is offered vnto all men, it is our dutie to imbrace the same: so that all men may bee fully assured that there is nothing that hindereth them from finding reconciliation in Christ, if sobeit they haue faith, to be their guide, to bring them vnto him. Furthermore, he setteth downe the onely way and meanes to take away sinnes. Wee knowe, that from the beginning of the world, when as their owne consciences did accuse them, they went about busily to deserue pardon. Thence came so many kindes of sacrifices, whereby they thought God was pacified, yet were they deceiued. I confesse truly that all corrupt rites of pacifying, came from an holy beginning: namely, because God had ordained sacrifices to direct men vnto Christ. But notwithstanding euery man had inuented to himselfe a way of his owne, whereby to please God: but Iohn calleth vs backe vnto Christ alone, and teacheth vs that God is onely mercifull vnto vs through his Benefite: because hee alone taketh away sinnes. Wherefore he leaueth nothing for sinners to doe, but onely to flie vnto Christ, whereby he ouerthroweth all humane satisfactions, all sacrifices and redemptions, so that they are nothing els but wicked inuentions of the Diuell, found out by craft. The word (*taketh*) may be expounded two maner of wayes: either that Christ tooke that burden vpon him wherewith we were oppressed (as it is sayd that he bare our sinnes vpon the tree: and Esayas sayth that the correction of our peace was layd vpon him:) or that hee doth abolish sinnes. But because this latter dependeth vpon the former, therfore I receiue them both willingly: namely, that Christ doth take away sinnes by bearing them. Therefore although sinne do still remaine in vs, yet as touching the iudgement of god it is none, because it is abolished by the grace of Christ, and is not imputed vnto vs. Neither doth that displease mee, which *Chrysostome* noteth, that by the verbe of the present tense is signified the continuance: for the satisfactiō which he once made, is alwayes of force. And he doth not simply teach that Christe taketh away sinne, but he setteth downe also the maner how: namely, because he hath reconciled the father vnto vs by the benefite of his death. For this doth he meane by the word *Lambe*. Let vs therefore know that we are then reconciled to God by the grace of Christ, if we runne vnto his death, & doe perswade our selues, that he being fastened vnto the crosse, is the onely propitiatorie sacrifice, whereby all our guiltines was taken away.

30. *This is he of whom I sayd.* Hee briefly comprehendeth all things when he affirmeth that Christ is hee, who, as he sayd, was to be preferred before him. For it followeth hereupon that Iohn was nothing els but a cryer sent for his sake whereby it is euident againe that Christ is the *Messias*. Furthermore, he reckoneth vp three thinges in this place. For when he sayth that the man commeth after him, hee giueth vs to vnderstand that hee was before him in respecte of time, that hee might prepare away for Christ, according to the testimoni: of *Malachie*: *Behold I send mine angell before my face*. When he sayth that he was preferred before him, this is referred vnto the glory, wherewith God did adorne his Sonne, when hee came abroad into the world to fulfill the function of a redeemer. The reason is at length added, because Christe doth farre exceede Iohn. Therefore that honor came not by chaunce which the father gaue him, but was due to his eternall Maiestie. But I haue touched this phrase a little before. Mal. 3. 1

before: namely, that hee was preferred before him, beecause he was the first.

31. *And I knewe him not.* Least any man shoulde suspect that this testimonie was giuen eyther for friendship or fauours sake, he preuenteth the doubt, denying that he had any other knowledge of Christ, saue that which hee hadde from God. Therefore the summe is, that Iohn doth neither speake of himselfe, neither to winne mans fauour, but as hee was inspired by the spirite, and commanded of God. *I came* (sayth hee) *baptising with water*, that is, I was called and ordayned vnto this function, that I might reueale him vnto Israell. Which thing the Euangelist expoundeth and confirmeth afterward more plainly, whilst that hee bringeth in him testifying, that hee knoweth Christ by the Oracle of God. Hee doth there plainely expresse that he was sent for that cause, which is contayned in the wordes, *I came to baptise*: For it is onely the calling of GOD which maketh the lawfull ministers of the Church: for whatsoeuer hee be that trusteth in himselfe, of what learning or eloquence soeuer he be, he deserueth no authoritie, because he hath not God for his authour. And seeing that it was requisite that Iohn should be sent of God, that he might baptise lawfully, gather hence that it is not left vnto the wil and pleasure of man to institute Sacraments, but that this right appertaineth to God alone. Like as Christ in another place, to the end he may proue the Baptisme of Iohn, hee demaundeth whether it be from heauen, or of men.

32. *I saw the spirite descending like a Doue.* It is an vnproper or figuratiue kinde of speech, for with what eyes coulde hee see the spirit? But because the Doue was a certaine and vnfallible token of the presence of the spirite, shee is called the spirit by *Metonymia*, not that shee is indeede the spirit, but that shee doth represent him so much as mans capacitie doth beare. And this translation is common in the Sacraments, for why doth Christ call bread his body, but because the name of the thing is aptly translated vnto the signe? especially where as the signe is a true and also effectuall pledge, whereby wee may bee certified that the thing it selfe which is signified is performed vnto vs. Yet mayest thou not thinke that the spirite was included vnder the Doue, who fulfilleth heauen and earth, but that he was present by his power: that Iohn might knowe that hee did not see that sight in vaine. Like as wee knowe that the bodie of Christ is not tyed to the bread, but yet wee doe enioy the participation thereof.

Nowe heere may a question bee mooued why the spirite did then appeare vnder the shape of a Doue. Wee must alwayes holde the proportion of the
Act. 2. 3. signes with the trueth, When as the spirite was giuen to the Apostles, there appeared firie and clouen tongues, because the preaching of the gospell should be spread abroad throughout all tongues, and should haue firie force. But God meant in this place openly to represent that mildnesse of Christ, which Esayas
Esay 42. 1. commendeth *Smoking flaxe shall he not quench, and a shaken reede shal he not breake.* For the spirit was then first seen to descend vpon him, not that he was void ther of before, but because hee was then called vnto dignitie as it were with that solemne rite. For wee knowe that hee lay hid for the space of thirtie yeeres like to a priuate person: beecause the time of his manifestation was not

yet

yet come. And when he woulde manifeſt himſelfe, hee began with Baptiſme. For he receiued the ſpirite then, not ſo much for himſelfe, as for his . And for this cauſe, that comming downe was viſible, that we may know that there remaineth in him ſtore of all thoſe giftes which wee want. And this may wee eaſily gather out of the woordes of Iohn Baptiſt. For in that hee ſayeth, *vppon whome you ſee the ſpirite deſcendinge, and remaining vppon him, hee it is that baptiſeth with the ſpirite* : it is as much as if he ſhould ſay, that the ſpirite appeared to this ende in a viſible ſhape, and reſted vpon Chriſt, that he might water all his with his fulneſſe. I touched before briefly, what it is to baptiſe with the ſpirit: namely, to giue baptiſme his effect, leaſt it be vaine and voyde : which thing the ſpirite doth by his power.

33. *Vpon whom thou ſhalt ſee.* Here ariſeth an hard queſtion. For if Iohn knew not Chriſt why doth he refuſe to ſuffer him to come to his baptiſme : he would not ſurely ſay this to one whome he knew not, *I ought rather to be baptiſed of thee.* Certaine doe anſwere, that he knew him ſo farre, that hee receiued him as an excellent Prophet, he knew not that he was the ſon of God. But this is a colde anſwere. For euery man muſt obey the calling of God without reſpecte of perſons. Therefore there is no dignity of man or excellencie, which ought to hinder vs in our office. Therefore Iohn had done iniury to God, and his baptiſme, if he had ſaid thus to any other ſaue onely to the ſonne of God . Therefore it muſt needs be that he knew Chriſt firſt. Firſt we muſt note, that we intreate in this place of that knowledge which commeth by familiaritie and continual vſe. Although therefore he knew Chriſt ſo ſoone as he ſawe him, yet doeth not this ceaſe to be true, that one of them did not know another, after the common cuſtome of men : becauſe the beginning of the knowledge came from God, yet neuertheleſſe this queſtion ſeemeth not to be throughly anſwered : for he ſaith that the ſight of the ſpirit was the marke of the ſhowing? But hee had not as yet ſeene the ſpirit when he ſpeaketh vnto him as vnto the ſonne of God. I do willingly ſubſcribe vnto their iudgement, who thinke that this ſigne was added for confirmations ſake, & that not ſo much for Iohns ſake, as for all our ſakes. Only, Iohn ſaw the ſpirite, but for other rather then for himſelfe. *Bucer* citeth that place of *Moſes* fitly : *This ſhall be to you a ſigne, that hauing gone three dayes iourney, yee ſhall ſacifice vnto me in the mount.* Truly when they went foorth they did now know that God was the guide and gouernour of their iourney : but this was (as they ſay) a confirmation fet from the latter. So that this was added as an ouerplus vnto the former reuelation, which was ſhewed vnto Iohn. Exod. 3.12

34. *Iſaw and teſtified,* He meaneth that he vttereth nothing that was doubtfull: becauſe God would haue thoſe things to be well and throughly known vnto him, whereof he ſhould afterward bee a witneſſe vnto the worlde. And this is worthy the noting, that he did teſtifie, that Chriſt was the ſonne of God, becauſe Chriſt ſhould be the giuer of the holy Ghoſt, becauſe the honour and office to reconcile men vnto God, belongeth to none other but to him alone.

35. *The next day after, Iohn ſtoode againe, and two of his diſciples.*

36. *And when he ſaw Ieſus walking, he ſayde, behold the lambe of God.*

37. *Theſe two diſciples hearde him ſpeake, and they followed Ieſus.*

38. *When Ieſus turned backe, and ſawe them following him, he ſaith vnto them, what ſeeke yee? They ſayde vnto him, Rhabbi (which if thou interprete, is expounded) maſter where abideſt thou?*

39. *He ſayd vnto them, Come and ſee, and they came and ſawe where he abode, & they tarried with him that day: and it was almoſt the tenth houre.*

36. *Behold the lambe of God.* Heere appeareth that more plainely which I ſayde before, that Iohn ſo ſoone as he perceiued that hee drewe neere vnto the ende of his courſe, he was wont to be earneſt in this poynt, that he might deliuer vp the light vnto Chriſte. His conſtancie likewiſe maketh his teſtimonie to be of greater credit. But in this that one day after another, he ſtandeth ſo diligently vppon the repetition of Chriſt his commendation, he declareth thereby that his courſe was nowe finiſhed.

Furthermore, we ſee here how ſlender and baſe the beginning of the church was. Iohn truly prepared diſciples for Chriſt: but Chriſt doth nowe at length begin to gather together the Church. Furthermore, he hath onely two obſcure men that were of low eſtate: but this alſo ſerueth to the ſetting forth of his glory, that hee doth ſpread abroad his kingdome myraculouſly in a ſhort time, not being holpen with mens riches, or a mightie hand. Furthermore, we muſt note whether he leadeth men principally: namely, that they may finde remiſſion of ſinnes in him. And like as Chriſt did of ſet purpoſe offer himſelfe vnto the diſciples, that they might come vnto him: ſo doth hee nowe gentlie encourage and exhort them. Neither doth he ſtay till they ſpeake firſt, but hee asketh, *What ſeeke yee?* This ſo faire and gentle a biding whiche was once made vnto two, doth nowe appertaine vnto all. Wherefore wee neede not to feare that Chriſte will withdrawe himſelfe from vs, or will deny vnto vs an eaſie acceſſe, if ſo bee it hee ſee vs deſirous to come vnto him, and to make towards him: but that he will rather ſtretche foorth his hande to helpe vs. And howe ſhall hee not meete thoſe that come vnto him, who ſeeketh the wandring, and thoſe that goe aſtray, that hee may bring them into the way?

38. *Rhabbi.* This name was common to thoſe that were potentates and endued with any honor: but in this place the Euangeliſt noteth an other vſe of his time: namely, that by this name they did ſalute doctors and interpreters of the word of God. Although therefore they doe not yet acknowledge Chriſt to bee the onely maſter of the church, yet being moued with the title that Iohn giueth him, they account him in ſteede of a Prophet and doctor: which is the firſt ſtep vnto readines to be taught. *Where abideſt thou?* By this example are wee taught, that we muſt take ſuch a taſt of chriſt out of the firſt rudiments of the church, as may inflame vs with a deſire to goe forward. Secondly that we muſt not be contented with a bare & vaniſhing ſight, but wee muſt deſire to come to his houſe, that he may receiue vs as his geſts. For there are many ꝙ do only ſmel the goſpel a farre off, & ſo they ſuffer Chriſt to vaniſh away ſodainely, and that all to eſcape thē whatſoeuer they had learned cōcerning chriſt. And although they were not thē made his continuall diſciples, yet queſtionleſſe he inſtructed thē more fully that night, that he might haue them wholy addicted vnto him ſhortly after.

39. *And*

39. *And it was almoſt.* That is, it was almoſt night, becauſe it was within two houres of the ſetting of the Sunne. For they did then diuide the day into twelue houres, which were longer in Sommer and ſhorter in winter. Yet out of this circumſtance of time we gather, that theſe two diſciples deſired ſo earneſtly to heare Chriſte, and to knowe him better, that they were nothing carefull for their nights lodging. But wee for the moſt part are much vnlike vnto them, who driue of without ende, from day to day: becauſe it is neuer commodious for vs to followe Chriſte.

40. *Andrewe the brother of Simon Peter was one of the two that heard of Iohn, and followed him.*

41. *Hee found his brother Simon firſt: and ſaid vnto him, wee haue found the Meſſias, which by interpreting is called Chriſte.*

42. *Therefore he brought him vnto Ieſus. Ieſus beholding him ſayd, Thou art Simon the ſonne of Iona, thou ſhalt bee called Cephas: which is if thou expounde it, a ſtone.*

40. *Andrewe.* The drift of the Euangeliſte vnto the ende of the chapter is this, that wee may knowe how diſciples were brought vnto Chriſte by litle and litle. Heere he ſpeaketh of Peter, he will ſpeake afterward of Phillip and Nathanael. In that that Andrew bringeth his brother by and by, is expreſſed the nature of faith which choketh not the light within, but doth rather ſpread it abroade on euery ſide. Andrew hath ſcarce one ſparkle, and yet doth hee lighten his brother therewith. Woe be vnto vs therefore, if when we be lightened we doe not indeuour to make others partakers of the ſame grace. Yea we may note two things in Andrew, which Eſayas requireth of the children of God: namely that euery man doe take his neighbour by the hand: and then that he ſay: Come let vs goe vp into the mountaine of the lord, & he ſhal teach vs. For Andrew reacheth out his hand: but in the meane while he doth it to this end that he may be his ſchoolefellow in the ſchoole of Chriſt. Furthermore, wee muſt note God his purpoſe, that he would haue Peter who was about to be the far more excellent, to be brought vnto the knowledge of Chriſte, by the meanes and miniſterie of Andrew. Let none of vs how excellent ſoeuer he be, refuſe to bee taught of him ꝑ is our inferiour. For he ſhal be grieuouſly puniſhed for his churliſhnes & pride, that wil not vouchſafe to cõe vnto chriſt for ꝑ cõtẽpt wherewith he diſpiſeth mã Eſay. 42.

41. *We haue found the Meſsias.* The Euangeliſt turneth this word *Meſsias* into Greeke, that he might make that knowne vnto all the worlde, whiche was kept cloſe amongſt the Iewes. Furthermore this was the ordinary title of kings, like as they were annointed ſolẽnly. But in the meane while they were not ignorant that there was one king that ſhould bee annointed of God, vnder whome they ſhould hope for perfect & eternall felicitie: eſpecially ſeeing that they had tryed the vnſtable earthly kingdõe of Dauid. Furthermore, as god rayſed thẽ vp being brought down & oppreſſed with diuers ſorrows, vnto the waiting for the *Meſsias*, ſo did he more manifeſtly declare vnto thẽ that his cõming drew neere. For the propheſie of Daniel excelleth the reſt, & is more plain as touching the name of chriſt, for he doth not attribute the ſame vnto kings, as do the prophets befor him, but he maketh it proper vnto ꝑ redeemer only. Hereby it came to paſſe that when as mention was made of the *Meſsias*, or of chriſt, they vnderſtood none other ſaue the redeemer. The greater wõder it is that he was receiued of ſo few, who was ſo much deſired of all men, and was in the mouth of all men.

41. *Thou art Simon &c.* Christ giueth Simon a name, not (as it falleth out commonly amongst men) according to any euent that is past, or according to that that is seene, but because he was about to make him a stone: first he sayth, *Thou art Simon the sonne of Iona.* Hee setteth downe the name of his father vnperfectly, which is common enough when as names are translated into other tongues. For it shall manifestly appeare out of the last chapter, that hee was the sonne of Iohanna or Iohn. And all this is as much as if he should say, that he shall bee another maner of person then he is now. Neither doth he make mention of his father for honours sake: but he affirmeth that for all that hee came of a base stocke, and was of no estimation amongst men: yet should this no whit hinder him from making a man of inuincible force. Therefore the Euangelist reciteth this as a prophesie, that Simon had a new firname giuen him. I meane a prophesie, not so much because Christ foresawe that Peter would be constant in the faith, but because he foretolde what he would giue him. Therfore he setteth foorth with a title now, the grace wherewith he determined to indue him afterward: for this cause he saieth not, that this is his firname now, but he deferreth it vntill the time to come. *Thou shalt be called Cephas*, saith he. It is meete that all the godly be Peters, or stones, that being founded in Christ, they may be made fit to build vp the temple of God: but hee alone is called so, because of singular excellency. In the meane while the Papists are to be laughed at, who put him in Christes stead, that he may bee the foundation of the Church. As if he & the rest were not founded in Christ. But they are twise ridiculous whilste that they make a stone the head. For there is extant in the repetitions of Gratianus, a doltish canon vnder the name of *Anacletus*, which changing the Hebrew name with the Greeke, & making no difference between *Cephale* & *Cepha*, thinketh that Peter was made by this name the head of the Church. Furthermore, *Cepha* is rather a Caldean then an Hebrew name: but that was the vsual kind of pronunciation after the captiuitie of Babylon. Therefore there is no doubtfull thing in the wordes of Christ. For he promiseth Peter that which he would neuer haue hoped for: and therein doeth he set forth his grace vnto all ages, that his former estate can no whit hurt him, seeing that this excellent title declareth that he was made a new man.

43. *The next day Iesus would goe foorth into Galilee, and he found Phillip, and hee saide vnto him, follow me.*

44. *And Phillip was of Bethsaida, the citty of Andrew and Peter.*

45. *Phillip found Nathanael, and he saith vnto him, we haue found Iesus the sonne of Ioseph of Nazareth, of whom Moses writ in the law, and the prophets.*

46. *Nathanael said vnto him, Can there any good thing come out of Nazareth? Phillip saide vnto him, come and see.*

43. *Follow mee.* For asmuch as the minde of Phillip was inflamed with this one woorde, to followe Christe, wee doe thereby gather what great force there is in the woorde: but it doeth not appeare in all alike. For God doeth call many, but without fruite, as if hee did onely strike their eares with a vaine sounde. Therefore the externall preaching of the woorde, is of it selfe vnfruitfull, saue onely that it doth wound the reprobate to death, that they may be made inexcusable before God. But whenas the secret working of the spirite doth.

doth quicken the same, it must needs be that all the senses must so bee mooued, that men may be ready to followe whither soeuer God calleth them. Therfore we must desire Christ that hee will shewe foorth the same power of the Gospell in vs. But Phillip followed Christ after a particuler maner: for he is commanded to followe not onely as euery one of vs, but as a fellowe and vnseparable companion: yet notwithstanding this calling is a figure of the calling of all men.

Hee was of Bethsaida. It seemeth that the name of this citie is put in of set purpose, to the ende the goodnesse of God may appeare more manifestly in the three Apostles. Wee knowe how sharpely Christe threatned and cursed that Citie elsewhere. Wherefore in that some of that wicked and cursed nation are receiued by God into fauour: it is to bee accounted, as if they had bin brought out of hell. And whereas hee vouchsafeth to aduance those vnto so great dignitie, whom he had deliuered out of that deepe dungeon, that hee maketh them Apostles, that is a most excellent benefite, and a benefite worthy to be remembred.

45. *Phillip founde Nathanael.* Howsoeuer proude men doe despise these young beginnings and childhoode of the Churche, yet it is our dutie to see and espie greater glory of God in them, then if the estate of the kingdome of Christ hadde beene mightie and very gorgeous from the beginning. For wee knowe what great aboundance did spring by and by from this little seed. Furthermore, wee see that there was here in Phillip the same desire to edifie, that was beefore in Andrew. We see furthermore his modestie, that he conuerteth and goeth about no other thing saue only to haue some to learne with him of the common master of all men.

We haue found Iesus. It appeareth hereby what a slender portion of faith was in Phillip, that he cannot speake foure words concerning Christ, but he intermingleth two grosse errours. He maketh him the sonne of Ioseph, and falsly assigneth vnto him Nazareth for his countrie: and yet notwithstanding because he coueteth sincerely to profite his brother and to make Christ knowne, God doth alowe this his diligence, and it hath also prosperous successe. We must euery one of vs do our endeuour to keepe our selues within our bounds. Neither doth the Euangelist recite this as a thing worthie commendation in Phillip, that he doeth twice disgrace Christ: but declareth that his doctrine howsoeuer it was corrupt and intangled with errour was profitable: beecause the end thereof was to haue Christ made knowne. He calleth Iesus the sonne of Ioseph, foolishly, hee maketh him a Nazarite, vnskillfully: but in the meane season he bringeth him vnto none other, but vnto the son of God that was borne in Bethlaem: neither doth he forge any false Christ, but he will only haue such a one to be known, as was described by Moses and the Prophets. Therefore wee see that this is the principall thing in doctrine, that they may by one meanes or other come vnto Christ, that heare vs. Many when they do dispute subtilly concerning Christ, do notwithstanding so inwrappe and so darken him with their subtilties, that hee can neuer be found. In like sort the Papistes will not say that Iesus was the son of Ioseph: (for they know well what his name is): but in the meane while they depriue him of his power. So that they shewe a shadowe in steede of Christe.

Were it not better to ſtammer groſly with Phillip, & to retaine the true Chriſt then to bring in a feigned Chriſt by any eloquent and craftie kinde of ſpeeche? On the other ſide there be at this day many poore idiots, who being ignorant of eloquence and rhethorike, doe notwithſtanding teach Chriſt more faithfully, then all the Pope his Diuines, with their deepe ſpeculations. Therefore this place teacheth vs that we muſt not hautilie refuſe it, if the ſimple and vnlearned ſpeake any thing of Chriſt vnfitly: ſo that they direct vs vnto Chriſte. But leaſt that we be drawn away with the falſe gloſſes of men from Chriſt, let vs alwayes haue this remedie in readines, that we fetch the ſincere knowledge of him from the lawe and the Prophets.

46 *Out of Nazareth?* At the firſt Nathanael ſtarteth backe, being offended with the countrie of Chriſt, as it was declared by Phillip. But hee is firſt deceiued with the ſpeech which Phillip vttered without conſideration. For he taketh that for a certaintie, whiche Phillip thought fooliſhly. Then there followeth a prepoſterous iudgment proceeding from the hatred and contempt of the place. We muſt marke them both diligently. This holy man had almoſt ſtopt his way before himſelfe, that he could not come vnto Chriſt. Why ſo? Becauſe he raſhly beleeueth that which Phillip ſpake falſely concerning him. Secondly becauſe this opinion which he had before conceiued had poſſeſt his minde, that he hoped for no good thing out of Nazareth. Therefore vnleſſe we take good heede to our ſelues, we ſhall not be free from the ſame danger. And truly Satan goeth about daily to keepe vs from comming to Chriſt, with ſuch lets. For he cauſeth many lies to be ſpread abroad daily, which may either cauſe vs to hate or els ſuſpect the Goſpel, to the end we may not be ſo bolde as to taſt the ſame? He ceaſeth not alſo to worke another feate, whereby to make vs to contemne Chriſt. For we ſee what a ſtumbling ſtone the humilitie of the croſſe is vnto many, which appeareth aſwell in Chriſt the head, as in his members. But becauſe we can ſcarſe be ſo warie, but that we ſhall be tempted with theſe ſhifts of Sathan, let this at leaſt helpe vs forthwith. *Come and ſee.* Nathanael ſuffered his double errour to be corrected with this ſaying of Phillip. Therfore let vs firſt ſhew our ſelues eaſie to be taught, and obedient as did he: then, let vs not refuſe to enquire, whereas Chriſt himſelfe is readie to take from vs thoſe doubtes which trouble vs. They erre greatly whiche read this ſentence affirmatiuely, for how coldly ſhould this be ſpoken? Secondly, we knowe that the Citie Nazareth was not then had in any reputation: and the anſwere of Phillip doth ſufficiently declare that that was a worde of doubting and diſtruſt.

47 *When Ieſus ſawe Nathanael comming vnto him, he ſaith of him, behold an Iſraelite indeed in whom is no guile.*

48 *Nathanael ſaith vnto him, whence knoweſt thou me? Ieſus anſwered, and ſayde vnto him, before Phillip called thee, when thou waſt vnder the Figtree, I ſawe thee.*

49 *Nathanael anſwered, and ſayd vnto him, Rabbi, thou art the ſonne of God, thou art the king of Iſrael.*

50 *Ieſus anſwered and ſayd vnto him, becauſe I ſayde vnto thee, I ſawe thee vnder the figge tree, thou beleeueſt: thou ſhalt ſee greater things then theſe.*

51 *Then he ſayd vnto him, verily, verily I ſay vnto you, after this you ſhall ſee heauen open, and the angels of God aſcending and deſcending vpon the ſonne of man.*

47. *Beholde*

47. *Beholde an Israelite indeede.* In this that Christ prayseth Nathanaell, he doth it not for his sake: but vnder his person hee setteth downe a common doctrine. for seeing that most men doe boast of the name of the faithfull, when as they are nothing lesse then faithfull: it is worth the labour to haue the true and good, distinguished from the false, by some marke. We know how greatly the Iewes did boast of their father Abraham, how boldly they boasted of the holinesse of their stocke: in the meane while ther was scarse one found amongst an hundred, that was not altogether growne out of kind, and far from the faith of the fathers. Therefore to the end that Christ may pull the visor from the face of the hypocrites, he defineth briefly a true Israelite: and doth also take away the offence which was about to arise by and by, by reason of the wicked stubbornnes of the nation. For they that would bee accounted the children of Abraham, and the holy people of God, were about to be shortly after the deadly enemies of the Gospell. Therefore least the common impietie almost of all estates should discourage or trouble any, he warneth and telleth them betimes, that there are few true Israelites, of many that pretende the name of Israelites. Furthermore, becaus this is also the definition of christianitie, wee must not passe ouer this place lightly. But to the end we may briefly vnderstand Christ his meaning, we must note, he setteth deceite against sincerities. Therefore he calleth them deceitfull, who are called else where in the scripture, double hearted. Neyther is only that grosse hypocrisie touched, when they do faigne them selues to be good men, who are wicked in their owne consciences, but another kind also which is more inward, whiles that men are so blinded with their vices, that they doe not onely lie vnto other men, but vnto themselues also. Therefore the integritie of the heart towarde God, and rightnes towarde men doth make a Christian. But Christ doth chiefly note that deceit wherof mention is made. Psal. 32. 2 *Alethos* signifieth in this place more then certainely. The greeks haue oftentime a simple affirmation: but becaus in this place wee must vnderstand the contraposition betweene the thing and the bare title, he is sayd to be truely or indeede, who is indeede such an one as hee is iudged to be.

48. *Whence knowest thou me?* Although hee woulde not flatter him, yet woulde hee be heard of him, that he might picke out a new question, whereunto whilest he answered, hee might proue himselfe to be the sonne of God. And Nathanael asketh not in vaine howe Christe knewe him. For the example of a man that is so sincere that hee is voyde of all guile is very rare: and it is onely proper to God to knowe the puritie of the heart. But it seemeth that the answere which Christ maketh is scarse fitly applyed. For hee could not therefore enter into the secret corners of the heart, becaus he saw Nathanael vnder the figge tree: But there is another reason: for like as it is proper to God to know men that were neuer seene, so also to see those that appeare not vnto the eyes. Therefore seeing that Nathanael did knowe that Christe sawe him not after the manner of menne, but by a meere diuine sight: hee hence might gather that hee spake not according to the manner of menne. It is therefore a proofe taken from thinges that bee like: for it is no lesse proper to God to see things that bee out of sight, then to iudge of the puritie of the heart. Furthermore wee must gather a profitable doctrine out of this place, that Christe doth seeke

when we thinke not of him: and ſo it muſt needes be that he bringeth vs backe againe when we are turned away.

49. *Thou art the ſonne of God.* It is no maruell that hee knoweth the ſonne of God by his diuine power. But in what reſpect doth he call him the king of Iſrael? For theſe things doe ſeeme not to hang together. But Nathanael hath reſpect vnto a farther thing: he had already heard that he was the Meſſias: vnto this doctrine doth he adioyne the confirmation that was giuen: and he holdeth alſo another principle, that the ſonne of God ſhall not come, but onely to ſhew himſelfe a king vnto the people of God. Therefore he doth worthily acknowledge him to be the king of Iſrael, which was the ſonne of God. And truely our faith muſt not only ſticke in the eſſence of Chriſte (that I may ſo ſpeake) but it muſt marke his power and office. For it ſhoulde but a litle auaile to know who Chriſt is, vnleſſe this ſecond thing ſhould bee added thereunto, what a one hee will be toward vs, and to what end hee was ſent of his father. Heereby it commeth to paſſe that the Papiſtes haue only a ſhadowed Chriſt: becauſe they had a care to apprehend the bare Eſſence: yet neglected they his kingdom which cõſiſteth in the power of ſauing. Furthermore, in that Nathanael ſayth, that he is the king of Iſrael, whoſe kingdome notwithſtanding, reacheth vnto the fartheſt partes of the worlde, it is a confeſſion limited according to the meaſure of his faith: for he was not come ſo farre as to know that hee was appoynted the king of all the world: or rather that the children of Abraham ſhoulde bee gathered together out of all places, that all the whole world might be the Iſrael of God. We to whom the largenes of the kingdom of Chriſt is reuealed, muſt leape ouer theſe ſtraites. In the meane ſeaſon let vs exerciſe our faith by the hearing of the woorde according as did Nathanael: let vs eſtabliſh the ſame by all meanes poſſible, and let it not remaine buried, but let it breake forth.

50 *Ieſus anſwered.* He doth not reprehend Nathanael as though hee had beene too credulous: but rather approuing his faith with his voyce, hee promiſeth vnto him and the reſt greater arguments of confirmation. Moreouer, this was a ſpeciall thing, for one man, to bee ſeene vnder a figtree, of Chriſte, who was abſent and far from that Place: but now he bringeth a proofe, which ſhuld bee common vnto all menne: and therefore hee turneth his talke as it were abruptly from one man vnto all?

51 *Yee ſhall ſee (ſaith hee) heauen open, &c.* In my iudgement they erre greatly who enquire curiouſly after the time and place, when and where Nathanael and the reſt ſawe heauen open. For hee doth rather note a certaine continuall thing whiche ſhoulde alwayes bee extant in his kingdome. I confeſſe that the Angelles did ſometimes appeare vnto the Diſciples, which doe not appeare at this day. I confeſſe that there was another maner of manifeſtation of the celeſtiall glory when Chriſt aſcended into heauen, then is nowe manifeſt vnto vs? But if wee doe well weigh that whiche was then done, it is continually of force, for whereas the kingdome of GOD was ſhutte againſt vs before, it was truely opened in Chriſte. Heereof was there a viſible figure ſhewed aſwell to Stephen and the three diſciples in the mount, as vnto the other diſciples in the aſcention of Chriſte But all the ſignes whereby God ſheweth himſelfe to bee preſent with vs, doe appertaine vnto the opening of heauen, moſt of all when hee maketh

keth vs partakers of himselfe vnto life. The other member concerning the Angels followeth. They are sayd to ascend and descend, that they may be ministers of Gods liberalitie towarde vs. Therefore in this maner of phrase is set foorth the mutuall communication that is betweene God and men. And wee must thanke Christ for this benefite: because without him the Angels are rather our vtter enemies then our familiars, and those that are desirous to helpe vs. They are sayd to ascend and descend vpon him: not that they ministers to him alone, but because in respect of him, and his honor, they are careful for the whole body of the Church. And I do not doubt but that he alludeth vnto the ladder which Gen. 28. was shewed vnto the Patriarche Iacob in sleepe, for that is truely performed in Christe, whiche that vision did shadowe. Finally the summe of this place is, seeing that all menne were aliants from the kingdome of GOD, the gate of heauen is sette open vnto vs now, that wee may bee Citizens with the Saintes, and commpanions with the Angelles: and that they who are appoynted keepers of our saluation, doe come downe from blessed rest to helpe our miseries.

Chap. 2.

1 *AND the third day was there a mariage in Cana of Galilee: and the mother of Iesus was there.*

2. *And Iesus and his disciples were also called vnto the mariage.*

3. *And when the wine had failed, the mother of Iesus saith vnto him, they haue no wine.*

4. *Iesus saith vnto her, woman, what hast thou to doe with mee? mine houre is not yet come.*

5. *His mother saith vnto the ministers, doe that which hee shall say vnto you.*

6. *And there were there sixe water pots of stone, set according to the purification of the Iewes, containing euery one about two or three firkins.*

7. *Iesus saith vnto them, fill the water pots with water. And they filled them vp to the top.*

8. *And hee saith vnto them, draw now, and carry to the gouernour of the feast. And they bare.*

9. *And when the gouernour of the feast hadde tasted the water that was made wine, (and he knew not whence it was, but the ministers knewe that had drawne the water) the gouernour of the feast calleth the bridegrome.*

10. *And he saith vnto him, euery man at the first setteth forth good wine: and when they are drunken then that which is worse: but thou hast kept the good wine till nowe.*

11. *This beginning of myracles did Iesus in Cana of Galilee, and he shewed his glory: and his disciples beleeued on him.*

1. *There was a mariage in Cana of Galilee.* Seeing that this hystorie containeth the first myracle that IESVS did, wee must giue greate heede vnto it euen for this cause, and for this one thinges sake must wee well consider thereupon. Although (as wee shall see afterwarde) there bee other causes whiche sette foorth the same vnto vs. But the manifolde commoditie shall more

more plainly appeare in proceſſe. The Euangeliſt firſt nameth the place, *Cana* of Galilee, not that which was ſituate towarde *Sarepta*, betweene *Tyre* and *Sydon*, and was called the greater in compariſon of this other) which ſome doe place in the inheritance of the tribe of *Zabulon*: and other ſome doe aſsigne it vnto the tribe of *Aſer*. For *Ierome* doeth teſtifie that euen in his time there ſtoode there a little towne of that name. It is to be thought that it was neere to the Citie of Nazareth, ſeeing that the mother of Ieſus came thither to the mariage. It ſhall appeare of the fourth Chapter, that it was but a dayes iourney from Capernaum. And alſo the nighnes of the Citie Bethſaida may bee gathered thence, in that the Euangeliſt ſayth, that after that Chriſt had beene three dayes in theſe borders, there was a marriage in Cana. It may bee alſo that there was a third not farre from Hieruſalem, and yet without Galilee, but becauſe I am not certaine hereof, I leaue it. *And the mother of Ieſus.* It is to be thought that it was ſome of Ieſus his kinſfolke that was married. For Ieſus is here made his mothers companion. Whereas his diſciples are called alſo, it may be thence gathered how ſimply and thriftily he liued, becauſe he liued together with them. But this may ſeeme an abſurd thing that a man being not very rich (as may appeare by the want of wine) doth inuite foure or fiue moe for Chriſts cauſe. But amongſt the poore, bidding is more eaſie and free: becauſe they are not afraid of ſhame (as are the rich) if they do not entertain their geſtes ſo dainti ly & gorgeouſly as they ought For poore men doe more retaine the old maner of mutuall communication. Yet this ſeemeth to bee againe a very vnciuile thing, that the bridegrome ſuffereth his geſtes to want wine in the middeſt of the Supper. For it is the point of a man that is raſhe and vnprouident, not to haue ſo much wine as is ſufficient for his geſtes. I anſwere, that there is nothing told in this place, which doth not oftentimes chaunce, eſpecially, where wine is not dayly vſed. Secondly, the Text doth ſhew that the banket was almoſt ended when the wine fayled, when as they ſhould haue beene alreadie well filled according to the cuſtome. For the gouernour of the feaſt, ſaith thus: other men doe ſet the worſer wine before thoſe that are drunke, but thou haſt kept the beſt till now. Moreouer, I doe not doubt but that all this was gouerned by the prouidence of God, that there might be a place for a myracle.

3. *The mother of Ieſus ſayth.* Heere may a doubt ariſe, whether ſhee hope for ſomething at her ſonnes hands, or aske ſomething, ſeeing that he had as yet wrought no myracle. And it may be alſo that looking for no ſuch thing at his handes, ſhee put him in minde to cheere vp the geſtes that were wearie, with ſome ſuch godly exhortation, as ſhould alſo moderate the ſhame of the bridegroome which hee might take heereby. Furthermore, I thinke that theſe were wordes of carefull pittie. For when as the holy womanne ſawe that the banket might bee troubled, becauſe thoſe that were bidden, thinking that they were not honorably enough entertained, might murmur againſt the bridegrome, ſhee deſired ſome comfort. *Chryſoſtome* thinketh that ſhee went about to purchaſe ſome fauour for herſelfe and her ſonne, as women vſe commonly to doe. But this coniecture is without reaſon. But why doeth Chriſt ſo churliſhly giue her the repulſe? I anſwere, that although neither ambition, neither any other affection of the fleſh did driue her, yet did ſhe therin offend ſ ſhe did paſſe her bounds. In that ſhe is carefull & ſorie for the diſcommodity of another, and

is deſirous to cure the lame by ſome one meanes or other, this is a poynt of curteſie, and it is to be aſcribed vnto vertue: but yet in the meane ſeaſon ſhe might haue darkened the glory of Chriſt by intruding her ſelfe. Although we muſt alſo note that Chriſte ſayde thus not ſo much for her ſake, as for others: her modeſtie and godlineſſe was greater, then that it had need of ſo ſharpe a reprehenſion. Secondly, ſhee did not offend willingly and wittingly. But Chriſte dooth only preuent the danger, leaſt his mothers words ſhould be otherwiſe taken thē was meete, as though he wrought the myracle afterwarde at her appointment.

4. *What haſt thou to do with me woman?* In the Greeke text it is word for word, *what to thee and mee?* But this maner of phraſe doth ſignifie as much amongſt the Latiniſts, as if one ſhould ſay, *quid tibi mecum? what haſt thou to doe with me?* The olde interpreter deceiued many, who thought that Chriſt doth denie that hee and his mother had any need to care though the wine did faile. But we may eaſily gather out of the ſeconde member howe far that was from Chriſte his meaning. For hee both taketh vpon him this care, and he doth teſtifie that it belonged vnto him, when hee ſaith that his houre was not yet come. Therefore wee muſt ioyne both theſe things together, that Chriſt knew what hee had to doe: and yet that he would do nothing in this matter at his mothers requeſt. Certainly this is a notable place. For why doth he flatly denie his mother that, which he graunted ſo oftē afterwards liberally to other whatſoeuer they were. Secōdly, why doth he (being not contented with a plaine repulſe) make no more account of her then of another woman, & doth not now vouchſafe to call her mother? By theſe words of chriſt we ſee ꝯ men are forbid by extolling the honor of this nāe *mother* ſuperſtitiouſly in Marie, to tranſlate thoſe things vnto her which are proper to God. Therefore chriſt ſpeaketh vnto his mother on this wiſe, that hee might deliuer vnto all ages a perpetuall & cōmon doctrine, leaſt the immoderate honour of his mother ſhould darken his diuine glory. Furthermore, it is well known howe neceſſary this admonition was, by thoſe groſſe and filthy ſuperſtitions which followed afterward. For *Marie* was made the queene of heauen, the hope, the life, and health of the worlde. Furthermore, their mad fury went thus far, that they decked her with the things which they tooke frō Chriſt, whom they left naked. And when we doe condemne theſe execrable blaſphemies vttered againſt the ſonne of God, the Papiſts call vs wicked and enuious. Yea they doe wickedly and falſly report that we, like enemies, do impugne the honor of the holy virgin. As though ſhee had not ſo much honor as is due vnto her, vnles ſhe be made a goddeſſe: or this were for her honour, to thruſt her into Chriſts place, being adorned with ſacrilegious titles. Therfore they do cruell iniury to *Mary* when as (that they may diſfigure her with falſe phraſes) they do take from god that which is his. *My houre is not yet come.* His meaning is, that hee delayed hitherto not becauſe he thought not vpon it or cared not for it. In the meane while he ſheweth that he will care for this matter, whē opportunitie ſhall ſerue. Therefore as he blameth his mother becauſe ſhe was too too haſtie, ſo he putteth her in hope that he will ſhew ſom myracle. The holy virgin acknowledgeth both. For ſhee doth not trouble him any further: & when ſhee biddeth the miniſters doe whatſoeuer he ſhall bid thē, ſhe ſheweth ꝯ ſhe hoped for ſom new thing. But this doctrine reacheth farther, ſo oftē as the Lord doth make vs wait & deferreth his helpe, he is not therefore ſluggiſh, but doth rather moderate his works ſo, that he may doe all things in due ſeaſon.

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They that wreſted this place vnto the fatall appoyntment of times, are more ridiculous then that wee need to ſpeake one word in refutation of them. That is ſometimes called the houre of Chriſt, which was appoynted him of his father: and he will afterwarde call that his time whiche was commodious and fit for him to fulfill his fathers commaundements in. But in this place he challengeth vnto himſelfe free libertie to take and chooſe the time wherein hee will worke the myracle.

5. *His mother ſaith vnto the miniſters.* Here the holy virgin ſheweth a token of the true obedience which ſhee did owe vnto her ſonne, when as the matter did touch not humane offices but his diuine power. Therfore ſhee reſteth modeſtly vpon his anſwere, and alſo exhorteth other men in like ſort, to obey his commandement. I confeſſe indeede that the virgin ſayde thus according to the preſent circumſtance, as if ſhee did denie that ſhee hadde any authoritie in the matter, but that Chriſte woulde doe whatſoeuer pleaſed him: yet if you marke her drift, this ſentence reacheth further. For ſhe doth firſt abandon and depriue her ſelfe of the power which ſhee might ſeeme vniuſtly to haue taken to hir ſelf: then doth ſhee acknowledge that it belongeth wholy to Chriſt, when ſhe commaundeth them to doe that which he ſhall commaunde them. Therefore wee are taught generally out of this place, that if we deſire any thing of Chriſt, wee do no otherwiſe obtaine our petitions, vnleſſe we do depend wholy vpon him, haue reſpect vnto him, and finally, doe that which hee commandeth vs. But hee ſendeth vs not vnto his mother, but doth rather bid vs come vnto himſelfe.

6. *And there were there water pots.* According to *Budæus* his ſupputation wee gather that theſe water pots were very bigge and did holde much. For ſeeing that a firkin maketh fiue and twentie potles euery one of them contained at leaſt a ſextarie according to the meaſure of this country. Therefore Chriſt miniſtred vnto them great plentie of wine: namely, more then might ſuffice an hundred and fiftie men to a merie banquet.

Moreouer, aſwell the number of the water pottes as the maner it ſelfe ſerueth to the prouing of the truth of the myracle. If it hadde beene onely two or three bottles, many might haue ſuſpected that they had beene fetch from ſome other place. If the turning of the water into wine had beene done in one veſſell onely, the certaintie of the myracle had not beene ſo plaine and euident. Therefore it is not in vaine that the Euangeliſte maketh mention of the number, neither doth hee expreſſe in vaine, howe much they contained. Furthermore, this aroſe of ſuperſtition that ſo many, and ſo great veſſels did ſtande there. They had the rite of waſhing out of the lawe of God: but (as the world is alwayes too much in externall things) the Iewes beeing not contented with the plainneſſe that God appoynteth, were alwayes toying with continuall ſprinklings, and (as ſuperſtition is ambitious) it is not to bee doubted but that this ſerued alſo for Pompe: like as wee ſee at this day in papiſtrie, what things ſoeuer are ſayde to appertaine to the worſhippe of God, they are applyed vnto vaine bragging and boaſting. Therefore there was a double fault, firſt in that they did occupie themſelues in a feigned and ſuperfluous ceremonie without the commaundement of God: ſecondly, that ambition did raigne in that furniture vnder the pretence of religion.

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Furthermore, the wickednesse of certaine knaues in time of Popery was wonderfull, who durst firste thrust in waterpots of a small quantitie, and secondly of vnequall measure. And euen at this day they are not ashamed in so great light of the Gospell to challenge such deceit as yet: this is not to deceiue with craft, but boldly to mocke the blinde. And it is euident that the world is bewitched of Sathan, which doth not perceiue such grosse mockes.

7. *Fill the water pots with water.* This commaundement might seeme to the ministers ridiculous: for there was already ouermuch water: but thus doth the Lorde vse to deale with vs, that his power may appeare to be more excellent by the vnhoped for successe: Although this circumstance was added to set foorth the myracle. for seeing that the ministers hauing poured in water doe draw out wine, there could no suspition sticke in their stomackes.

8. *Beare vnto the gouernour of the feast.* This tendeth to the same ende that Christe woulde haue the gouernour of the feast to taste the wine before hee or any other of the guestes did tast it. And whereas the ministers obey him so willingly in all thinges, wee gather out of this that there was in him great reuerence and dignity. The Euangelist calleth him the gouernour of the feast, who was appointed to set the banket and the tables in order, not that the banket was so dainty or gorgeous, but because these honourable tearmes are translated euen vnto the marriages of poore men from the dainties and gorgeousnesse of rich menne. But it is a wonder that Christe who was a teacher of thriftinesse, doeth giue great aboundance of wine, and that of the best. I answere, seeing that God doeth giue vnto vs daily great store of wine, it commeth to passe through our owne folly, if his benignity be a prouoker of ryot: yea rather this is a true tryall of our temperance, if we be sparing and temperate in the middest of aboundance. Like as Paule doeth boast that he was taught to doe both, to abound and to hunger. Phil. 4. 12

11. *This beginninge of myracles.* The meaning of these wordes is, that this was the first of Christe his myracles. For in that the Angelles tolde the sheepeheardes that hee was borne in Bethlehem, that the starre appeared vnto the wise men, that the holy spirite came downe vppon him in the likenesse of a doue: although these were myracles, yet were they not properly wrought by him. But in this place the Euangelist speaketh of the myracles which hee himselfe wrought. For it is ridiculous and friuolous which some doe say, that this is the first myracle which Christe did in *Cana* of Galile: as though hee had chosen that place to shew his power in, where (as wee reade) hee was neuer but twise. But this was rather the drift of the Euangelist, to note the order and course of time which Christe kept in declaring his power. For hee kept himselfe at home like a priuate manne, vntill hee was thirtie yeares olde. So soone as hee was baptised, hee beganne to come abroade to doe his function, and by euident testimonies to declare to what ende hee was sent of his father. Therefore it is no maruell if hee deferred the first token of his diuinitie vntill that time. It was a great worshippe to marriage, that Christe did not onely vouchsafe to bee present at a marriage banket, but did also adorne the same with the firste myracle that hee wrought. There are certaine olde Canons extant wherein cleargie menne are forbidden to goe to marriages.

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The cauſe of the forbidding was, leaſt that by beholding the wantonnes which is there for the moſt part vſed, they ſhoulde ſeeme to allowe the ſame.

But it had beene farre better to haue brought ſo much grauitie thither with them, that they might haue tamed that libertie which froward and diſſolute perſons doe graunt to themſelues in their ſecret corners. But let rather the example of Chriſte bee vnto vs a lawe, and let vs thinke that there is nothing more profitable to bee done, then that which wee reade he did *Hee ſhewed his glory*, Becauſe hee ſhewed at that time a famous and glorious token, whereby it might euidently appeare that he was the ſonne of God. For looke how many myracles hee ſhewed vnto the worlde, ſo many ſignes were there of his diuine power. And then was the due time to ſhewe his glory come, when he would bee knowne according to the commaundement of his father. From whence wee doe alſo gather the ende of myracles. For this ſaying is as much as if it had beene ſayde, that Chriſte wrought this myracle to the ende hee might ſhewe forth his glory. What muſt wee thinke then of the myracles whiche make the glory of Chriſt obſcure? *His diſciples beleeue on him.* If they were diſciples, it muſt needes bee that they had ſome faith, But whereas they had hitherto followed him with an vnceratine and doubting faith, they begin then at the length to addict themſelues vnto him, ſo that they did acknowledge him to be that *Meſsias* which was preached vnto them. And this was great mercifullnes in Chriſt, that hee accounted thoſe his diſciples in whome there was ſo weake a faith. And truely this doctrine reacheth generally vnto vs all. For that faith which is nowe growne vp to ſome perfection, had before time her infancie: yea it is in no man ſo perfect, but that it is neceſſary for all of vs to goe forwarde in beleeuing. So that thoſe who did alreadie beleeue, foraſmuch as they doe dayly goe forward toward the marke, they begin to beleeue. Therefore let thoſe that haue obtained the firſt fruites of faith, alwayes ſtriue to goe forward. The fruit alſo of myracles is ſhewed in this place: namely, that they muſt be referred vnto the confirmation and increaſe of faith. He that wreſteth them to any other end, corrupteth and depraueth all the whole vſe thereof. Like as we ſee the Papiſtes make boaſt of their feigned myracles, to no other end but to ouerwhelme faith, and to turne away mens mindes from Chriſte vnto creatures.

12. *After this he went downe to Capernaum, and his mother, and his brethren, and his diſciples: and he tarryed there not many dayes.*

13. *And the Iewes Eaſter drewe neere: therefore Ieſus went vppe to Hieruſalem.*

14. *And hee found in the Temple certaine that ſolde oxen, and ſheepe, and doues: & money changers alſo ſitting there.*

15. *And hauing made a whip of ſmall cordes, hee caſt them all out of the Temple, with the ſheepe and oxen: and he powred out the money of the money changers, & ouerthrewe the tables.*

16. *And he ſayd vnto them that ſolde doues, haue away theſe things hence: make not my fathers houſe an houſe of merchandize.*

17. *Furthermore, his diſciples remembred, that it was written. The zeale of thine houſe hath eaten mee vp.* 68. 10.

18. *Then*

12. *He went downe to Capernaum*. The Euangeliſt paſſeth ouer vnto a newe hyſtorie. And becauſe he purpoſed to gather together a few things worthie the remembring, which the other three did omitte, he ſetteth downe the time whē this was done, whereof he is about to ſpeake. For the reſt alſo do make recitall of this which we reade heere, that Chriſte did: but the diuerſitie of time doeth ſhew that is was the like, and not the ſame fact. Therefore Chriſte purged the temple twiſe of that filthy and prophane occupying: firſte about the beginning of his embaſſage: and ſecondly, when he was about to depart out of the world vnto his father. But to the end we may vnderſtand the ſumme, wee muſt briefly diſcuſſe all thinges in order. In that there ſtood oxen, and ſheepe, and doues, in the temple to ſell, in that their ſate money chaungers there, it wanted not an honeſt cloake. For they might boaſt that the occupying which was there kept, was not prophane, but that it did rather belong vnto the holy worſhip of god, that euery man might haue that ready which he would offer vnto the Lord. And truly it was very commodious for godly men to haue in readines all manner oblations, and by this meanes not to be troubled with running hither and thither. Therefore it is a maruell that Chriſt was ſo diſpleaſed with this. But wee muſt note two reaſons: for becauſe the Prieſts did abuſe this buying and ſelling vnto gayne, & their owne couetouſneſſe, ſuch mocking of God was not to be borne with. Secondly, how ſoeuer men doe excuſe themſelues, yet ſo ſoone as they doe a little digreſſe from the commaundement of God, they are worthy to bee reprehended, and they haue need to be corrected. And for this cauſe chiefly did Chriſt take in hand to purge the temple, like as he doth plainely affirme that the temple of God is not a place of marchandize. But there may a queſtion bee asked, why hee did not rather beginne with doctrine. For this ſeemeth to be a troubleſome and prepoſterous way, to ſet hande to redreſſe faultes before ſuch time as the remedie of doctrine was applyed. But Chriſte had reſpecte vnto an other thing. For becauſe the time was now come when hee went publikely about that function which was inioyned him of his father, he ment after a ſort to take poſſeſſion of the temple, and ſhew ſome ſigne of his diuine authority. And to the ende that all men might take better heede vnto his doctrine, it was needefull to awake their drouſie and ſleepie mindes with ſome new and vnaccuſtomed fact. The temple was now a ſanctuary of celeſtiall doctrine & godlineſſe. Seeing that hee would reſtore the purity of doctrine, it was conuenient for him to proue that he was Lord of the temple.

Moreouer, hee could by no other meanes reſtore the ſacrifices and other exerciſes of godlineſſe vnto their ſpirituall ende, then by taking away the abuſe. Therefore that which he then did was an enterance vnto the reformation, for which he was ſent of the father. To be briefe, it was meet that the Iewes ſhould be ſtirred vp by this example, to wait for ſome ſtrang thing at chriſtes hands: & it was furthermore conuenient that they ſhoulde bee admoniſhed of the corrupt and peruerſe worſhippe of GOD, leaſt they ſhoulde refuſe to bee reformed. *And his brethren*, It is vncertaine why his brethren did accompany

accompanie him: vnleſſe peraduenture they alſo were about to goe to Hieruſalem. It is well knowne that the Hebrewe tongue doth comprehend vnder this worde *brethren* all maner kinſmen.

13. *The Iewes Eaſter, therefore he went vp.* It is in the Greeke word for worde, *And he came.* But the Euangeliſt put the copulatiue coniunction in ſteede of the cauſall worde: for the meaning of the words is this, that hee came to this ende that he might keepe the paſſeouer at Ieruſalem. And this his purpoſe hadde a double ende. For ſeeing that the ſonne of God was ſubiecte to the law for our ſakes, he would ſhew a figure of perfecte obedience and ſubiection in his owne perſon, by keeping ſtraightly all the commaundements of the law. Secondly, becauſe he might doe more good in a multitude, he vſed almoſt alway this oportunitie. Therefore ſo oft as it is ſaide afterwarde that Chriſt came to Ieruſalem vpon the feaſt dayes, let the Readers note that he did it to this ende, firſt that he might together with the reſt obſerue thoſe exerciſes of Godlynes, which were inſtituted of God: ſecondly, that he might publiſh his doctrine in a greater aſſembly of people.

16. *Make not my fathers houſe:* The other Euangeliſts do write that he ſpake more ſeuerely and ſharply in the ſecond caſting out: namely, that they made his fathers houſe a denne of theeues. And it was neceſſary for him thus to doe, ſeeing his former reprehenſion was fruitleſſe. Now he warneth them plainely that they doe not prophane the temple of God, by turning it vnto ſtrange vſes. The temple was called the houſe of God, becauſe that God would bee called vppon there, peculiarly. becauſe he would ſhew his power there: and finally, becauſe he hadde appointed it for ſpirituall and holy rites. And Chriſte doeth affirme that he is the ſonne of God, that he may challenge to himſelfe the title and authoritie to purge the temple. Furthermore, becauſe Chriſte doeth in this place render a reaſon of his fact, if we will gather any fruite out of the ſame, it is meet that we ſtand chiefly vpon this ſentence.

Therfore why doth he caſt out the buyers & ſellers out of the temple? To the end he may reſtore God his worſhip, which was corrupted through mens faulte & folly, vnto the integritie thereof, and that hee may by this meanes reſtore againe the holines of the temple. We know that that temple was built to the end it might be a ſhadow of thoſe things. the liuely ſhape wherof is extant in Chriſt. Therefore to the ende it might remaine holy to God, it was to be applyed only vnto ſpirituall vſes. For this cauſe he ſayth it was not lawfull to turne it into a market place. For he fetteth a *maxime* from Gods inſtitution: which we muſt alwayes holde and keepe. Therefore with what ſhiftes ſoeuer Sathan doeth delude vs, whatſoeuer doeth digreſſe but a little from the commaundement of GOD, lette vs knowe that it is wicked. This was a faire colour to deceiue withall that the worſhippe of GOD was holpen and furthered, when as the faithfull hadde ſuch thinges ready at hande as they would offer: but becauſe God hadde ordained his temple to other vſes, Chriſte doth not paſſe for theſe thinges which might haue beene obiected contrary to the order which God hath ſet downe. Our Churches at this day are not like to that temple. But that which is ſaid of the olde temple agree well and properly to the congregation or church: for it is the celeſtiall ſanctuary of God vpon earth. Wherefore we

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muſt alwayes haue the maieſtie of God before our eyes, which is reſident in the Church, that it bee not defiled with any pollutions. And the ſanctitie thereof ſhall then remaine, if there ſhall bee nothing committed in the ſame which is contrary to the word of God.

17. *His diſciples remembred.* Heere ſome men doe trouble themſelues in vaine, demaunding howe his Diſciples remembred the ſcripture, whereof they were as yet ignorant. Neither muſt wee thinke that this place of ſcripture came into their mindes then: but afterward when they were taught of God, & did conſider with themſelues what this fact of Chriſte meant, they founde this place of ſcripture through the direction of the holy Ghoſt. And truly the cauſe of the works of God doth not by and by appeare vnto vs, but hee doeth afterward reueale vnto vs his purpoſe in tract of time. And this is a moſt fitte bridle to bridle our boldnes withall, leaſt wee murmur againſt God, if at any time thoſe thinges which he doth, be not approued in our iudgement. Wee are alſo taught, that when God doth keepe vs as it were doubting, wee muſt paciently waite for the time of more perfect knowledge, and reſtraine that too too great haſtineſſe which is naturall vnto vs. For God doth deferre the full manifeſtation of his workes to this ende, that hee may keepe vs within the boundes of modeſtie. The meaning therefore of theſe words is this, that the Diſciples did at length vnderſtand, that Chriſte was enforced with that zeale of the houſe of God wherewith hee was inflamed, to take away thoſe profanations. Without doubt Dauid meaneth by the temple of God, by *Synecdoche*, all the whole worſhip of God. For the whole verſe is thus, The zeale of thine houſe hath euen eaten me vp, and the rebukes of them that rebuked thee fell on me. Where the ſecond member agreeth with the firſt, yea it is nothing els ſaue a plaine repetition. The ſumme of them both is, that Dauid was ſo carefull to reuenge the glory of God, that hee did willingly offer his head vnto all rebukes which the reprobate did caſt out againſt God: that hee was enflamed with ſo great zeale that this one affection did ſwallow vp all other. Hee doth teſtifie that he himſelfe was endued with this feeling: but it is not to bee doubted, but that he did prefigure in his perſon thoſe thinges which did properly agree vnto the *Meſsias*. Therefore the Euangeliſt ſayeth, that this was one marke whereby Ieſus was knowne of his Diſciples to bee the reuenger and reſtorer of the kingdome of God. And note that they followed the ſcriptures that they might thinke of Chriſt as became them.

Surely no man ſhall euer know what manner perſon Chriſt was or to what ende all things which hee did or ſuffered, doe ſerue, vnleſſe hee bee taught and guided by the ſcripture. Wherefore as euery one of vs ſhall deſire to profit in the knowledge of Chriſte, hee ſhall haue neede to meditate diligently and continually vpon the ſcriptures. Dauid maketh mention of the houſe of God not in vaine, when hee intreateth of the glory of God. For although God be ſufficient for himſelfe and can be contented with himſelfe alone, yet will hee haue his glory to be ſet forth in the Church. Wherein hee ſheweth a manifeſt token of his loue toward vs, in that hee knitteth his glory together with our ſaluation with an vnſoluble knot.

Now it reſteth that all men frame themſelues to follow Chriſt: ſeeing that there is a generall doctrine ſet forth vnto the whole body in the example of the head: as Paul teacheth Rom. 15. 3. Let vs not ſuffer ſo much as in vs lyeth the holy temple of God by any meanes to bee defiled, yet in the meane while we muſt beware that no man do paſſe the boundes of his vocation. We muſt all of vs be zealous as was the ſonne of God. but it is not by and by lawfull for euery one of vs to take the whippe, that wee may correct vices with our hand. For wee haue not the ſame power, neither is the ſame office enioyned vs.

18 *Therefore the Iewes anſwered, and ſayd vnto him, what ſigne doeſt thou ſhew vs, becauſe thou doeſt theſe things?*

19 *Ieſus anſwered and ſayd vnto them, deſtroy this temple, and in three dayes, I wil raiſe it vp.*

20 *Therefore the Iewes ſayd, this temple was built in ſixe and fortie yeares, and wilt thou ſet it vp in three dayes?*

21 *But he ſpake of the temple of his body.*

22 *Therefore when hee roſe againe from the dead, his Diſciples remembred that he had ſayde this vnto them: and they beleeued the Scripture, and the wordes which Ieſus ſpake.*

18 *What ſigne doeſt thou ſhew vs?* Whereas none in ſo greate a multitude none of the cattell ſellers, none of the money changers, layde handes vppon him and driue him away violently, wee may heereby gather that they were all ſmitten of God, ſo that beeing afrayd they ſtoode all amazed. Therefore vnleſſe they had beene altogether blinded, this was myracle euident enough, in that one, againſt many, one vnarmed, againſt valiant men, an vnknown man againſt ſo great Princes, durſt venture to doe ſo great an act. For why did they not reſiſt him, ſeeing they were farre his ſuperiours, ſaue only that their hands fayled, and were as it were broken? Yet haue they ſome cauſe to aske him a queſtion. For it is not for euery man by and by to make an alteration if any thing be corrupt and diſpleaſant in the Temple. Truely, it is free for all men to condemne corruptions: but if a priuate perſon ſet hande to take away the ſame, hee ſhall bee accuſed of raſhneſſe. Becauſe they had taken it vpp for a cuſtome to ſell in the Temple, and Chriſte did take in hande a new and vnaccuſtomed thing: they doe by good right require that hee proue that hee was ſent of God. For they take vnto them that *maxime* and grounde, that it is not lawfull to chaunge any thing in a publike adminiſtration, without a certaine calling, and commandement from God. But in the other they erred, in that they would not allow the calling of Chriſt, vnleſſe hee ſhewed a myracle. For neyther was that a thing which the Prophetes and other the ſeruantes of GOD hadde alwayes vſed, to ſhewe ſignes or worke wonders, neyther did God bind himſelfe vnto this neceſsitie. Therefore they doe wickedly appoint God a law in asking a ſigne. Whereas the Euangeliſt ſayth that the Iewes did aske the queſtion, without doubt hee meaneth by them the multitude that ſtoode there, and as it were the whole body of the Churche, as if

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hee shoulde say, that it was not one or two that sayde thus, but the people.

19. *Destroy this Temple.* It is an Allegoricall kinde of speeche, and Christe spake thus darkly of set purpose, because hee thought they were not worthie of a plaine answere. Like as hee doth testifie in another place, that hee speaketh in parables vnto those which cannot vnderstande the secretes of the kingdome of heauen. Mat. 13. 15. And first hee denyeth vnto them the signe whiche they required, eyther because it would haue beene fruitlesse, or else because he knewe that it was no fitte time. Hee did also sometimes graunt something vnto their importunate prayers. Therefore it must needes bee that there was now some great let whiche made him refuse to doe this. Yet in the meane season hee giueth them to vnderstande, that his power shoulde bee approoued and established by no common myracle, least they shoulde thereby excuse themselues. For there coulde no greater testimonie of CHRIST his diuine power be desired, then his resurrection from the death. But hee dooth insinuate the same figuratiuely: because hee dooth not vouchsafe to make them a flatte promise.

To bee briefe, hee handeleth the vnbelecuing as they deserue, and dooth also acquit himselfe of all contempt. It was not yet euident that they were obstinate: but Christ knewe well enough howe they were affected. But here may this question bee asked, seeing that hee did so many and diuers myracles, why hee toucheth one onely in this place. I answere, that hee concealed all the other myracles, because his resurrection alone was sufficient to stoppe their mouthes withall. Secondly, because hee would not set the power of GOD before them to bee mocked and laughed at of them. For euen for this cause did hee speake Allegorically of the glorye of his resurrection. Thirdly, I say that hee vttered that whiche was fit for his matter. For by these wordes dooth hee shewe that hee hadde all authoritie and power ouer the Temple, seeing that he is able to doe so much in the building of the true Temple of GOD. And although hee applyeth this woorde *Temple* vnto the circumstance of the matter, yet is the bodie of CHRIST called a Temple fitly and conueniently. Euery one of our bodies is called a Tabernacle, because the doth dwell therein: but the body of Christe was the house of his diuinitie. For wee knowe that the Sonne of GOD did so put vppon him our nature, that the eternall maiestie of GOD did dwell in the flesh whiche hee tooke, as in a Sanctuarie. 2. Cor. 3. 4.

And whereas *Nestorius* did abuse this place that hee might prooue that one and the same Christ was not both God and man, it may easily be refuted: for he gathered it thus, the sonne of God dwelt in the flesh as in a Temple: therefore they were two diuers natures, so that one and the same coulde in no case bee both God and man. But this Argument may bee applyed vnto men, for it shall follow that he is not one man, whose soule dwelleth in the body as in a Tabernacle. Therefore this phrase is foolishly wrested to take away the vnitie of person in Christ.

Furthermore, we muſt note that our bodies alſo are called the temples of God,
1. Cor. 6. 19. but in another reſpect: namely, becauſe hee dwelleth in vs by the power and grace of his ſpirite: but in Chriſte dwelleth the fulneſſe of the diuinitie corporally: ſo that hee is in deede God reuealed in the fleſh. *I will rayſe it vp.* Here Chriſte doeth challenge to himſelfe the glory of his reſurrection, when as notwithſtanding the ſcripture dooth teſtifie euery where that it was the worke of God the father. But theſe two thinges doe hang well together. For the ſcripture to the ende it may ſette foorth vnto vs the power of God, doth flatly aſcribe this vnto the father, that hee rayſed vp his ſonne from death: and heere Chriſte declareth his diuinitie peculiarly. And Paule Rom. 8. 11. reconcileth them both, for he calleth the ſpirit whom he maketh the authour of Chriſte his reſurrection, ſometimes the ſpirit of Chriſt, ſometimes the ſpirite of the father confuſedly.

20 *Is fortie ſixe yeere?* The computation of Daniell agreeth with this
Dan. 9. 25. place. For hee reckoneth ſeuen weekes, which make fortie nine yeeres but before the laſt was ended, the temple was finiſhed. Whereas in the hyſtorie of Eſdras there is mention made of a farre more ſhort time, although it haue ſome ſhewe of contrarietie, yet is it not contrary to the woordes of the Prophet. For ſo ſoone as the ſanctuary was erected, they began to offer Sacrifices before ſuch time as the temple was builded. Afterwarde, the worke was foreſlowed a long time through the ſluggiſhneſſe of the people: as it doth manifeſtly appeare out
Agge. 1. 4. of the complaintes of *Aggeus*. For he ſharpely reproueth the Iewes for that they were too earneſtly giuen to builde their owne houſes, and did let the temple of the Lorde lie vnfiniſhed. But to what ende doe they make mention of that temple, whiche Herod deſtroyed fortie yeeres beefore, or there about. For although the temple which they then had, was moſt gorgeouſly and with great coſt builte, yet did Herod finiſhe it in eight yeres contrarie to all mens expectation, as *Ioſephus* reporteth in his fifteenth booke of *Antiq.* and the laſt chapter. It ſeemeth to me that they made account of the new builded temple, as though that olde one had alwayes continued in the eſtate wherein it was, to the end it might be had in greater eſtimation, ſo that they ſpake according to the commō cuſtome, that the temple was ſcarſe builded by the fathers with much a doe in fortie ſixe yeeres.

Furthermore, this anſwere ſheweth ſufficiently with what minde they asked a ſigne. For if they had beene ready reuerently to haue obeyed a Prophet ſent of God, they would not ſo hautily haue reiected, that which hee ſpake of the approbation of his office. They will haue ſome teſtimonie of his diuine power: in the meane time they admit nothing which is contrary to humanne reaſon. So at this day the Papiſtes require myracles, not that they will giue place to the power of God: (For they are fully determined to preferre menne before God, and not to turne a ſide a nayles breadth from that which they haue by vſe and cuſtome) but leaſt they ſeeme to rebell againſt God without reaſon, they paynt their frowardneſſe with this colour. The mindes of the infidels doe ſo rage within themſelues with ſuch blinde force that they deſire to ſee the hande of G O D ſhewed them, and yet will they not haue it to bee the hande of God.

22 *Therefore*

12. *Therefore when he was risen from death he remembred.* This remembrance was like to the former, whereof the Euangelist made mẽtion of late. The disciples did not vnderstande Christe when hee spake the wordes: but the doctrine brought foorth fruite afterwarde in due time, which seemed to haue beene voyde and vaine. Although therefore there be many of the sayings and workes of Christ darke for a time, yet must we not therefore despayre, nor despise that which wee doe not by and by vnderstande. Wee must marke the text, that they beleeued the Scripture and the wordes of Christ. For the Euangelist meaneth, that by conferring the scripture with the wordes of Christ they were holpen that they might profite in faith.

23. *And when he was at Ierusalem in the Easter vpon the feast day, many beleeued vpon his name seeing the myracles which he did.*

24. *But Iesus durst not commit himselfe vnto them, because he knew them all.*

25. *Neither had he neede that any shoulde testifie of man: for hee knewe what was in man.*

23. *Many beleeued.* Hee adioyneth this narration to the other going before, very fitly. Christ shewed no such signe as the Iewes desired. Now seeing that he did them no more good with many myracles, saue only that they conceiued a cold and shadowish faith, this euẽt proueth sufficiently that they were vnworthy to haue him to yeeld to their request. Heere did appeare some fruite of the myracles, because many beeleeued vppon Christe, and did so beeleeue on his name, that they did professe that they would followe his doctrine. (For (*name*) is put in this place in steed of authoritie.) This simple kinde of faith, which was as yet weake and feeble, might at length growe vp to be a true faith: this might be a profitable preparation to set forth the name of Christe among other. Yet is that true which wee sayd, that they were farre from the true desire, to profite in the workes of God as it was meete. But yet this was no feigning of faith, whereby they would vaunt themselues amongest men: for they were perswaded that Christe was some great Prophet: paraduenture also, they did giue vnto him the honour of the *Messias*, who was at that time greatly looked for euery where. But because they did not throughly vnderstãd what was the proper office of the *Messias* their faith was preposterous which did sticke in the world and earthly thinges.

Secondly, it was colde, and a perswasion voyde of the earnest affection of the heart. For hypocrites doe giue their consent to the Gospell, not that they may obey Christ, neither that they may followe God when he calleth, but because they dare not altogether reiect the trueth beeing knowne, and especially whereas there is no cause of resistance. For like as they doe not make warre against God of their owne accord, nor yet freely so, so soone as they doe once perceiue that his doctrine is contrary to their wicked lustes, they are by and by netled, or at least they leape backe from the faith which they hadde conceiued. Therefore I doe not thinke that they feigned a faith which was none, who (as the Euangelist saith) beeleeued, but that they were enforced by some meanes to giue their names to Christ. Notwithstanding it appeareth thereby that this was no true faith, because Christ excludeth them out of the number of his, to whose iudge-

iudgement we muſt ſtande. Moreouer, this faith did onely depend vpon myracles, it had as yet taken no roote in the Goſpell: for ſo it coulde neither be ſtedfaſt nor ſtable. The children of God indeed are holpen with myracles that they may come to faith: but that is not yet truely to beleeue, when they doe maruell at the power of God, ſo that they beeleeue ſimply that the doctrine is true, but they doe not ſubmit themſelues throughly vnto the ſame. Therefore whereas mention is made generally of faith, let vs knowe that there is a certaine faith, which is onely apprehended with the minde, and doth afterward eaſily vaniſhe
am. 2.17 away, becauſe it is not faſtened in the heart. And that is the ſame which Iames
nd 26. calleth a dead faith: but true faith doth alwayes reſt vpon the ſpirite of regeneration. Note that the workes of God are not a like fruitfull in all men: for they doe bring ſome vnto God: they ſtrike otherſome onely with a blind motion, ſo that they do marke the power of God, but yet they ceaſe not to wander in their cogitations.

24. *But Ieſus did not commit.* Whereas certaine doe expound it, that Chriſte did take heede of them, becauſe he knewe that they were not honeſt and faithfull, they ſeeme not to mee to expreſſe the Euangeliſte his meaning ſufficiently. And that alſo whiche Auguſtine bringeth, concerning thoſe that are to bee inſtructed in the principles of religion is farre more vnconuenient. This is rather in my iudgement, the meaning of the Euangeliſt, that CHRIST did not account them as his true Diſciples, but that they were contemned as friuolous and light perſons. Wee muſt diligently note this place, that all they which doe profeſſe that they are of Chriſte are not accounted to bee ſuch in his ſight. But wee muſt alſo adde the reaſon which followeth immediatly: becauſe he knew all men. There is nothing more dangerous then hypocriſie, as for other cauſes ſo, becauſe it is a vice too too common. There is almoſt no man that doth not like of himſelfe: and whiles that wee deceiue our ſelues with vaine flatterings, wee thinke that Gods eyes doe daſle aſwell as ours. But herewe are taught what great difference there is betweene his iudgement and ours. For hee ſeeth cleerely thoſe thinges which eſcape vs: hee conſidereth thoſe thinges
o. 21.2. from the hidden fountaine: that is, the innermoſt affection of the heart which blinde our eyes with a falſe gliſtering and brightneſſe. This is that which Salomon ſaith, that GOD doth weigh in his ballance the hearts of menne, when as they doe flatter themſelues in their wayes. Therefore lette vs remember, that thoſe onely are the true Diſciples of Chriſt, whom he alloweth of, becauſe he alone is the fitteſt Iudge and arbitrator in this caſe. Nowe heere a queſtion is asked, whether when the Euangeliſt ſayth that Chriſte *knew all men*, hee meaneth thoſe onely of whome hee ſpake of late, or this appertaineth vnto all mankinde. Some doe extend this vnto all mankinde, and thinke that in this place the whole world is condemned of wicked and vnfaithfull diſſimulation. And truely it is a true ſaying, that there can nothing be founde in men why Chriſte ſhould vouchſafe to number them amongſt his. But I ſee that it doth not agree with the text. Therefore I doe reſtraine it vnto thoſe that were beefore mentioned. But becauſe there might ſome doubt ariſe, howe Chriſte came by this knowledge, the Euangeliſt preuēting this queſtiō, anſwereth that chriſt did well know thoſe things which we knew not to be in men, ſo that he might by good

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right diſcerne betweene men. Chriſt therefore, who knoweth the heart hadde no neede of one to tell and teach him what manner perſons theſe were. For he knew that they were of that nature, and affection of mind, that hee might worthily account them as aliants to him. Whereas ſome doe aske this queſtion, whether we may not ſuſpect thoſe who haue not ſhewed vs ſome token of their honeſtie, as did Chriſt, it is nothing appertinēt vnto this preſent place. For our eſtate is far vnlike to his: becauſe Chriſt knew the very rootes of the trees: but we doe onely knowe by the fruites which appeare, of what nature euery tree is.

Furthermore, ſeeing that loue (as Paul doth teſtifie) 1. Co. 13.4. is not ſuſpitious, it is not lawfull for vs to haue a ſiniſter ſuſpition of men whō we know not, without a cauſe. But leaſt that wee be alwayes deceiued by hypocrites, & leaſt that the Church be too much layd open to their wicked deceites and ſubtiltie, it is proper to Chriſt, to furniſh vs with the ſpirit of diſcretion.

Chap. 3.

1 *AND there was a man of the Phariſees named Nicodemus, a ruler among ſte the Iewes.*

2 *This man came vnto Ieſus by night, and ſaid vnto him, Rabbi, wee knowe that thou art come as a teacher from God, for no man can doe theſe myracles which thou doeſt vnleſſe God be with him.*

3 *Ieſus anſwered and ſaide vnto him, verilie, verilie I ſay vnto thee, vnleſſe a man be borne againe, he cannot ſee the kingdome of God.*

4 *Nicodemus ſaith vnto him, Howe can a man, when he is olde be borne? can he enter againe into his mothers wombe, and be borne?*

5 *Ieſus anſwered, verilie verilie I ſay vnto thee, vnleſſe a man be borne of water and the ſpirite, he cannot enter into the kingdome of God,*

6 *That which is borne of fleſh is fleſh: and that which is borne of the ſpirite, is ſpirite.*

1 *And there was a man.* The Euangeliſt ſetteth forth vnto vs in the perſon of Nicodemus howe fraile and brittle the faith of thoſe menne was, who being mooued with myracles did of a ſodaine beleeue Chriſte. For this man, ſeeing that he was by order a Phariſee, and was a ruler in his nation, ſhoulde haue far exceeded others: for in the common ſorte there raigneth lightneſſe, for the moſt parte. And who woulde not haue thought that this manne who excelled in learning and practiſe hadde beene a graue and heartie man? But it appeareth by the anſwere of CHRIST, that hee came altogether vnprepared to learne the firſt principles of godlineſe. If a gouernour bee more ignorant then a childe, what muſt wee thinke of the riffe raffe and common ſorte? And although this bee the intent and purpoſe of the Euangeliſte, to ſette beefore vs as it were in a glaſſe, howe fewe in Ieruſalem were rightly diſpoſed to receiue the Goſpell, yet is this hiſtorie very profitable for vs, for other cauſes:

and especially becaufe wee are taught in it concerning the corrupt nature of man, which is the right enterance into the schoole of Christe, with what beginnings wee muſt bee framed to profite and goe forwarde in the celeſticall doctrine. For this is the ſumme of the ſermon which Chriſte made: namely, that wee muſt become newe men, if ſobeit wee will bee Chriſtes true diſciples. But before wee goe any further, wee muſt note out of the circumſtance which the Euangeliſt reckoneth vp in this place, what lettes did hinder Nicodemus from ſubmitting himſelfe wholy vnto Chriſt. *Of the Phariſes.* This was a title of honour for Nicodemus amongeſt his owne company: but the Euangeliſt doeth not giue him this title for honours ſake: for he rather noteth that it was a let and hinderance, whiche kept him from comming to Chriſte freely and willingly. Whereby wee are taught that thoſe who are excellent in the world, are for the moſt part intangled in moſt wicked ſnares, yea wee ſee many ſo faſt tyed, that during their whole life they doe once a little deſire to come vnto heauen. Wee haue elſe where taught for what cauſe they are called Phariſees: for they did boaſte and bragge that they were the ſole interpreters of the lawe, as if they did vnderſtand the marrow, as it were, and hidden meaning of the ſcriptures, and for this cauſe they called themſelues *Pheruſim*. Although a more auſtere kinde of life did purchaſe vnto the *Eſſenes* a fame & report of holines, yet becauſe they did diſſent from the common life and cuſtome of men, as did the *Eremites*, therefore the ſect of the Phariſees was had in greater eſtimation. Furthermore, the Euangeliſt doth not only ſay that Nicodemus was by order a Phariſee, but one of the chiefe of his nation.

2. *Hee came vnto Ieſus by night.* In this that hee came by night, we doe thereby gather that hee was too fearefull. For his eyes were as yet blinded with his owne gorgeouſneſſe. Peraduenture ſhame did alſo hinder him. For ambitious men doe thinke, that their fame is quite gone, if they doe once deſcende from their ſeate of maſterſhip to the order of learners. Neither is it to be doubted but that he was puffed vppe with a fooliſh opinion of knowledge. Finally, ſeeing that hee made great account of himſelfe hee woulde not looſe one inche of his height. And yet hee bringeth foorth ſome ſeede of godlineſſe in this, that hearing that a great Prophet of God had appeared, he doth not contemne nor neglecte the doctrine which came from heauen, but is ſomewhat deſirous to heare the ſame, whiche deſire came onely from the feare and reuerence of GOD. Friuolous curioſitie doth mooue many, to enquire after newe thinges greedily, but queſtionleſſe religion and the feeling of conſcience did enforce Nicodemus to deſire to knowe the doctrine of Chriſte more familiarly. And although it layde hid long time, as though it hadde beene dead, yet ſo ſoone as Chriſt was dead, it brought foorth ſuch fruit as no man would euer haue hoped for.

Rabbi, wee know. Theſe wordes import as much as if hee ſhoulde haue ſayde, maſter we knowe that thou art come as a maſter or teacher. But for as much as learned men were then commonly called maſters, Nicodemus ſaluting Chriſte in the former place according to the common cuſtome, doth call him by the common name: and afterward he affirmeth that he was ſet of God to be a teacher. And vpō this principle depēdeth al the authority of teachers in ꝑ church. For ſeeing

ing that we must be wise onely out of the worde of God, we must heare none other saue those in whose mouth God speaketh. Wee must also note, that although religion was very much corrupted and almost quite abolished amongst the Iewes, yet did this *maxime* still remaine. That hee was no lawfull teacher, that came not from GOD. But because none doe more proudly and carelesly bragge of the title of God then false Prophets, wee haue heere neede of discretion, whereby the spirites may be tryed, Therefore Nicodemus addeth, that it doth manifestly appeare, that Christe is sent of God, because God doth more mightily bewray his power in him, then that it can bee denied that God is present with him. And hee taketh it for a thing which all men doe confesse, that God is wont to worke by his ministers alone, that by this meanes, he may seale and confirme the function whereunto he hath called them. And that not in vaine, seeing that the Lord would alwayes haue myracles to be seales of his doctrine?

Moreouer, hee doth well in this, that hee maketh God the onely authour of myracles, when hee sayth that none can doe these signes vnlesse GOD bee with him. For it is as much as if hee should affirme, that they are not done by manne, but that the power of God raigneth, and dooth manifestly appeare in them. To bee briefe, seeing that there is a double fruite of myracles, the one that they doe make a preparation vnto faith: secondly, that they do better confirme the same, beeing conceiued out of the woorde of God: Nicodemus had profited well in the former part, because he learned by the myracles that Christ is a true Prophet of God. Yet this seemed to be scarse firme enough: for seing that the Prophetes doe no otherwise once delude the vnskillfull with their deceits, then if by true myracles they did prooue themselues to bee the ministers of God, what difference shall there bee betweene truth and lying, if faith doe depend vppon myracles. Yea Moses doth flatly affirme that wee are tryed by this meanes, whether wee loue God or no. Wee doe also well know the admonition of Peter and Paule that the faithfull doe beware of lying signes, wher with Antichriste shall blind the eyes of many. I answere, that this commeth to passe through the iust permission of God, that they may be deceiued by the subtiltie of Sathan who are worthie: but I say that this is no hinderance vnto the godly, but that the power of God may appeare vnto the elect in myracles, which may be vnto them an approbation of true and sound doctrine. So Paule doth reioyce that his Apostleship was confirmed by signes and myracles. Therefore howsoeuer Satan do boast himselfe in darkenesse as Gods Ape, yet so soone as mens eyes are opened, and the light of spirituall doctrine doth shine, myracles doe sufficiently testifie that God is present in such sort as Nicodemus speaketh of in this place.

Deu. 13. 3. Mat. 24. 24. 2. Thes. 2. 9.

3 *Verily, verily, I say vnto thee* In this that Christ repeateth this worde *verily* twise, it serueth to procure attention. For being about to speake of a thing of all other the most weightie, he had de neede to make Nicodemus more attentiue, who woulde otherwise haue set light by all this whole speech: this therefore is the end of the double affirmation. But although these words seeme to bee fare fetch & to cõe out of seasõ, yet did christ begin most fitly at ꝑ same. For as seede is sowen in wast in an vntilled grounde, so the doctrine of the Gospell is so-

wen in vaine, vnleſſe the hearer be firſt tilled, and rightly framed vnto obedience and docilitie. Chriſt ſaw the minde of Nicodemus full of thornes, and choked with many euill weedes, ſo that there was ſcarce any place left for ſpirituall doctrine. Therefore this exhortation was inſteede of plowing to purge the ſame, leaſt any thing ſhould make the doctrine vnfruitfull. Wherefore let vs remember that this was once ſo ſpoken to one, that the ſonne of God ſpeaketh vnto vs all dayly with the ſame voyce. For which of vs will ſay that he is voyde of wicked affections, ſo that hee hath no neede of any ſuch purgation? Therefore if wee will goe forward well and profitably in the ſchoole of Chriſt, let vs learne to begin at this: *Vnleſſe a man be borne againe.* As if hee ſhould ſay, ſo long as thou haſt not that which is the chiefeſt in the kingdome of God, I doe not much paſſe for this that thou doeſt acknowledge mee to be a teacher: for this is the firſt entrance into the kingdome of God, that thou become a new man. And becauſe this is a notable ſentence, it is meete that wee throughly examine euery part thereof. *To ſee the kingdome of God*, Doeth import as much as to enter into the kingdome of God: as it ſhall appeare anone out of the text. But they are deceiued that take the kingdome of God for heauen: ſeeing that it doth rather ſignifie the ſpirituall life, which is begun in this world through faith and doeth grow vp dayly according as faith doth increaſe. So that the meaning heereof is, that no man can truely be gathered into the Church of God, that hee may bee reckoned amongſt the children of God, but he muſt firſt bee renued. Therfore it is by this briefly declared after what ſort Chriſtianitie doth begin. In theſe words wee are taught, that wee are borne as aliants, and men baniſhed from the kingdome of God, and that we doe continually diſſent from the ſame, vntill ſuch time as the ſecond begetting doe change vs. For the ſentence is generall, which comprehendeth all mankinde. If Chriſt hadde ſayd thus vnto one, or a few, that they cannot come into heauen, vnleſſe they bee firſt borne againe, wee might coniecture that he ſpeaketh onely of certaine perſons: but hee ſpeaketh of all men without exception. For it is an indefinite ſentence which is of as much force as the vniuerſall ſentence, who ſoeuer ſhall not be borne againe, &c. Furthermore, by this worde *borne againe*, hee doeth not meane the amending of one part, but the renuing of the whole nature. Whereuppon it followeth that there is nothing in vs, but that which is corrupt. For if it be neceſſary that the whole and euery part be renued, it muſt needes followe that the corruption is ſpread abroade euery where: Concerning which matter wee will ſpeake ſhortly after.

Eraſmus following *Cyrillus* his iudgement did euill tranſlate the aduerbe (*anothen*) *from aboue*. I confeſſe that the ſignification thereof is doubtfull amongeſt the Grecians but wee know that Chriſt did talke with Nicodemus in Hebrew. Furthermore, there had beene no place there for the doubtfull ſaying wherewith Nicodemus being deceiued, doth childiſhly doubt of the ſecond natiuitie of the fleſh. Therfore he conceiued no other thing out of the words of Chriſte, but this that a man muſt be borne againe, beefore hee can enter into the kingdome of God.

4. *How canne a manne bee borne.* Although the manner of ſpeache which Chriſte vſed was not expreſſed in the lawe and the Prophetes, notwithſtanding

ding, forasmuch as there is mentition made euery where in the ſcripture of renouation, and it is one of the firſt principles of faith, it is manifeſt what euill ſucceſſe the Scribes had as then, in the reading of the Scripture. It was not onely one mans fault to bee ignorant of this, what the grace of regeneration ment: but forasmuch as they were all almoſt occupyed in friuolous ſhiftes and fallacies, that which was the chiefeſt in the doctrine of godlyneſſe was neglected. The like example haue wee in papiſtrie at this day. For ſeeing that they do wearie themſelues all their whole life in hidde ſpeculations, they do no more know what belongeth properly vnto the worſhippe o. God the hope of our ſaluation, vnto the exerciſes of godlyneſſe, then coblers and neatheards, doe know the courſe of the ſtarres: yea whileſt that they delight themſelues in ſtrange myſteries, they do openly contemne the naturall doctrine of the ſcripture, as vnmeete for the degree of a maſter and teacher. It is therefore no maruell that Nicodemus dooth heere as it were ſtumble at a ſtrawe. For this is the iuſt vengeance of God, that thoſe who ſeeme to themſelues to be moſt excellent and graund Doctors, with whome the ſimplicitie of the common doctrine is baſe and vile, are aſtonied in ſmall poynts.

5 *Vnleſſe a man be borne of water.* This place hath beene diuerſly expounded. For ſome haue thought that the two partes of regeneration are diſtinctly expreſſed, and that by this worde *water* is ſignified the denying of the old man: and by the ſpirite they vnderſtoode the newe life. Otherſome doe thinke that it comprehendeth an hidden matching of contraries, as if Chriſte did ſette water and the ſpirit (namely, the pure and moyſt elements) againſt the groſſe nature of man. So that they expound this ſaying Allegorically, as though Chriſt did cõmaund vs to put off the heauie and weightie maſſe of fleſh, and to bee made like to water and the ayre, that we may couet vpward, or at leaſt be not ſo much depreſſed toward the earth. But both theſe opinions ſeeme to me to bee contrarie to Chriſte his meaning. *Chryſoſtome* (vnto whom the greater parte ſubſcribeth) referreth the worde *water* vnto Baptiſme, ſo that the ſenſe ſhould bee, that wee enter into the kingdome of God through baptiſme, beecauſe the ſpirit of God doth regenerate vs there. And here came in that opinion that baptiſme was neceſſary to the hope of eternall life. But admitte Chriſt doth ſpeake in this place of Baptiſme, yet the wordes are not ſo to bevrged, that he includeth ſaluation in the outwarde ſigne: but hee rather ioyneth water with the ſpirite, beecauſe hee dooth teſtifie and ſeale vnto vs by that viſible ſigne, the newneſſe of life, which God alone doth worke in vs by his ſpirite. It is true indeede that we are driuen from ſaluation by neglecting of baptiſme, and I doe confeſſe that in this ſenſe it is neceſſary: but the hope of ſaluation is falſly included vnder the ſigne. And as concerning this place, I can by no meanes be perſwaded to thinke that Chriſte ſpeaketh of baptiſme, for that had beene out of due time. For wee muſt alwayes marke what was the intent and purpoſe of Chriſt, which we haue before declared: namely, that he intended to exhort Nicodemus vnto newneſſe of life beecauſe hee was not fit to receiue the Goſpel, vntill he began to be another man. Therefore it is one and a ſimple ſentence, that we muſt bee borne againe, that wee may be the children of God: and that the holy ſpirit is the authour of this ſecõd begetting. For whereas Nicodemus did dreãe of Pythagoras

his

his regeneration, Chriſt, to the end he might take from him this errour, added this in ſteede of an interpretation, that it commeth not to paſſe naturally that men are borne againe, neither yet that it is needfull that they putte on another body: but that they are borne when as they are renued in minde and heart, through the grace of the ſpirite. Therefore hee putteth the ſpirite and water both for one thing: neither ought this to ſeeme harde or racked. For it is an vſuall maner of ſpeaking in the ſcripture, when as mention is made of the ſpirite, to adde this woorde *water* or *fire*, to expreſſe the force thereof. Now we haue ſometimes hadde this, that it is Chriſte that baptiſeth with the holy ſpirite and fire: where by fire is meant nothing elſe but the ſpirite, and dooth onely ſhewe howe the ſame doth worke in vs. And whereas hee dooth heere putte water firſt, it skilleth not much, yea this ſpeech runneth better then the other: namely, becauſe the plaine and manifeſt meaning doth followe the Mataphore. As if Chriſte did ſay, that no man is the child of God vntill hee bee renued by water: and that this water is the ſpirite that purgeth vs, and which beeing powred into vs, by his power, inſpireth the power and force of the heauenly life, ſeeing that wee are by nature altogether drie and wythered. And to the ende Chriſte may vpbraide vnto Nicodemus his ignorance, hee doth induce a kinde of ſpeeche vſed in the ſcripture. For Nicodemus ought to haue acknowledged at length, that that which Chriſt ſayd, was taken out of the common doctrine of the Prophets. Therefore water is nothing elſe but the inward purgation and quickening of the holy ſpirit.

Moreouer, the coniunction is copulatiue commonly taken expoſitiuely: namely, when as the former member is expounded by the latter. And moreouer the text agreeth with mee. For when as Chriſte dooth by and by adde a reaſon, why wee muſt bee borne againe, making no mention of water, hee teacheth that the newnes of life whiche hee requireth conſiſteth onely in the ſpirit, whereupon it followeth that the water is not to be ſeparated from the ſpirit.

6. *That which is borne of fleſh.* Hee proueth by contraries that the kingdō of God is ſhut againſt vs all vnleſſe there be an enterance ſet open vnto vs by regeneration. For he taketh this for a thing whiche all men confeſſe to bee true, that wee cannot enter into the kingdome of God vnleſſe we be ſpirituall. But out of the wombe wee bring nothing but the carnall nature. Therefore it followeth that we are all baniſhed from the kingdome of God, and that being depriued of the heauenly life, we remaine vnder the bondage of death. Furthermore, ſeeing that Chriſt reaſoneth in this place that men muſt be borne againe, becauſe they are fleſh onely: without doubt he comprehendeth vnder fleſh the whole man. Therefore *fleſh* doth ſignifie in this place, not the body onely, but the ſoule alſo, and ſo conſequently all the partes thereof. For the pelting popiſhe diuines doe moſt fooliſhly reſtraine it vnto the part which they call ſenſuall, becauſe by this meanes Chriſt his argument ſhould be vnfit, that we haue need to be borne againe, becauſe ſome part of vs is corrupt. But and if the fleſh be ſet againſt the ſpirit, as that which is corrupt againſt that which is ſound, that which is falſe againſt that which is true, that which is polluted againſt that which is holy, that which is defiled, againſt that whiche is ſincere, wee may thence eaſily gather

ther, that in this one worde the whole nature of man is condemned. Therefore Christ doth pronounce that our minde and reason are corrupt, because they are carnall: that all the affections of our heart also are wicked and reprobate, because they also are carnall. But heere may a question bee obiected: Seeing that the soule is not begotten of the issue of manne, wee are not borne of flesh in our principall parte. Heereby it came to passe that many did thinke, that wee doe not onely take our beginning according to our body, of our parents, but that the soules also are spread, *extraduce: (that is, that the father begetteth the soule of the sonne aswell as the body.)* For it seemed an absurde thing, that originall sinne which hath his proper place in the soule, shoulde bee spreade abroade from one man into all his posteritie, vnlesse all soules had flowed from his soule, as from a fountaine. And truely the wordes of Christ seeme to import thus much at the first sight, that we are therefore flesh, because wee are borne of flesh. I answer, that as touching the wordes of Christe, this is the onely meaning thereof, that wee are all carnall as we are borne: and that forasmuch as wee are come abroad into this worlde mortall menne, our nature sauoureth of nothing else but flesh. For hee doth here make a plaine distinction betweene nature, and the supernaturall gift. For whereas all mankinde was corrupt in the person of Adam alone, it commeth not so much by beegetting as by the ordinance of God: who, like as he had decked vs all in one man, so hee spoyled vs of his giftes. Therefore euery one of vs doeth not so much drawe vice and corruption from our parents, as wee are all corrupted together in Adam alone, because so soone as hee was fallen away, God did by and by take away that whiche he had giuen mans nature. And also there ariseth another question. For it is certaine that there remaine some giftes of GOD in this degenerate and corrupt nature. wherevpon it followeth that wee are not altogether wicked. Wee may easily answere, that the giftes whiche the Lorde hath left vs, after the fall, if they be considered by themselues, they are worthie of prayse: but seeing that infection of euill dooth infect all partes, there shall no sincere thing bee founde in vs, which is voyde of all corruption. Whereas wee haue some knowledge of God from our birth, whereas there is some difference of good and euill engrauen in our conscience, whereas wee excell in wit for prouiding for this life: and finally, whereas wee doe so many wayes excell bruit beastes, that is of it selfe an excellent thing as it commeth from God: but all these thinges are polluted in vs, euen as wine, whiche beeing infected and marred with the mustinesse of the caske, doth loose the grace of his good tast, yea, it is in tast both bitter and hurtfull.

For the knowledge of God, which doth nowe remaine in man is nothing else but an horrible fountaine of Idolatrie, and all superstition: his iugdement in the choyce and difference of things is partly blinde, and partly prepostorous, partly lame and confused: what industrie so euer we haue, it vanisheth away into vanitie and toyes: and the will it selfe being altogether wanton, is carried headlong wholy vnto euill. Therefore there remaineth no droppe of goodnesse in all the nature of manne. Whereby it is manifest that wee must bee framed and made fit for the kingdome of God by the second begetting: and thus much doe the wordes of Christe importe, because man is borne of his mothers wombe

only.

onely carnall, he muſt be faſhioned againe by the ſpirit, that he may begin to be ſpirituall. And this word *ſpirit* is taken in this place two maner of wayes: namely, for grace, and the effect of grace. For in the former place, Chriſte teacheth that the ſpirite is the onely authour of the pure and good nature: afterwarde he giueth vs to vnderſtande that wee are ſpirituall, after that wee are renued by his power.

7. *Maruell not that I ſayd vnto thee, you muſt be borne.*

8. *The winde bloweth whyther it liſteth, and thou heareſt the ſounde thereof: but thou knoweſt not whence it commeth, nor whyther it goeth: ſo is euery one that is begotten of the ſpirit.*

9. *Nicodemus anſwered, and ſayd vnto him, how can theſe things be?*

10. *Ieſus anſwered, and ſayde vnto him, Art thou a maſter in Iſrael, and knoweſt thou not theſe things?*

11. *Verily, verily I ſay vnto thee, wee ſpeake that wee knowe: and wee teſtifie that which we haue ſeene: and yee receiue not our teſtimonie.*

12. *If I haue tolde you earthly things, and yee beleeue not: how will yee beleeue, if I ſhall tell you heauenly things?*

7. *Maruell not.* Interpreters doe wreſt this place diuers wayes. Some doe thinke that the groſſeneſſe of Nicodemus, and ſuch like is touched: as if Chriſt ſhould ſay, that it is no maruell if they do not vnderſtand that heauenly myſterie of regeneration, when as they doe not vnderſtand the reaſon of thoſe things whiche are ſubiect to the ſenſes. Otherſome doe coyne out a more ſubtile, but too farre fetcht a ſenſe. As the blowing of the winde is free, ſo are we reſtored vnto libertie by the begetting of the ſpirit, that beeing looſed from the yoake of ſinne, we may runne vnto God freely and of our owne accord. Moreouer, that is altogether contrary to Chriſt his meaning which *Auguſtine* bringeth, that the ſpirit of God is effectuall of his owne will *Chryſoſtome* and *Cyrillus* deale better, who ſay that the ſimilitude is taken from the winde, and ſo they doe apply it vnto this preſent place. For as much as the force thereof is felt, yet is the cauſe and originall vnknowne. For my part as I doe not much diſagree with them, ſo will I indeuour to expound the meaning of Chriſt more cleerely and ſurely.

I retaine that ground that Chriſt doth borrowe a ſimilitude of the order of nature. Nicodemus thought it to be an vncredible thing which hee had hearde of regeneration and the new life: becauſe the meane and maner of this regeneration did ſurpaſſe his capacity. To the end that Chriſt may take frō him this doubt, hee teacheth him that euen in the corporall life there appeareth the ſinguler power of God, the reaſon whereof is hidden. For all men haue the vitall ſpirit from the ayre: the mouing of the ayre is felt. Yet do we not know whence it commeth, or whither it goeth. If God doe worke ſo mightily in this fraile & mortall life, that wee are compelled to marueile at his power: howe abſurde a thing is it to goe about with our minde to meaſure and apprehende the hidden worke of God in the celeſtiall and ſupernaturall life, ſo that we will beleeue no
or. 15. more but that which appeareth.

So Paule, when hee inueigheth againſt thoſe whiche doe therefore refuſ

ſuſe the doctrine of the reſurrection, becauſe it ſeemeth an vnpoſsible thinge that the body which is now ſubiect to corruption, when as it ſhall bee turned to duſt and brought to nothing, ſhould bee cloathed with bleſſed immortalitie: hee caſteth in their teeth their dulneſſe, that they doe not conſider and marke the like power in a corne of wheate. For the ſeede ſprouteth not vntill it bee rotten. This is that wonderfull wiſedome whereof Dauid crieth out. Therefore they are to dull, who beeing admoniſhed by the common order of nature, doe not riſe higher: that they may knowe that the hande of God is farre more mightie in the ſpirituall kingdome of Chriſt. And whereas Chriſt doth forbid him to maruell, wee muſt not ſo take it, as if hee would haue vs to ſet light by ſo excellent a worke of God, and that which is woorthy of chiefe admiration: but hee will not haue vs ſo to maruaile that our faith bee hindered thereby. For many doe refuſe that as a thing vntrue which they thinke to bee too hard and difficile. To conclude, let vs not doubt but that wee are faſhioned againe by the ſpirite of God, and are made new men, al heugh wee knowe not how this is done. Pſal. 104. 24.

8. *The winde bloweth whither it luſteth,* Not that there is any will properly in the blaſt, but becauſe it moueth to and fro freely, and diuerſly. For the ayre is caried ſometimes hither and ſometimes thither. And this maketh more to the matter: becauſe if it did run continually with a ſtraight courſe as doth the water, it were leſſe to be maruailed at. *So is euery one.* Chriſte his meaning is, that the motion and action of the ſpirit of God doth no leſſe appeare in the renuing of man, then the motion of the ayre in this earthly and externall life: but the manner is hidden. Therefore wee are vnthankeful and wicked, if we doe not adore the incomprehenſible power of God in the heauenly life, whereof he ſheweth vnto vs ſuch an euident token in this world: if we do not atribute leſſe vnto him in the reſtoring of the ſaluation of the ſoule, then hee ſheweth vnto vs in the defending of the eſtate of the bodie. The application ſhall bee ſomewhat more plaine, if you reſolue the ſentence thus, ſuch is the force and effect of the holy ſpirite, in the regenerate man.

9. *How can theſe thinges bee?* Wee ſee what thing doth moſt of all hinder Nichodemus: what ſoeuer hee heareth, hee wondreth at it as at a monſter: becauſe he vnderſtaneth not the manner how it is done. So there is nothing which doth more hinder vs then our owne arrogancie: namely, becauſe wee will alwayes be wiſer then we ſhould: and therefore we doe with diueliſh pride reiect whatſoeuer is repugnant to our reaſon As though it were that the infinite power of God, ſhould bee reſtrayned vnto ſo ſmall a meaſure. Wee may in deede in ſome meaſure enquire of the reaſon and manner of the workes of God ſo that it be done ſoberly and reuerently: but Nicodemus doth by this obiection refuſe this as a fable, becauſe hee thinketh that it cannot be. Which thinge wee will handle more largely in the ſixt chapter.

10. *Art thou a maiſter in Iſraell?* Becauſe Chriſt ſaw that hee ſpent his time and labour in vaine in teaching a proud man, hee falleth to chiding. And truely

truely doctrine ſhall take no roote, neither bring foorth fruite in ſuch, vntill ſuch time as that winde of vaine confidence ſhall bee gone out of them, wherewith they ſwell. Furthermore, this is moſt fitly obiected vnto him to tame his pride withall. For Chriſt eſpieth his ignorance in that, wherein hee ſeemeth to himſelfe moſt ſubtile and wiſe. Hee thought that this was a poynt of grauity and wiſedome, not to admitte a thing vnpoſsible: beecauſe hee is fooliſhly credulous, that doth beleeue another mans wordes, before hee doe well know the reaſon of them. But in the meane while Nichodemus is to be laught at with his maiſterly countenance, for that hee doubteth more then childiſhly in the firſt elements. Such doubting truely is filthy and ſhamefull. For what manner religion, what manner knowledge of GOD, what manner rule of good life, what manner hope of eternall life ſhall there bee, vnleſſe wee holde that a man is renued by the ſpirite of GOD? Therefore there is an *Emphaſis* in theſe words, *theſe thinges*. For ſeeing that the Scripture doeth euer nowe and then inculcate this poynt of doctrine, the firſt beginners muſt not bee ignorant thereof. Therefore it is intollerable that hee ſhoulde bee ignorant and vnskilfull in the ſame, who doth profeſſe himſelfe to be a teacher in the church.

11. *That which wee know, wee ſpeake.* Certaine doe referre this vnto Chriſte and Iohn Baptiſt other ſome ſay that the plurall number is put in ſteade of the ſingular number. But I doe verily thinke that Chriſt doth ioyne himſelfe with all the Prophetes, and ſpeaketh in all their perſons generally. For the Philoſophers and other teachers, whoſe workes are more full of words then wiſedome doe oftentimes thruſt in thoſe toyes which they haue inuented: but Chriſt doth challenge this as a thing proper to him and all the ſeruants of GOD, that they doe onely deliuer that doctrine which is ſure and certaine. For GOD doth not ſend them to bable of thinges which they knowe not, or doubtfull matters: but hee frameth them in his ſchoole, that they may teach others thoſe thinges, which they themſelues haue learned. Furthermore, as Chriſt ſetteth forth vnto vs by this title the certaintie of his doctrin, ſo he preſcribeth vnto all his miniſters, a rule of modeſtie that they doe not thruſt in their owne dreames or coniectures: that they doe not ſet abroch mens inuentions, wherein there is no ſoundneſſe: but let them beare faithfull & true witneſſe with God Let euery man therefore take heed what is reuealed vnto him of God, leaſt any man paſſe the bounds of his faith: finally, let no manne ſpeake any thing but that which he hath heard of the Lord.

Furthermore, wee muſt note that Chriſt doth in this place confirme his doctrine with an oath, that it may be of greater authoritie with vs. *Yee receiue not our teſtimonie*. This is added to the ende the Goſpel may looſe no iote of credite through the vnthankfulnes of men. For becauſe the truth of God is beleeued but of a fewe, and is reiected euery where of the world, it is to be deliuered from contempt: let not therefore the maieſtie thereof be leſſe regarded, becauſe the whole world almoſt doth proudly deſpiſe the ſame, and doeth obſcure it with their impietie. And although the meaning of theſe wordes be ſimple and one, yet may wee gather a double doctrine out of this place: the firſt, that wee doe not ſet light by the Goſpell, if it haue but a few diſciples vpon earth. As if

Chriſt

Chriſt ſhould ſay, although you receiue not my doctrine, neuertheles it remaineth certaine & ſure: becauſe the incredulitie of men ſhall neuer bring to paſſe but that GOD ſhall continue true for euer. The other that they ſhall not eſcape ſcotfree, who at this day doe diſcredit the Goſpell, ſeeing that it is the holy veritie of God. Wee muſt bee armed with this ſhielde that wee may go forward in the obedience of the Goſpell, againſt the ſtubbornes of men. We muſt hold this ground, that our faith, bee grounded in God. But ſeeing that wee haue God our authour, as though wee were extolled aboue the heauens, wee muſt rather careleſſie treade vnderfoote, or behold a farre off, the whole world then that the infidelitie of certaine ſhould trouble vs. Whereas Chriſt complaineth that his teſtimonie is not receiued, wee gather thereby, that this was as a fatall thing for the worde of God throughout all ages, that it was beleeued but of a few. For theſe words, *ye receiue not*, doe belong vnto the greater number, and almoſt vnto the whole body of the people. Wherefore there is no cauſe why the ſmall number of the godly and faithfull ſhould diſcourage vs.

12. *If I haue tolde you earthly things.* Chriſt concludeth, that it was to be imputed to Nicodemus and ſuch like, if they doe not profite in the doctrine of the Goſpell. For hee ſayth, it is of it ſelfe ſufficient and apt to inſtruct all men, ſeeing that it deſcendeth vnto the earth, that it may lift vs vpp to heauen. This is too auncient a vice, that men deſire to bee taught ſubtilly and wittily. Heereby it commeth to paſſe that many men doe ſo greatly delight in deepe and hidden ſpeculations. And hereby it commeth to paſſe that moſt men doe leſſe eſteeme the Goſpell, becauſe they cannot finde therein loftie ſpeech to fill their eares withal. Therefore they do not vouchſafe to occupie themſelues in the ſtudie of common and baſe doctrine. But this is intollerable wickednes, that wee doe giue leſſe honour vnto God when he ſpeaketh, for this cauſe, becauſe hee doth abaſe himſelfe vnto our rudeneſſe. Therefore whereas God doth ſpeake vnto vs groſly and in a common ſtile, in the ſcripture let vs know that he doeth it for our ſake. Whoſoeuer doth boaſt that he is offended with ſuch humilitie, or maketh it a cloake to couer his vnwillingnes to ſubmit himſelfe vnto the worde of God, he lyeth. For he that cannot afforde to embrace God when he is nigh vnto him, he will much leſſe flie vnto him aboue the cloudes. Some doe expound *earthly things* to be the rudiments or firſt principles of the ſpirituall doctrine. For the denial of our ſelues is a certaine firſt exerciſe of godlines. But I am rather of their minde, who refer this vnto the maner of teaching. For albeit all Chriſt his ſermon was heauenly, yet hee ſpake ſo familiarly, that his ſpeech it ſelfe might ſeeme after a ſort earthly. Furthermore, theſe wordes muſt not bee reſtrained vnto the ſermon onely. For in this place the vſuſall maner of teaching which Chriſt kept (that is common ſimplicitie or plaineſſe) and the pompe and gorgeouſneſſe whereunto ambitious men are too greedily addicted, are compared together.

13. *And no man aſcendeth into heauen, but he that deſcended from heauen, the Son of man who is in heauen.*

14. *And as Moſes lifted vp the Serpent in the wilderneſſe, ſo muſt the ſonne of man*

be lifted vp.

15. *That euery one that beleeueth in him, may not periſh but haue euerlaſting life.*

16. *For God ſo loued the world that he gaue his onely begotten ſonne: to the end that euery one which beleeueth in him, may not periſh, but haue eternall life.*

17. *For God ſent not his ſonne into the world to condemne the world: but that through him the world might be ſaued.*

18. *Hee that beleeueth in him is not condemned: and he that beleeueth not, is condemned alreadie: becauſe he hath not beleeued in the name of the onely begotten Son of God.*

13. *No man aſcendeth into heauen.* Hee exhorteth Nicodemus againe not to truſt to himſelfe and his owne witte: for he ſayth that no mortall man canne pearce into the heauens by his owne induſtrie, vnleſſe hee haue the ſonne of God to be his guide. For by aſcending into heauen is meant the pure knowledg of the myſteries of God, and the light of the ſpirituall knowledge. For Chriſte teacheth the ſame thing in this place, which Paul doth, when he ſayth that the naturall man doeth not vnderſtand the things of God. Therefore hee driueth away all the quicknes of mans wit from diuine matters, becauſe it is farre inferiour vnto God. And wee muſt diligently marke the words, that Chriſt alone who is heauenly, doth aſcend into heauen, and that the entrance is ſhut againſt all other. In the former member hee doth humble vs, when hee excludeth all the whole world out of heauen. Paul commaundeth all thoſe to bee fooliſh in their owne conceite, who ſoeuer deſire to be wiſe vnto God: there is nothing that wee can worſe away with. Therefore wee muſt note the ſentence, that all our ſenſes doe faint and quayle when wee come vnto God. But after that Chriſt hath ſhut heauen againſt vs, hee offereth a remedie that is readie, when hee addeth, that that is giuen vnto the ſonne of man which is denyed vnto all other. For hee doth not aſcend into heauen for his owne ſake only, but that he may be our guide and directer. And for this he called himſelfe the ſon of man that wee may not doubt, but that we ſhall enter in as well as he: who tooke vpon him our fleſh for this cauſe, that hee might make vs partakers of all good things. Therefore ſeeing that hee alone is of his fathers counſell, hee impartеth vnto vs thoſe ſecrets which would otherwiſe be vnknowne to vs. Notwithſtanding this ſeemethto bee anabſurd thing, that hee ſayth that the ſon of man is in heauen, at ſuch time as he dwelleth vpon the earth. If you anſwere, that that is true in reſpect of his diuinitie, the maner of ſpeach importeth an other thing: namely, that he himſelfe as hee was man was in heauen. It might bee ſayd that there is no mention made of place, but that Chriſt, is onely diſtinguiſhed from the reſt by this condition, becauſe he is heyre of the kingdom of god from which all mankind is baniſhed, but ſeeing that it is common and vſuall enough in Chriſt, by reaſon of the vnitie of the perſon, to haue that wich is proper to the one nature to bee tranſlated vnto the other, wee neede not to ſeeke for any further anſwere. Therefore Chriſt who is in heauen, hath put on our fleſh, that ſtretching forth his brotherly hād, he may carry vs vp to heauen with him.

1. Cor. 2. 14.

1. Cor. 4. 18.

14. *And as Moſes.* Hee doeth more plainely declare to what ende hee ſayde, that it is hee alone to whom heauen is opened: namely, that he may bring

bring in with him all those, who will now follow him as their guide. For hee doth testifie that he is laid open & made euident vnto all men, that he may make al men partakers of his power, *To be lifted vp* doth signifie to be placed in an high place, that all men may see him. This commeth to passe by the preaching of the Gospel. For where as some do expound it to be ment of the crosse, it agreeth not with the text, and it is nothing to the purpose. Therefore the meaning of the words is plaine, that Christ shall be lifted vp by the preaching of the gospell like to a banner, that all men may behold him as Esay foretolde. He setteth downe a figure of this lifting vp in the brasen serpent, which Moses erected, the beholding whereof did cure those that were wounded with the deadly byting of serpēts. We know the hystorie which is contained Num. 21.9. Furthermore, it is cited in this place to this end, that Christ may declare that by the preaching of the Gospel, he shall be set in the sight of al men, that whosoeuer shall behold him with faith, may be saued. Esay. 2. 2.

Whereby wee must gather that Christe is plainely set before our eyes, in the Gospel, least any man should complaine of obscuritie, and that this reuelation is common vnto all men, and that faith hath her sight and beholding wherewith she may see Christ as if he were present: like as Paule saith, that hee is plainely depainted out with his Crosse when he is truly preached. And this is no vnproper or farre fet similitude. For as that was the only externall shape of a Serpent, wherein there was no deadly or venemous thing: so Christ tooke vppon him the shape of sinfull flesh being yet cleane and void of sinne, that hee might cure in vs the deadly wound of sinne. Neither was it in vaine that the Lord in times past, when the Iewes were wounded of serpents, did prouide such a kinde of medicine. And this did serue to confirme the woordes of Christ. For seeing that he saw that he was contemned as an obscure and vile person, he coulde bring in no fitter thing then the lifting vp of the Serpent. As if hee shoulde say, that it ought not to seeme an absurd thing, if contrary to the opinion of men he be extolled frō low degree vnto higher, because that was shadowed in the figure of the serpent, vnder the law. Now the question is asked whether Christ doth compare himselfe to the Serpent, because there is some likelihood: or he giueth vs to vnderstand that it was a sacrament, as was *Manna*. For although *Manna* was bodily foode, appointed vnto the present vse, yet Paule doth testifie that it was a spirituall mystery. Both this place, and also that, that the Serpent was kept vntill such time as through the superstition of the people it was turned into an idoll, doe induce me to thinke the same concerning the brasen Serpent. If any man thinke otherwise, I doe not contend. Gal. 3. 1. 1. Cor. 10. 3

16. *For so God.* Christe openeth the first cause and as it were the fountaine of our saluation: and that least any doubt shoulde remaine: For our minds haue no quiet restinge place, vntill such time as they come vnto the free loue of GOD. Therefore like as wee canne seeke the whole matter of our saluation no where else saue onely in Christ: so we must marke whence Christ came vnto vs, why hee was offered vnto vs, to bee our Sauiour. Both these things are plainly declared vnto vs in this place: namely, that fayth in Christe doeth giue life vnto all men: and that Christ brought life vnto vs, because our heauenly father will not haue mankinde whō he loueth, to perish. And here we must

muſt marke the order dilligently . For when the originall of our ſaluation is once handled, as there is wicked ambition ingrafted in our nature: ſo ſtraightway there creepeth into our minds deuiliſh imaginations concerning our owne merites . Therefore wee faigne that God is mercifull vnto vs for this cauſe, becauſe he iudged vs to be woorthy to be regarded . But the ſcripture doth euery where extoll his meere and ſimple mercy, which may aboliſh all merites. And this is the ſole meaning of Chriſtes wordes, when hee ſetteth downe the cauſe in Gods loue . For if wee will goe any higher, the ſpirite locketh the gate by the mouth of Paule, teaching that this loue is grounded in the purpoſe of his will . And truly it is manifeſt that Chriſt ſaide thus, to the end that he might draw menne from reſpecting themſelues, vnto the only mercy of God. And he ſayth plainely that God was not mooued to deliuer vs becauſe hee did marke that there was ſomething in vs that was worthy of ſo greate a benefite: but he aſſigneth the glory of our deliuerance wholy vnto his loue: and that doth better appeare by the text: for hee ſayth that the ſonne is giuen vnto men that they may not periſh . Whereupon it followeth, that vntill ſuch time as Chriſt doeth vouchſafe to helpe vs being loſt, wee are all appointed vnto eternall deſtruction . And Paule alſo ſheweth this by the circumſtance of time: namely, becauſe we were loued when as yet we were enemies through ſinne. Surely where ſinne doth raigne, wee ſhall finde nothing but the wrath of GOD, which bringeth with it death. Therefore it is mercy alone that reconcileth vs vnto God, that it may alſo reſtore vs vnto life . Yet this kinde of ſpeach ſeemeth to be contrary to many places of ſcripture, which doe lay the firſt foundation of Gods loue toward vs in Chriſt, and without him they ſhew that God doth hate vs . But we muſt remember that which I ſayd before, that the ſecret loue wherewith God imbraced vs with himſelfe, becauſe it floweth from his eternall purpoſe, is aboue all other cauſes: and that the grace which he will haue ſhewed vnto vs, and whereby we are lifted vppe vnto the hope of ſaluation, doth begin at the reconciliation gotten by Chriſte . For ſeeinge that it muſt needes bee that he hateth ſinne, how ſhall we be perſwaded that he loueth vs vntill ſuch time as our ſinnes are purged, in reſpect whereof, hee is worthily angry with vs ? So that the bloud of Chriſt, muſt come betweene, to reconcile vs vnto God, before ſuch time as we can feele his fatherly good will. And as we heare in the former place, that God did giue his ſonne to die for vs, becauſe he loued vs: ſo it followeth ſtraightway after, that Chriſt alone is he in whom we ought properly to fixe our faith. He hath giuen his onley begotten Sonne that whoſoeuer ſhall beleeue in him may not periſh. This I ſay is the right beholding of faith, to ſet Chriſt before it, in whome it may behold the breaſt of God powred out into loue: this is the firme & ſounde ſhoare to leane vnto the death of Chriſt, as the onely pledge. This word *only begotten*, hath in it great force to ſet foorth vnto vs the vehemencie of Gods loue toward vs. For becauſe men are not eaſily perſwaded that God doth loue them: to the end he might take away all doubtfulneſſe, he ſetteth downe in plaine words, that God did loue vs ſo dearely, that he ſpared not his onely ſonne for our ſake. Therefore ſeeing that God hath declared his loue toward vs ſufficiently, whoſoeuer is not contented with this teſtimonie but doth as yet doubt, he doth Chriſte no ſmall iniury, as if ſome one of the cómon ſort were deliuered vp to death.

Eph. 1. 5.

Rom. 5. 10.

But

But rather wee muſt thus thinke with our ſelues, that looke howe great account God doth make of his ſonne, ſo precious was our ſaluation vnto him: the price whereof hee would haue the death of his onely begotten ſonne himſelfe to bee. Chriſt is called by this name by good right, becauſe hee is the onely ſonne by nature: who dooth make vs partakers of this honour by adoption, then, when we are ingrafted into his bodie.

Hee that beleeueth in him may not periſh. This is a ſinguler commendation of faith, that it deliuereth vs from eternall deſtruction. For his meaning was plainely to expreſſe, that although we ſeeme to bee borne vnto death, yet is there certaine deliuerance offered in the faith of Chriſt: ſo that death which doth otherwiſe hang ouer our heads is no whit to bee feared. And he added alſo the vniuerſall note, both that he may inuite all men in generall vnto the participation of life, and alſo that hee may cut off all excuſe from the vnbeleeuers. To the ſame ende tendeth the worde *worlde* whiche hee vſed beefore. For although there ſhall nothing bee founde in the worlde that is worthie of Gods fauour, yet hee ſheweth that he is fauourable vnto the whole worlde, when hee calleth all men without exception vnto the faith of Chriſte, whiche is nothing elſe but the entrance into life. But yet let vs remember that life is promiſed vnto all thoſe who ſhall beleeue in Chriſt, ſo commonly, that yet faith is not common vnto all menne. For Chriſte lyeth open vnto all men: yet God doth onely open the eyes of the elect, that they may ſeeke him by faith. Furthermore, herein appeareth the wonderfull effect of faith, becauſe we doe thereby receiue Chriſte as hee is giuen vs of the father: namely, that he may make vs heires of eternall life being deliuered from the guiltines of eternal death, becauſe he hath purged our ſinnes by the ſacrifice of his death, leaſt any thing ſhoulde hinder God from taking vs for his children: Therefore ſeeing that faith dooth imbrace Chriſte with the efficacie of his death, and fruite of his reſurrection: it is no maruell if wee doe alſo thereby enioy the life of Chriſte: yet it dooth not appeare ſufficiently as yet, why and how faith doth make vs partakers of life, whether it bee becauſe Chriſte doth regenerate vs by his ſpirite, that the righteouſneſſe of God may liue and be of force in vs, or whether it bee becauſe, beeing purged by his bloud from ſinnes, we are iudged iuſt beefore God through free pardon. Truely it is certaine, that theſe two are alwayes ioyned together: but becauſe we intreate in this place of the certaintie of ſaluation, we muſt eſpecially note this reaſon, that we doe liue for this cauſe, becauſe God dooth loue vs freely in not imputting vnto vs our ſinnes.

Therefore the ſacrifice is mentioned by name, whereby together with ſinnes, death, and the curſe are aboliſhed. I haue already declared the drift of theſe two members: namely, that wee may knowe that wee recouer life in Chriſte, whereof wee are depriued in our ſelues. For in this miſerable eſtate of mannekinde, redemption is beefore ſaluation in order.

17. *For hee ſent not.* This is the confirmation of the ſentence next going before: becauſe GOD ſent not his ſonne hither vnto vs in vaine: But hee came not to deſtroy. Therefore it followeth that it is the proper office of GOD to giue ſaluation through him vnto all thoſe that beeleeue. Now we there is no cauſe why any man ſhould doubt, or bee carefull howe to

eſcape death, ſeeing that we vnderſtand that this is Gods purpoſe, that Chriſte ſhould deliuer vs from the ſame. This woorde *worlde* is repeated againe to the end no manne may thinke that he is excluded, if ſo bee it he hold the way of faith. *To iudge* is taken in this place as in many other places for *to condemne*. And whereas hee ſaith, that he came not to condemne the world, hee ſetteth downe therein the proper end of his comming. For what neede had Chriſte to come to deſtroy vs who were vtterly periſhed? Therefore we muſt conſider no other thing in Chriſt, but that God meant to helpe vs for his infinite goodneſſe ſake, that he might ſaue vs beeing loſt. And ſo often as our ſinnes doe teſtifie againſt vs, ſo often as Satan doth pricke vs forwarde to deſpayre, wee muſt hold vppe this buckler, that God woulde not haue vs to periſh euerlaſtingly, becauſe he hath ordeined his ſon to be the Sauiour of the world. And whereas Chriſte in another place ſaith, that he came to iudgement in that hee is called a ſtone of ſtumbling, whereas hee is ſayde to be the fall of many, that is an accidentall thing, or (that I may ſo ſpeake) a thing that commeth by chaunce. For they that refuſe the grace that is offered in him, are worthie to finde him a Iudge and reuenger of ſuch wicked and filthy contempt. Whereof there appeareth a moſt euident token in the Goſpel: for whereas it is properly the power of God vnto ſaluation vnto all that beleeue, the vnthankefullneſſe
2. Cor. 10. of many cauſeth it to turne to their deſtruction. Paule expreſſeth both verie
16. well, when he boaſteth that he hath in readyneſſe the vengeance, wherewith he will puniſhe all the aduerſaries of his doctrine, after that the obedience of the godly ſhall be fulfilled. For it is as much as if he ſhould ſay, that the Goſpel is appoynted chiefly and principally vnto the faithfull to be vnto them for ſaluation: but that afterwarde it ſhall turne to the deſtruction of the vnbeleeuers, who contemning the grace of Chriſt, hadde rather haue him to be the authour of death then of life.

Hee that beleeueth in him is not condemned. Whereas he doth ſo often and ſo diligently inculcate this point, that all the faithfull are out of danger of death, wee may gather hence how neceſſary the certaintie and ſtability of hope is, that the conſcience may not continually feare and be tormented. Therefore he affirmeth againe that there doth no damnation remaine when as we ſhal beleeue, which thing he will expound more at large in the firſt chapter. The preſentece is taken in this place for the future, according to the cuſtome of the Hebrewe tongue: for he will haue the faithfull to be free from the feare of damnation. The next ſentence, *but hee that beeleeueth not &c.* Signifieth vnto vs that there is no other remedy whereby any manne can eſcape death. As if he ſhould ſay, that there remaineth nothing but death for thoſe, who reiect the life that is giuen them in Chriſte, ſeeing that life conſiſteth onely in faith alone. He putteth in the preterperfectence of the verbe emphatically, that he might better expreſſe that all vnbeleeuers are quite vndone. And we muſt note, that Chriſte ſpeaketh peculiarly of thoſe whoſe impietie ſhall bewray it ſelfe in the manifeſt contempt of the Goſpel. For although it be true, that there was neuer any other way to eſcape death, then to flie vnto Chriſt, yet becauſe CHRIST intreateth in this place of the preaching of the goſpel, which was to bee ſpreade abroad throughout the whole worlde, he vttereth theſe words againſt thoſe

who

who doe wickedly and malitiouſly extinguiſh the light which GOD hath kindled.

19. *And this is the iudgement, that light came into the world: and men loued darknes more then light, for their workes were euill.*

20. *For euery one that doth euill hateth the light, and commeth not vnto the light, leaſt his workes ſhould be reprooued.*

21. *But he that doth truth, commeth to the light, that his workes may be made manifeſt, becauſe they are done in God.*

19. *And this is the iudgement.* He preuenteth the murmurings & cõplainings which profane men are wont to vtter againſt the too too great rigour (as they thinke) of God, when as he dealeth more ſharpely with them then they woulde wiſh. It ſeemeth tò them an harde matter that all thoſe ſhould periſh which doe not beleeue in Chriſt. Therefore leaſt any man ſhoulde aſcribe his damnation vnto Chriſt, he teacheth that it is to be imputed to euery mans own fault. The reaſon is becauſe infidelitie is a witneſſe of an euill conſcience. Whereby it appeareth that the wickedneſſe of the vnbeleeuers doth keepe thẽ backe from comming to Chriſt. Some there be who thinke that the ſigne and token of damnation is onely ſet downe in this place. But Chriſte his intent and purpoſe is to tame the wickedneſſe of men, leaſt after their accuſtomed maner they turne their backes or chide with God, as if he did handle them vniuſtly, whileſt that he doth puniſh their incredulitie with eternall death. Therefore he ſheweth that ſuch iudgement is iuſt, and not ſubiect to any ſuch falſe ſlanders: not onely becauſe they deale frowardly, who preferre darkneſſe before light, and doe of their owne accord flie from the light which is offered them: but becauſe that hatred of the light doth ſpring only from a guiltie and wicked mind. There ſhineth in many a goodly ſhewe of holineſſe, who notwithſtanding are enemies to the Goſpell: but howe ſo euer they appeare to bee more holy then Angels, it is queſtionleſſe that they are hypocrites: becauſe they refuſe the doctrine of Chriſte for no other cauſe, ſaue onely beecauſe they loue their lurking dennes, whereby their filthineſſe may hee couered. Therefore ſeeing that hypocriſie alone dooth make God to be diſpleaſed with men, they are all guiltie, becauſe vnleſſe beeing blinded with pride they did flatter themſelues in their vices, they would be ready and willing to receiue the doctrine of the Goſpel.

20. *For whoſoeuer doth euill.* His meaning is that they doe hate the light for this cauſe, becauſe they are euill, and ſo much as in them lyeth they deſire to couer their ſinnes: whereupon it followeth, that they doe as it were of ſet purpoſe nouriſh the matter of damnation, by driuing away the remedy. Therfore we are much deceiued if we thinke that they are caried with a godly zeale who rage againſt the goſpell, ſeeing that they do rather abhorre the light, that they may more freely flatter themſelues in darkneſſe.

21. *But he that doth.* This ſeemeth to be ſpoken vnproperly & abſurdly vnleſſe you will confeſſe that there are ſome that be righteous, & which ſpeake the truth before they be regenerate by the ſpirit of God. Which thing agreeth not with the perpetuall doctrine of the ſcripture. For we know that faith is the roote frõ which the fruits of good works do ſpring. To the ende that Auguſtine may reſolue this doubt, he expoundeth theſe words *doth the truth*, thus: hee which acknowledgeth howe miſerable wee are, and deſtitute of all power to doe well.

And in deede this is the true preparation vnto faith, when as being inforced with the feeling of our pouertie, we flie vnto the grace of God. But all this is contrarie to Christ his minde: for his meaning was simply to affirme, that those who deale sincerely, doe desire nothing more then the light, that their workes may be prooued and tried, because after that such tryall is made, it doth better appeare that they spake the truth before God, and were cleane from all deceit. But some man will inferre falsly and ignorantly, that mens consciences doe not accuse them before faith commeth. For Christe doth not say that the elect doe beleeue that they may winne prayse for their good workes: but hee declareth only what the infidels would doe vnlesse their owne consciences did accuse thē. Furthermore, Christ vseth this word *truth*, because being deceiued with the externall shew of works, we doe not consider what lurketh within. Therefore he saith that perfect men, and those who are no dissemblers, do willingly come forth into the sight of God, who is onely fit to giue iudgement of our workes. For those workes are sayd in this place to be done in God, which he alloweth, and are good according to his rule. Hereby we may learne that wee must not iudge of works, vnlesse we behold them with the light of the Gospel: because our reason is altogether blinde.

22. *After these things came Iesus and his disciples into the land of Iudea, and he was conuersant there with them, and did baptise,*

23. *And Iohn was also baptizing in Aenon nigh vnto Salim: because there was much water there. Therefore they came and were baptised.*

24. *Because Iohn was not yet cast into prison.*

25. *Therefore there arose a question betweene the disciples of Iohn and the Iewes, cōcerning purging.*

26. *And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beeyond Iordan, to whom thou beareſt witnes, behold he baptiseth, and al men come vnto him.*

27. *Iohn answered and said, A man cannot receiue any thing vnlesse it be giuen him from heauen:*

28. *You your selues are witnesses with mee that I sayde, I am not Christe, but am sent before him.*

22. *After these thinges came Iesus.* It is likely that so soone as the feast day was past, CHRIST came into that part of Iurie which was nigh to the cittie *Aenon*, which was placed in the tribe of Manasses. The Euangelist saith that there was much water there, whereof there was no such store in Iurie. And Cosmographers doe write that these two cities *Aenon* and *Salim* were not farre from the meeting of *Iordan* and *Iaboc*, nigh whereunto they place *Scythopolis*. But out of these wordes we may gather that when Christ and Iohn did baptize, they did put al the body into the water. Although wee neede not to stande much about the externall rite, so that it agree with the spirituall veritie, institution and rule of the Lorde. But forasmuch as we can coniecture this nighnes of place did cause many rumors to be spread abroade, and much talke to bee had, concerning the worship of God, the law, the estate of the Church, because of two new baptizers which were risen together. For whereas the Euangelist sayth, that

that Christ baptized, I referre that vnto the first beginning: because he began then publikely to execute the function that was inioyned him of his father. And although he did this by his disciples, yet is hee named in this place as the authour of baptisme, omitting the ministers, who did nothing but in his name, & at his commandement. Concerning which thing we will speake somewhat in the beginning of the next Chapter.

25. *Therefore there arose a question, &c.* It is not in vaine that the Euangelist, saith in this place that there arose a question amongst the disciples of Iohn. For the lesse they were instructed in doctrine, the more boldly doe they offer themselues to dispute, as ignorance is alwayes blinde. If others had set vpō them they might haue beene excused but in this that being vnfit to enter into the combat, they do of their own accord prouoke the Iewes, they deale therein both rashly and wickedly. The words import thus much, that they moued a question. And besides this that they did offend in reasoning rashly farther then their skil would reach, about a matter which they knew not: there was as great a fault as this, because they did not so much intend to defende the lawfull vse of baptisme, as to defend their maisters cause, that his authoritie might remaine safe and sounde. Both these things were worthy to bee reprehended: because they not knowing the true maner of baptisme, doe set the sacred institution of God to be laughed at, and because through peruerse ambition, they take their maisters part against Christ. Therefore it appeareth that their combe was cut with owne word, when as it was obiected, that Christ did also baptize. For being occupied about the person of the man, they did lesse regard the doctrine. We are taught by the example of them to what ende they come, who are driuen rather with the wicked affection they beare toward men, then with the zeale of God: and therefore are we admonished that this one thing is to be respected, and by all meanes to bee regarded, that Christ alone be chiefe. *Concerning purging.* The question was about purging, because the Iewes had diuers kindes of washings appointed them by the law: and being not contented with those that were appointed in the law, they did moreouer obserue many dilligently which they receiued from the elders. Whereas Christe and Iohn doe bring in nowe a new rite and maner of washing after such plentie and varietie, they count it to be an absurd thing.

26. *To whome thou bearest witnesse.* By this argument they goe about eyther to make Christ inferiour to Iohn, or to make him bound to Iohn, because hee receiued honour of him. For they account that as a benefit, that he did adorne Christ with honorable titles: As though it was not his duety thus to prayse him: yea as if this were not his principall dignitie to bee the sonne of God his cryer. Therefore it was not meete that they should preferre Iohn before Christe, because he was commended by his testimonie. Whereas they say, that *all manne come vnto him*, these wordes proceede from peruerse emulation, for they are afraid least their maister be forsaken of the multitude.

27. *A manne cannot*, Some doe referre it vnto Christe, as if hee did accuse his Disciples of wicked boldnesse against God, because they goe about to take that from Christe which the Father hadde giuen him. Therefore they will haue this to be the meaninge, that it came of God, that hee was pre-

preferred in ſo ſhort ſpace vnto ſo great honour, therefore in vaine do you ſtriue to put him downe whom God hath exalted with his hande. Otherſome doe thinke that it is an exclamation, whereinto he burſteth out through indignatiõ, for that his diſciples had ſo litle profited. And truly it was a thing too abſurd, to go about to make him as one of the common ſort, & to make him inferiour vnto his miniſter, whom they had heard ſo often to be Chriſt. Therfore Iohn might well enough ſay, that it was but loſt labour to teach men, becauſe they are deafe & dull vntill ſuch time as they be renewed in minde. But I am rather of their opinion, who doe expound it of Iohn: namely, that hee ſaieth that it was not in their or his owne hand to make him great, becauſe this is the meaſure of vs all, that we be ſuch as God would haue vs to be. For if the ſonne of God himſelfe did not take to him honour, what man of the cõmon ſort dare deſire more then is giuen him of the Lord? If this cogitation were deeply rooted in the mindes of men, it ſhould be ſufficient to bridle ambition. Furthermore ambition being once corrected and aboliſhed, the plague of contentiouſnes ſhould alſo be taken away. For how commeth it to paſſe, that euery man exalteth himſelfe more then is meete, ſaue onely we do not depend vpon God, that wee may be contented with that degree which he aſſigneth vnto vs?

28. *You are my witneſſes.* Iohn chideth his diſciples, becauſe they beleeued not his wordes. Hee had oftentimes tolde that he was not Chriſt: therefore there remained nothing but that he ſhould bee a ſeruant ſubiect to the ſonne of God, as were the reſt. And we muſt note this place: For in denying that he is chriſt, he leaueth nothing vnto himſelfe, but that being ſubiect vnto the head, he miniſter as another in the Church, & bee not ſo extolled that he obſcure, the honour of the head. He ſaith that *he was ſent before* to prepare a way for Chriſt, as kings Apparitors were wont to doe.

29. *He that hath the bride, is the bridegroome: but the friende of the bridegrome which ſtandeth & heareth him, reioyceth with ioy, becauſe of the voyce of the bride grome: therfore this my ioy is full.*

30. *He muſt encreaſe, but I muſt be diminiſhed.*

31. *Hee which commeth from aboue, is aboue all: hee which is of the earth, is of the earth, and ſpeaketh of the earth: he which commeth from heauen, is aboue all.*

32. *And that which he hath ſeene and heard, this doth he teſtifie, and no man receiueth his teſtimonie.*

om. 3. 4.

33. *But he that hath receiued his teſtimonie, hath ſet to his ſeale that God is true.*

34. *For whom God ſent he ſpeaketh the wordes of God: for God giueth not his ſpirite by meaſure.*

29. *He that hath the bride.* By this ſimilitude, he better confirmeth, that it is Chriſt alone that is exempted out of the common ſort of men. For as he that maryeth, doth not therfore bid his friends vnto the mariage, that he may make the bride common vnto them, or that departing from his right hee may admit thẽ to be his partners in his mariage bed, but rather that the mariage being honorablie reuerenced by them, it may be made more holy: ſo chriſt doth not call his miniſters vnto the functiõ of teaching, þ after they haue brought the church vnder, they may vſurpe to thẽſelues the gouernement, but that he may vſe their faithfull

faithfull diligence to associate the same vnto himselfe. This is a greate and excellent thing, for men to bee set ouer the Church, that they may present the person of the sonne of God. Therefore they are as friends whom the sonne of GOD adioyneth vnto himselfe, that they may celebrate the mariage together. But they must marke the difference, that being mindefull of their degree, they do not take to themselues that which is proper to the bridegrome. The summe is this, that how much soeuer teachers do excell, yet must not this be any hinderaunce vnto Christ, but that he must be cheife: he alone must rule his church hee onely must gouerne the same by his word. This similitude is oftentimes vsed in the scriptures when as the Lord will set forth vnto vs the holy bonde of adoption, wherewith hee ioyneth vs vnto himselfe. And as hee offereth himselfe truely to bee enioyed of vs, that he may be ours: so by good right doth he require at our hands the faith and mutuall loue, which the wife oweth to her husband.

Furthermore, this marriage was fulfilled in Christe in all respectes, whose flesh and bones we are, as Paul teacheth. The chastitie which hee requireth Ephe. 5. 29.
consisteth chiefly in obeying of the Gospell, that wee suffer not our selues by any meanes to be carried away from the pure simplicitie thereof: as the same Paul doth teach. 2. Cor. 11. 2. Therefore we must be subiect to Christ alone, he must be our onely head, wee must not goe aside an hayres breadth from the plaine doctrine of the Gospell, hee alone hath the principalitie of glory that hee may retayne the right and place of the bridegrome. What doe the ministers? Truly the sonne of God calleth them that they may serue him and waite vpon him in the celebration of the holy marriage. Wherefore it is their parte, by all means to endeuour to present the bride with whom they are put in trust, a pure virgin vnto her husband. Which thing Paul boasteth hee doth, in the place afore cited. But they doe winne the church rather to themselues then to Christ, they doe vnfaithfully violate the wedlocke, which they should adorne. And the greater honour Christ doth vouchsafe to bestow vpon vs, whileſt that hee committeth the custody of his bride vnto vs, so much the more wicked is our infidelitie, vnlesse wee endeuour to reserue his title and right wholy vnto himselfe. *Therefore this my ioy is fulfilled.* His meaning is, that hee hath obtained the summe of all his petitions, and that there remaineth nothing else for him to desire, when he seeth Christ raigne, and that hee is heard according as he deserueth. Who so euer shall be thus affected, that setting apart all respecte of himselfe, hee extolleth Christ, and is contented with his honour, he shall gouerne the Church faithfully and fruitfully: but whosoeuer shall misse this marke but a litle, he shall be a filthie adulterer, neyther shall he be able to do any thing els but to corrupt the bride of Christ.

30. *Hee must encrease.* Hee goeth farther, for whereas he was before extolled vnto high dignitie by the Lord, hee sayth that this was but temporal: but now must they beleeue the Sunne of righteousnesse that is risen. Therefore he doth not only driue away and shake off the vaine smokes of honour, which were rashly heaped vpon him through the errour of men: but also is very circumspect that the true honour which the Lord had bestowed vpon him, doe not darken the brightnesse of Christ.

For.

For this cauſe he ſaith, that he hath hitherto beene accounted a great Prophet, that he was placed in that ſo high a degree onely for a time, vntill Chriſt ſhould come, to whom he was to deliuer vp the light. In the meane ſeaſon hee doth teſtifie, that hee can ſuffer with a contented minde himſelfe to bee brought to naught, ſo that Chriſte may repleniſhe the whole world with his beames. And all the paſtours of the Church muſt follow this deſire of Iohn, that they ſtoope downe with head and ſhoulders to lift vp Chriſte.

31. *Hee that commeth from aboue.* Hee ſheweth by another ſimilitude howe much Chriſte differeth from the reſt, and howe farre hee excelleth all other. For hee compareth him to a king, or chiefe captaine, who ſpeaking out of an high Tribunall or iudgement ſeate, is to bee hearde for the reuerence of his gouernment: and hee teacheth that it is ſufficient for him, if he ſpeake out of a lowe ſettle. Hee ſaith that Chriſte came from aboue, not onely beecauſe hee is God, but becauſe there appeareth nothing in him but that which is heauenly and full of maieſtie. In the ſeconde member the common tranſlation hath but once, *that is of the earth:* but the Greeke bookes doe agree together in the other reading. I ſuſpect that the repetition (which they thought was ſuperfluous) was raſed out by vnlearned menne. But it is as much as if hee ſhoulde ſay, hee which is of the earth, ſmelleth of his beginning, and according to the eſtate of his nature abideth in the earthly order. Therefore hee affirmeth that this is proper to Chriſte alone to ſpeake from on high, becauſe he came downe from heauen. But heere may a queſtion bee asked, whether Iohn came not alſo from heauen. as touching his calling and function, and that therefore the Lorde was to bee hearde ſpeaking by his mouth. For hee ſeemeth to doe iniurie to the heauenly doctrine which hee deliuereth: I anſwere, that this is not ſpoken ſimply, but by way of compariſon. If the miniſters bee conſidered apart, they ſpeake as from heauen with great authoritie, that which God commandeth them: but ſo ſoone as they begin once to be ſet againſt Chriſte, they muſt be no body any longer. So the Apoſtle vnto the Hebrewes, 12. 25. comparing the lawe and the goſpell together, ſaieth: *Seeing that they eſcaped not free, who deſpiſed him that ſpake vpon earth, take heed that ye deſpiſe him not which is from heauen.* Therefore Chriſt will be acknowledged in his miniſters, but ſo that he remaine Lord alone, and that they be contented with the degree of ſeruants. eſpecially when the matter commeth once to a compariſon, he will be ſo diſtinguiſhed that he may be chiefe.

32. *And that which he hearde and ſawe.* Iohn goeth forwarde in his office. For to the end that he may make ready diſciples for Chriſt hee commendeth his doctrin for the certaintie thereof, that he vttereth nothing but that which hee receiued of his father. Seeing and hearing are ſet againſt all maner doubtfull opinion, vaine rumors, and all maner of inuentions. For hee giueth them to vnderſtande that hee taught nothing but that which hee knewe well. But ſome man will ſay that hee deſerueth ſmall credite, who hath nothing but that which hee hath hearde. I anſwere that hee meaneth by this woorde that Chriſte was taught of his father, ſo that he bringeth nothing, but that which is diuine, as it was reuealed vnto him by God. And that agreeth with all the perſon of Chriſte, foraſmuch as he was ſent into the worlde of his father to bee an

interpreter

interpreter and Embassadour. Afterwarde he reprehendeth the vnthankefulnesse of the worlde, which refused so certaine & faithfull a witnesse, so wickedly and haynously. And also he remoueth a stumbling blocke, which might turne away many from the faith, & hinder the course of many. For (as we are wont too much to depend vpon the iudgement of men) many doe esteeme the Gospel according to the cõtempt of the world, at least when they see it euery where reiected: being preuented with this preiudice, they are more loth and slow to beleeue. Therefore so often as we see such waywardnes of the worlde, yet let this admonition keepe vs in the constant obedience of the same, that it is the truth which came from God. When he saith, that *no man receiueth it*, his meaning is, that there are very few & almost none that are faithfull, if they be compared vnto the huge multitude of the wicked.

33 *And he that receiued his testimonie.* Heere he exhorteth and encourageth the godly to imbrace the doctrine of the Gospel without feare. As if he should say, that there is no cause why they should be ashamed of their smalnes of number, sithence they haue God to bee the authour of their faith, who alone is aboundantly sufficient for vs like vnto all. Therefore although the whole world doth discredit the gospel, yet this ought not to keepe backe the godly from subscribing vnto God. They haue also that wherein they may quiet and pacifie themselues, when as they know that to beleeue the Gospel, is nothing els then to subscribe vnto the Oracles of God. In the meane while we doe gather that this is the propertie of faith to leane vnto God, & to be established in his worde. For there can be no subscription vnlesse God do speake first. By which doctrine faith is not onely distinguished from all mens inuentions, but also from an vncertaine and doubtfull opinion. For it must bee answerable vnto the truth of God which is exempted from all doubting. Therefore as God cannot lye, so it is an absurd thing for the faith to wauer. Being armed with this defence, we shall continue victorers continually, with what engins soeuer Sathan doe goe about to trouble and shake vs. Out of this place also are we taught how acceptable a sacrifice faith is before God. For as he maketh most account of his truth, so we cannot doe him any greater worshippe, then whilest that by our faith we professe that he is true: then doe we giue him his due honour. So menne cannot doe him any greater iniury then when they doe not beleeue the Gospel. For hee cannot bee spoyled of his truth, but that all his glory and maiestie must be abolished. And his truth is after a sort shut vppe in the Gospel, and hee will haue the same knowne there. Wherefore the vnbeleeuers haue nothinge for God so much as in them lyeth: not that their impietie doeth any whit impayre the credit of God, but that as much as in them lyeth, they reprooue and accuse him of vanitie. Vnlesse we be more then stony, this so excellent a title, wherewith faith is adorned, ought to kindle in our mindes the most feruent desire of the same. For that great honour is this whereunto God doth vouchsafe to extoll miserable wretches, that they who are nothing else but lying and vanitie, shoulde be accounted meete to approoue with their subscription the holy truth of God.

34. *For whome God sent.* Hee confirmeth the sentence next goinge before. For hee sheweth that wee haue truely to deale with God, when as wee receiue

receiue the doctrine of Christ: for Christe came from none other saue onely from his heauenly father. Therefore it is God alone that speaketh by him. And truly we giue lesse honour vnto the doctrine of Christ, then we ought if we doubt to acknowledge it to be diuine. *Not by measure.* This place is expounded two maner of wayes: for some doe extend it to the common dispensation, that GOD who is the fountaine of all good things which canne neuer bee drawne drie, is not emptied when he powereth out his giftes vpon men aboundantly. They which take water out of any vessell to distribute it, doe at length come vnto the bottome: but we need not to feare any such thing in God: for the aboundance of his giftes shall neuer be so large, but that he can exceede the same whensoeuer he will, with newe liberalitie. This exposition seemeth to haue some colour, because the sentence is indefinite, yet do I rather follow *Augustine*, who doth interpret this to be spoken of Christe. Neither ought this to be any let, that there is as yet no mention made of Christe in this member, seeing that the last member doeth take away all doubtfulnesse, where that is restrained vnto Christ, which might seeme to be spoken generally of many. For without doubt these wordes are added expositiuely, that the father hath giuen the sonne all thinges into his hand because he loueth him: Therefore they are to be read in one text. And the word of the present tence doth signifie a cõtinuall act. For although hee was once endowed with the spirite according to the chiefest perfection, and yet not withstanding hee floweth continually as out of a fountaine, farre and wide, he is therefore not vnfitly sayde euen now also to receiue of the father. But and if any man had rather expound it simply, the alteration of the tence is not strange in such verbes. Now the sense is manifest, that the spirit was not giuen Christe by measure, as if the facultie and store of that grace wherein hee excelleth were limitted by some measure as Paule teacheth 1. Cor. 12 7. and Eph. 4.7. that the spirite is giuen euery man, according to the measure of the giuing, so that none aboũdeth vnto the ful. For seeing þ this is the mutuall bond of brotherly participatiõ, that no mã may be sufficient for himselfe apart, but that one haue need of another: Christ differeth from vs in this, that the father hath poured out vpon him the infinite aboundance of his spirit. And truly the spirit must remaine in him without measure, that we may all receiue of his fulnesse, as it was said in the first chap. And to this end tendeth that which followeth immediatly after, *that the father hath giuen all things into his hand.* For Iohn doeth not onely in these woordes shew forth the excellency of Christ, but also the ende and vse of that plenty wherewith hee was endowed: namely, that being appointed as an arbitratour of his father, he may distribute vnto all men as it seemeth good vnto him, and is expedient for them: as Paule doth declare more at large in the fourth chap. vnto the Ephesians, which I cited of late. Therefore how much soeuer God doth inrich his children diuersly, that is proper to Christ alone, to haue all thinges in his hand.

35. *The father loueth the sonne and hath giuen all things into his hand:*

36. *He which beleeueth in the sonne hath eternall life: and hee that beleeueth not the sonne, shall not see life, but the wrath of God abideth vpon him.*

35. The

33. *The father loueth the sonne.* But what meaneth this reason? Doth he hate all other men? Wee may easily answeare, that he intreateth not of the common loue, wherewith God loueth men whom he hath created or other his workes, but of that singular and particular loue, which beginning at the sonne doth flow vnto al creatures. For this loue wherewith embracing his sonne, he embraceth vs also, doeth cause him to impart vnto vs all his good things by his hand.

36. *Hee which beleeueth in the sonne.* He added this, that wee may not only knowe that we must ask all good thinges of Christ, but also vnderstand and know the maner how to enioy them. Furthermore, hee teacheth that this enioying consisteth in faith: and that not without cause, forasmuch as wee possesse thereby Christ, who bringeth with him both righteousnesse, and life the fruite of righteousnesse. And whereas faith in Christ is called the cause of life, we doe thereby gather that life is contained in Christ alone, and that wee are made partakers thereof only through the grace of Christ. But all men doe not agree concerning this point how the life of Christ commeth vnto vs. For some men doe vnderstand it thus, because through beleeuing wee receiue the spirite which doth regenerate vs vnto righteousnesse, wee doe obtaine saluation by such a kinde of regeneration. And although I confesse this to be true, that we are renued by faith that the spirit of God may rule vs, yet I say that the free remission of sinnes is first and foremost to be considered, whereby we are made acceptable vnto God: and also I say that all the hope of saluation is both grounded & doth consist in this alone: because righteousnes can by no other meanes bee imputed vnto vs before God, saue only whileſt that he doth not impute vnto vs our sinnes. *But he which beleeueth not.* As hee set before vs life in Christe, that the sweetnesse thereof might allure vs: So hee now condemneth them vnto eternall death who soeuer doe not beleeue Christ. And by this meanes doth hee amplifie the benefite of God, when he telleth vs that there is no other way to escape death, saue the deliuerance which wee haue in Christ. For this sentence dependeth hereupon that wee are all lost in Adam. And if it be the office of Christ, to saue that which was lost, they doe worthily abide in death, who refuse the saluation which is offered in him. We sayd of late that this doth properly appertayne vnto those who doe reiect the Gospell which is reuealed vnto them. For although all mankind be wrapped in the same destruction, yet there remaineth a heauier and double vengeance for those who refuse Christe their deliuerer. But doubtlesse the intente of the Baptist was this, by denouncing death to the vnbeleeuers, to pricke vs forward vnto the faith of Christ.

Furthermore, it is manifest that all that righteousnesse which the world doeth thinke it hath without CHRIST, is condemned and brought to nought by these woordes. Neither is there any cause why any man should obiect, that this is vniust dealing that those men who are otherwise godly and holy, should perish for this cause, because they doe not beleeue. For in vaine is there any holines fained to bee in menne besides that which is giuen them of Christ. Hee putteth this phrase *to see life*, in steede of *to enioy life*. And to the ende hee may the better declare that there remaineth no hope for vs, vnlesse we be deliuered by Christ, hee sayth that the wrath of God abideth vpon the vnbeleeuers.

Although

Although that which *Auguſtine* doth teach, doth not much diſpleaſe me, that is, that he vſed this word (*abide*) that we may know that wee are appointed vnto death euen from our mothers wombe, becauſe we are all borne the children of wrath. At leaſt I doe willingly admit ſuch a kinde of alluſion, ſo we holde that that is the true and plaine meaning which I haue ſet downe, that death doth ſo lie vpon all vnbeleeuers, and doth ſo keepe them downe, that they cannot neuer eſcape. And truely although the wicked and reprobate be condemned naturally, yet doe they bring vpon themſelues another death through their infidelitie. And to this ende is there power giuen to the miniſters of the Goſpell to binde. For this is the iuſt vengeance which befalleth mans ſtubbornes, that they ſhould bind themſelues with the bondes of death, who ſhake of the wholeſome yoke of God.

Chap. 4.

1. *THerefore after that the Lord knew that the Phariſies had heard that Ieſus did*
make and baptiſe more diſciples then Iohn,
2. *(Although Ieſus himſelfe did not baptiſe but his diſciples)*
3. *Hee left Iuda and went into Galilee.*
4. *And hee muſt needes goe through Samaria.*
5. *Therefore hee came into a city of Samaria, which is called Sichar, nigh to the field which Iacob gaue to his ſonne Ioſeph.*
6. *And there was the Well of Iacob: and Ieſus beeing wearie of his iourney did ſitte downe thus vpon the Well, for as much as it was almoſt the ſixt houre.*
7. *There came a woman of Samaria to drawe water: Ieſus ſayeth vnto her, giue me drinke:*
8. *(For his diſciples were gone away into the citie to buy meate.)*
9. *The womanne of Samaria ſayth vnto him, howe is it that thou ſeeing thou art a Iewe doeſt aske water of me, which am a Samaritane? For the Iewes meddle not with the Samaritanes.*

1 *Therefore after that he knewe.* The Euangeliſt being now about to intreat of the conference, which was betweene Chriſt and the Samaritane, doeth firſt of all ſet downe the cauſe of his iourney. For ſeeing that he knew that the Phariſees were euill affected, hee woulde not put himſelfe in danger of their furie beefore the time. This was the cauſe why hee departed out of Iudea. So that he giueth vs to vnderſtand that Chriſt came not of ſet purpoſe into *Samaria*, that hee might dwell there: but beecauſe thoſe that went into Galilee, muſt needes goe through it. For it was meete and requiſite for him that hee ſhould be occupied in gathering together the ſheepe of Iſraell, vntill ſuch time as hee ſhoulde open a gate for the Goſpell by his reſurrection.

Therefore whereas hee vouchſafed to imparte his doctrine vnto the Samaritanes, it was an extraordinarie thinge, and (that I may ſo ſpeake) a thinge that came by chaunce. But why did hee goe aſide into Galilee, as as if hee would not bee knowne, which thing was moſt of all to be wiſhed? I aunſwere, hee knewe what to doe, and hee did ſo vſe the opportunite of time,

time that he did not miſſe or let ſlip one minute. Therefore he would finiſh his courſe in order, and with ſuch moderation as became him: whereby wee are alſo taught that we muſt ſo frame our mindes, that we be not terrified with any feare, but that we goe forward in our dutie, and that we be not too raſh to pull downe danger vpon our owne heads. Furthermore, they ſhall keepe this meane as becommeth them, whoſoeuer ſhall be diligent in their vocation. For they ſhall follow the Lord euen through the middeſt of death, and ſhall not caſt away themſelues raſhly: but ſhall walke in his wayes. Therefore let vs remember that wee muſt goe no further then our vocation doth require. The Euangeliſt ſayth that the Phariſies were Chriſt his enemies: not that the other Scribes were his friendes: but beecauſe this ſecte did at that time reigne, and they did moſt of all rage vnder the pretence of a godly zeale. The queſtion is, whether they did enuie Chriſt for hauing moe diſciples or no, becauſe being more bent toward Iohn, they did ſtudie to maintaine his dignitie and name. The words carry another meaning, for whereas they were beefore greiued with this that Iohn ſhould gather diſciples vnto him, this did more nettle their mindes, when as they ſaw that there came more vnto Chriſt, then did before vnto Iohn. And after that Iohn had profeſſed that he was nothing els but the cryer of the ſonne of God, there began to be greater reſorte vnto Chriſt, and he had now well finiſhed his function. So that he did reſigne vp to Chriſte little and little the office of teaching and baptiſing.

2. *Although Ieſus himſelfe did not baptiſe.* That is called Chriſt his baptiſme which he did by the hands of other: that wee may knowe that baptiſme is not to bee eſteemed according to the perſonne of the miniſter, but that the whole force thereof dependeth vpon the authour, in whoſe name, and at whoſe cõmandement it is beſtowed. Whence we doe gather ſingular conſolation whilſt that we doe know that our baptiſme is of no leſſe force to waſhe and renue vs, then if the ſonne of God had giuen vs it. And doubtleſſe hee did of ſet purpoſe abſtaine from the external adminiſtration of the ſigne, whileſt that he was conuerſant in the worlde: that hee might make it knowne vnto all ages, that baptiſme doeth looſe no whit of his force, whileſt that it is miniſtred by a mortall man. To be briefe, Chriſt doth not onely baptiſe vs inwardly with his ſpirit, but we muſt make like account of the ſigne it ſelfe which we receiue at the hãds of mortall man, as if chriſt himſelf reaching his hands out of heauen, did ſtretch the ſame out vnto vs. And if that be the baptiſme of Chriſt, which is giuen by mortall man, what manner perſon ſoeuer the miniſter be, it ſhall not ceaſe to be Chriſtes. And this is ſufficient to refute the Anabaptiſtes, who affirme that baptiſme is corrupted by the vice of the miniſter, and for this dotings ſake doe they trouble the Church. Like as *Auguſtine* vſed the ſame argument very fitly againſt the Donatiſts.

5. *Which is called Sichar.* *Hierome* in the Epitaph of *Paula* doth thinke that it is corruptly read thus, whereas it is rather to bee read *Sichem*. And truely it is manifeſt that this latter is the auncient and true name. But it is likely that the worde *Sichar* was in vſe in the Euangeliſts his time. Wee agree concerning the place, that it was a cittie ſituated in the ſide of the mountaine *Garizin*, the inhabitantes whereof were murdered traiterouſly

en.34.25 by *Simeon* and *Leui*, and which Abimelech an inhabitant thereof and borne *in* the ſame, did afterward make leuell with the ground. But the commoditie of the place was ſo great, that the citie was built the third time, which in Hierom's dg.9.45. time they called *Neapolis*. And the Euangeliſt putteth the matter out of doubt by adding ſo many circumſtances. For it appeareth out of Moſes, Gen 48.22. Ioſ. 24 32. where that fielde was which Iacob gaue to the ſonnes of Ioſeph. And alſo all men doe grant that the mountaine Garizin was nigh vnto Sichem. Wee will declare anon that there was a temple built there. And moreouer it is queſtionleſſe that Iacob and his familie dwelt there long time: foraſmuch as he did alſo buy a poſſeſsion there, contrary to the cuſtome of the fathers, that hee might dwell quietly.

6. *And Ieſus being wearie of his iourney.* He did not faigne that he was wearie, but he was wearie indeede. For to the end he might be the more bent to take pitie vpon vs, and to be ſory for vs, hee tooke vpon him our infirmities: as the Apoſtle teacheth, Hebrewes 4. 15. Heereunto appertaineth the circumſtance of time. For it was no maruell that being wearie and thirſtie, he reſted himſelfe at the Well about the mid time of the day. For ſeeing that the day from the riſing of the Sunne vntill the going downe thereof was twelue houres long, the ſixt houre was noone. When he ſayth that he ſate thus, he doth as it were expreſſe the geſture of a weary man.

7 *Giue me to drinke.* In that hee asked water of the woman, hee doth it not ſimply for this cauſe, that he may haue ſome matter to teach her: for thirſt did enforce him to deſire to drinke. But this could not hinder him from vſing that opportunitie to teach which he had gotten: becauſe he preferreth the womans ſaluation before his owne neceſsitie. Therefore forgetting his thirſt, as though he had had leaſure and opportunitie to talke to the ende hee may inſtruct her in true godlines, he paſſeth cunningly from viſible water vnto ſpirituall water: & hee watereth her mind with the heauenly doctrin, that denied to giue him water.

9. *Howe is it that thou, ſeeing thou art a Iew.* This is an exprobation, wherein ſhee requiteth the common contempt of her nation: It is well knowne that the Samaritanes were a raskall kinde of people gathered together of aliants. And the Iewes did for good cauſe hate them, becauſe they hadde corrupted the worſhippe of God and did retaine many peruerſe and corrupt rites. Yet notwithſtanding it is queſtionleſſe, that the Iewes did for the moſt part cloake their carnall hatred with the zeale of the lawe. For ambition and enuie was of greate force with many, and that did more greeue them that the countrie which was appointed for them, was poſſeſſed by the Samaritanes, then that the worſhippe of GOD was violated. Notwithſtanding there was iuſt cauſe of diſagreement, if ſobeit, their affections had beene rightly framed Therefore when Chriſt ſendeth his diſciples to preach the Goſpell firſt, he forbiddeth them to turne aſide vnto the Samaritanes. *Mat.* 10. 5. But this woman doth that which is ingrafted almoſt in all men. For becauſe we are deſirous to haue ſome account made of vs, wee can hardly ſuffer our ſelues to be deſpiſed. So that this is the common diſeaſe of our nature, that euery man woulde haue his vices to pleaſe other men. But and if any man doe reproue vs and finde fault with our vices, wee are by and by angrie with one as well

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as with another. Let euery man examine himſelfe and he ſhall finde this ſeed of pride in his minde, vntill ſuch time as it ſhall be rooted out by the ſpirit of God. Therefore this woman becauſe ſhee knew that the ſuperſtitions of her nation were condemned amongſt the Iewes, doth deride them in the perſon of chriſt. Whereas it followeth by and by that the Iewes hadde no dealings with the Samaritans, I thinke it was the woman that ſaid ſo. Some do thinke that the Euangeliſt doth put it in by way of expoſition. And truly it skilleth not much whether ſenſe you chuſe: but me thinkes it agreeth very well that the woman doth flout Chriſt after this ſort. What? is it lawfull for thee to aske drinke of me, ſeeing that you account vs ſo prophane? If any man had rather expound it otherwiſe, I contend not: but it may be that the Iewes did abhorre the Samaritans more then they ſhould. For as we haue ſaid that they abuſed the falſe colour of zeale, ſo it was an eaſie matter for them to paſſe meaſure. As it befalleth all thoſe moſt cõmonly who ſuffer themſelues to be led with wicked affections.

10. *Ieſus anſwered and ſayd vnto her, if thou diddeſt know the gift of God, and who it is, that ſayeth vnto thee, giue me drinke: thou wouldeſt haue asked of him, and he ſhuld haue giuen thee the liuely water.*

11. *The woman ſaith vnto him, Syr, thou haſt neither any thing to draw withall, and the well is deepe. From whence then haſt thou that liuely water?*

12. *Art thou greater then our father Iacob who gaue vs the well, and hee himſelfe dranke thereof, and his ſonnes and his flockes.*

13. *Ieſus anſwered and ſaide vnto her, Euery one which drinketh of this water ſhall thirſt againe:*

14. *But he that ſhall drinke of the water which I ſhall giue him, he ſhall not be a thirſt againe for euer: but the water which I ſhall giue him ſhall be made in him a well of water, leaping out into eternall life.*

15. *The woman ſaith vnto him, Syr, giue me this water that I may not thirſt, and that I may not come hither to draw.*

10. *Ieſus anſwered.* Chriſt hauing now taken an occaſion beginneth to preach of the grace & power of his ſpirit, and that before a ſimple woman, which was altogether vnworthy, to haue him to talke to her. Certainely, it was a wonderfull example of his goodnes, for what was there in this wretched woman, that of an harlot ſhe ſhould ſodainly be made a diſciple of Chriſt the ſonne of God? Although he ſhewed the like token of mercy in vs all. All women truly are not whores, all mẽ are not diſtained with ſome haynous offence: but what excellencie can any of vs bring forth, for which he ſhuld haue vouchſafed to beſtow vpon vs his heauenly doctrine, & the honour of adoption? Neither came it to paſſe by chaunce that he talked with ſuch a perſon: for the Lord doth ſhew vnto vs as vnder a tipe, that he doth not chuſe them for their worthines, to whom hee doth impart the doctrine of ſaluation, and truly this ſeemeth to be a wonderfull purpoſe at the firſt ſight, that he did paſſe ouer ſo many great men in Iurie, and did in the meane ſeaſon talke familiarly with this woman. But it was requiſite that in her perſon ſhoulde bee expreſſed, how true that ſayinge of the Prophet is, Iſay 65. 1. *I am found of thoſe that ſought me not: I haue openly appeared*

vnto thoſe that aske not after me: I ſayde vnto thoſe that enquired not, beholde I am heere. If thou diddeſt know the gift of God. I doe reade theſe two members, *If thou diddeſt know the gift of God*, and, *who it is that talketh with thee*, ſo diſtinctly, that the latter is as it were an interpretation of the former. For this was a ſingular benefit of God, to haue Chriſte preſent, who brought with him euerlaſting life. The ſenſe ſhall bee more plaine, if in ſteede of the copulatiue coniunction you put the expoſitiue particle: *If thou diddeſt know the gift of God: namely, who it is that talketh with thee.* And in theſe wordes we are taught, that wee doe then know who Chriſt is, when we vnderſtand what the father hath giuen vs in him, and what good thinges he himſelfe offereth vnto vs.

And this knowledge beginneth at the feeling of our owne pouertie. For a man muſt firſt be touched with his maladies, before he will ſeeke remedie. And therefore the Lorde inuiteth not the drunken but the dry, not the full but the hungry, that they may eate and drinke. And to what end ſhould Chriſte be ſent vnto vs with the fulnes of the ſpirite, vnleſſe we were emptie? But as he hath profited much, who feeling his want doth now acknowledge what great neede hee hath of another mans helpe: ſo it were not enough to grone vnder miſeries, vnleſſe the hope of ready helpe were added thereunto. Becauſe by this meanes, we ſhoulde doe nothing els but pine away with ſorrow, or rather (which thing befalleth the Papiſtes) kill our ſelues with an vnprofitable & ſuperfluous wearieſomneſſe, with running hither and thither. But ſo ſoone as we once ſee Chriſte, wee doe not wander any more in vaine, to ſeeke remedie there, where there is none to bee founde, but wee goe ſtraightway vnto him. Therefore this is the true and profitable knowledge of the grace of God, when as we know that the ſame is offered vnto vs in Chriſt, and that it is reached vnto vs by his hande. Chriſt doth alſo tell vs how effectuall the knowledge of his good thinges is, which doth pricke vs forwarde to deſire them, and doth enflame our mindes. *If thou diddeſt knowe*, (ſaith hee) *thow wouldeſt haue asked.* Furthermore, the drift of the woordes is nothing obſcure: for his intent was to ſharpen the womans deſire, leaſt that ſhe ſhould lightly reiect the life which was offered her. *Hee ſhoulde haue giuen thee liuely water*, In theſe words Chriſt doth teſtifie, that if our petitions be directed vnto him they ſhall not be voide. And truly, without this hope all the deſire to aske ſhould waxe colde. And ſeeing that Chriſt doth preuent thoſe that come vnto him, and is ready to ſatisfie them all, there remaineth no longer any place of ſluggiſhnes or lingring. But there is no one that would not thinke that this is ſpoken to vs all, vnleſſe euery mans vnbeleife did hinder him. And although he tranſlated this woorde *water* vnto the ſpirite, according to the thinge that is preſent, yet the *Metaphore* is vſuall enough in the ſcriptures, and hath very good reaſon: for we are as drie & baren grounde: there is no iuyce nor ſappe in vs, vntill ſuch time as the Lord doth water vs with his ſpirite. The ſpirit is called els where pure water, but in another ſenſe: namely, becauſe it wipeth away and purgeth the blottes and filth whereof we are full. But in this and ſuch like places, the ſecrete quickninge whereby he reſtoreth vs to life, defendeth and finiſheth the ſame, is ſpoken of. Some there bee who expounde it of the doctrine of the Goſpell: whereunto I confeſſe this name doth agree.

But

But I doe thinke that Chriſt doth vnder this comprehend all the whole grace of renouation. For we knowe he was ſent to this end that hee might bring a newe life. Therefore in my iudgement his meaning was to ſet water againſt the want of all good thinges wherewith mankinde is oppreſſed and troubled. Furthermore, he doth not onely call it liuing water of the effect, as being quickening water, but hee alludeth alſo vnto the diuers ſorts of waters Therefore it is called liuely, becauſe it floweth out of a liuing fountaine.

11. *Syr, thou neither haſt any thing to drawe with.* As the Samaritanes were deſpiſed of the Iewes, ſo they did deſpiſe them againe. Therefore this woman dooth at the firſt ſette light by Chriſte and ſo conſequently doeth flout him, ſhee knewe well enough that CHRIST doth ſpeake figuratiuely: but ſhee requiteth him with a contrarie figure, as if ſhe ſhould ſay that hee promiſeth more then he is able to performe. Then ſecondly ſhee accuſeth him of arrogancie, becauſe he preferreth himſelfe before the holy Patriarche Iacob. Iacob, ſaith ſhee, was contented with this well both for his owne vſe and the vſe of all his familie: haſt thou better water? It dooth ſufficiently appeare how corrupt this compariſon is, euen by this, becauſe ſhe ſetteth the ſeruant againſt the maſter, and a dead man againſt the liuing God, and yet how many doe at this day fall into the ſame vice? Wherefore we muſt take good heed that we doe not extoll mens perſons ſo high, that they darken the glory of GOD. Truely the giftes of God are reuerently to bee reuerenced, whereſoeuer they appeare. Therefore it is meete that we honour men who excell in godlyneſſe, and are indued with other rare giftes, but yet ſo farre foorth that God doe alwayes ſurpaſſe all, that Chriſte with his Goſpell may ſhine and bee ſeene: for all the brightneſſe and gorgeouſneſſe of the worlde muſte yeelde vnto him.

Wee muſt alſo note that the Samaritanes did falſly boaſt, that they were the Progenie of the holy fathers. So at this day the Papiſtes, whereas they are baſtardes, and an adulterous ſeede, doe moſt proudly bragge of the fathers, and doe mocke and taunt the lawfull children of God. Although the Samaritanes had come of Iacob according to the fleſh, yet beecauſe they were altogether growen out of kinde, and alienated from true godlines, this had beene a wrong kinde of boaſting. Now whereas they are *Cuthites* by their originall, or at leaſt gathered together of the profane Gentiles, yet they doe not ceaſe falſly to pretend and vſe the name of the holy patriarch: but this was to no ende. So muſt it needs befall all thoſe who doe wickedly reioyce in the light of men, they muſt be depriued of the light of God, and haue no fellowſhip with the holy fathers, whoſe title they did abuſe.

13. *Euery one which drinketh of the water.* How ſmall effect ſoeuer Chriſt doth ſee his doctrine take, and ſo conſequently to be mocked, yet doth he proceed more plainely to expound that which he had ſaid. For he ſetteth downe the vſe of both waters, that the one ſerueth the body for a time: the force of the other is perpetuall in the quickening of the ſoule. For as the body is ſubiect to corruption, ſo the helpes wherewith it is foſtered muſt be fraile and britle, that which quickeeth the ſoule muſt needs be eternal. And that is not cõtrary to the words of Chriſt, that the faithfull are inflamed with a deſire of more plentifull

grace,, euen vnto the end of their life. For he dooth not meane that wee doe thinke the firſt day ſo much as will ſerue vs, ſo that we haue need of no more But his onely meaning is this, that the holy ſpirit is a fountaine, which runneth continually: ſo that they need not to feare, that they ſhall wyther away who are renued with the ſpirituall grace. Therefore although we be a thirſt during our whole life, yet it is certaine that we haue drunken the ſpirite not for one day onely, or a ſhort time: but that flowing continually, he may neuer forſake and faile vs. So that the faithfull are a thirſt during their whole life, and that vehemently: yet in the meane while they abound with liuely iuyce: becauſe howe little grace ſoeuer they haue receiued, the ſame doth quicken them continually, ſo that they are neuer altogether drie. Wherefore this ſufficiencie is not ſet againſt deſire, but onely againſt drines, which thing is more plainely expreſſed in the words next following: *It ſhall be made a fountaine of water leaping out vnto eternall life.* For there is a continuall watering ſignified, which cheriſheth in them in this mortall life, heauenly eternitie. Therefore the grace of Chriſte doth not flow vnto vs for a ſhort time, but doth powre out it ſelf euen vnto bleſſed immortalitie: becauſe it ceaſeth not to flow vntill the vncorruptible life which it doth begin, be throughly made perfect.

Giue mee this water. It is queſtionleſſe that the woman doth know well enough that Chriſt doth ſpeake of the ſpirituall water: but becauſe ſhe deſpiſeth him, ſhee counteth all his promiſes as good as nothing. For doctrine can haue no paſſage, ſo long as hee that ſpeaketh is not of any authoritie amongeſt vs. Therefore the woman doth interrupt him by the way, as if ſhee ſhoulde ſay, thou makeſt great bragges: but I ſee nothing: if thou canſt doe any thing lette me ſee it indeede.

16. *Ieſus ſaith vnto her, goe, call thy husband, and come hither.*

17. *The woman anſwered, and ſaid vnto him, I haue no husband. Ieſus ſaid vnto her thou haſt ſayd well. I haue no husband.*

18. *For thou haſt had fiue husbands, and he whom thou now haſt is not thy husband: this ſaideſt thou truely.*

19. *The woman ſaith vnto him. Syr, I ſee that thou art a Prophet.*

20. *Our fathers worſhipped in this mount: and yee ſay that Ieruſalem is the place where men ought to worſhip.*

21. *Ieſus ſaith vnto her, woman beleeue me, the houre commeth when as neither in this mountaine, neither at Ieruſalem yee ſhall worſhip the father.*

16. *Call thy husband.* This ſeemeth to appertaine nothing vnto the matter. Yea, ſome man may thinke, that Chriſte being diſcouraged and abaſhed with the frowardneſſe of the woman, doth turne his talke vnto ſome other matter: but it is not ſo, For when he ſaw that ſhe did flout and taunt that which he ſayd, he applyed a meete medicine vnto this maladie. For he ſtriketh the womans conſcience with the feeling of her ſinne. And againe this is an excellent token of mercy, that he draweth her almoſt againſt her will, who would not come willingly. But that which I haue already touched is chiefly to be noted, that they muſt be wounded with the feeling of their ſinne, who are too careleſſe and almoſt dull. For ſuch will make but ſmall account of the doctrine of Chriſt, vntill

till ſuch time as being cited to appeare before the iudgement ſeate of God they be then compelled to feare him as their iudge, whom they did deſpiſe. After this ſort are all thoſe to bee handled, who dcubt not to gainſtand the doctrine of Chriſte with their ruffianly brabbling that they may perceiue and know that they ſhall not eſcape ſcotfree for this . Furthermore, ſo great is the ſtubbornneſſe of ſome, that they will neuer giue eare vnto Chriſt till ſuch time as they be ſubdued by violence. Therefore ſo often as we ſee the oyle of Chriſt to bee vnſauorie, it muſt be mingled with vineger that it may begin to haue ſome taſt. Yea, we haue all of vs need of this. For we are neuer earneſtly affected and moued when Chriſt ſpeaketh, vnleſſe we be awaked with repentance. Therefore if any man will profit aright in the ſchoole of Chriſt, his hardneſſe muſt be tilled and ſubdued with the declaration of his owne miſerie, as with a plough. For it is this knowledge onely which doth take from vs all daintines that we may not be any longer ſo bold as to mocke God. Therefore if at any time the contempt of the worde of God doe come vpon vs, there can be no fitter remedy, then if euery man doe ſtirre vp himſelfe to conſider vpon his ſinnes: that he may bee wearie of himſelfe, and ſo being afraid with Gods iudgement, may be humbled to obey him, whom he did before time deſpiſe.

I haue no husband. The fruite of that admonition dooth not yet appeare whereby he meant to pricke forward the womans mind vnto repentance. And truely the drunken loue of our ſelues doth keepe vs ſo faſt aſleepe, or doth rather make vs ſo dull, that the firſt prickings cannot awake vs. But Chriſte doth alſo very fitly cure this flowneſſe, when as hee preſſeth the ſore more ſtrongly: for he doth manifeſtly caſt in her teeth her haynous offence. Although I think that he doth not here touch her whoredome onely. For in that he ſayth, that ſhee had fiue husbandes, it is to be thought that that came to paſſe, becauſe being a wanton and diſobedient woman ſhe had enforced her husbands to be diuorced. Therefore I expound the words thus, whereas God had ioyned thee to lawfull husbands, thou haſt made no ende of ſinning, vntill ſuch time as being made infamous through more diuorcements, thou didſt ſet forth thy ſelf to be a common ſtrumpet.

19 *Syr. I ſee that thou art &c.* Here now appeareth the fruite of the reprehenſion, for the woman doth not only modeſtly acknowledge her fault: but being prompt and readie to heare Chriſte his doctrine which ſhe had before refuſed, requireth and craueth the ſame of her owne accord. therefore (as I ſaid euen now) the beginning of true aptnes to be taught is repentance, it is the opening of the gate to enter into the ſchoole of Chriſt. And the woman teacheth vs by her example, that when any teacher is offered vs we muſt vſe this opportunitie leaſt we be vnthankfull towarde God, who doth neuer ſend his prophetes vnto vs, but he doth as it were inuite vs vnto himſelfe, reaching out his hand vnto vs. And we muſt hold that which Paule teacheth, that they are ſent vnto vs of God, who excell in the faculti e of teaching. Rom. 10. 15.

20. *Our fathers.* It is falſe which ſome doe thinke that becauſe the reprehenſion was troubleſome and lothſome, ſhee ſlidde craftily vnto ſome other matter. Nay ſhee rather paſſeth from the *ſpecies* vnto the *genus*, (*or from the particular thing vnto that which was more generall,*) and being taught throughly

concerning her ſinne, ſhee will be inſtructed in the pure worſhip of God. And this doth ſhee both well and orderly, in that ſhee asketh counſell of a Prophet, leaſt ſhee erre in worſhipping God. In like ſort as if ſhee did inquire of god himſelfe after what ſort he would be worſhipped. For there is nothing more peruerſe, then at our own pleaſure to feigne diuers kinds of worſhippings without the word of God. Furthermore, we know well enough that there was a continuall ſtrife betweene the Iewes and the Samaritanes concerning the rule of right worſhipping. For although the *Cuthites* and other ſtrangers, who were carried into Samaria when the ten tribes were exiled, beeing enforced with ſtripes, did take vppon them the rites of the lawe, and did profeſſe that they worſhipped the God of Iſrael (as we read 2. King. 10. 27.) yet was religion lame and many wayes corrupted amongeſt them, which the Iewes coulde not away with. But the contention waxed more hot after the building of the temple in mount *Garizim*, which Manaſſes the ſonne of Iohn the chiefe Prieſt and Iaddi his brother did builde at ſuch time as Darius the laſt king of the Perſians did hold Iudea by the hand of *Sanabales* the gouernour.

For Manaſſes hauing maried the Dukes daughter, to the ende hee might be no whit inferiour to his brother, hee made himſelfe prieſt there, and did allure and drawe vnto him with rewardes all the reuoltes hee could: As Ioſephus writeth in his eleuenth booke of Antiquitie. And that which is accounted a ſolemne thing amongeſt the forſakers of true godlyneſſe, to defende themſelues with the examples of the fathers, that did the Samaritanes then, as we may gather out of the womans woordes. Our fathers, ſayth ſhee, worſhipped in this mount. Certaine it is that they were not perſwaded with cauſe to offer ſacrifice there: but after that they had erected a peruerſe kinde of worſhipp there, there followed *ſtubbornes*, which was readie enough to catch al clokes I graunt in deede that light perſons are *ſtung* and pricked ſometimes with a fooliſh zeale as with a waſpe, ſo that they do *ſtraightway* without iudgement take that for an example which they haue heard holy men did. But that other vice is more common to paint their errours with the facts of the fathers. And this may we eaſily ſee in Papi*ſtrie*. But becauſe this place doth notably teach vs, how diſorderly theſe men deale, who ſetting aparte the commaundement of God, doe frame themſelues according to the example of the fathers, wee mu*ſt* note how many wayes the world is wont to offend in this point. For it oftentimes falleth out that the greater ſort do follow thoſe as fathers who are not to be accounted fathers. So at this day wee ſee that when the Papi*ſts* do with full mouth bable of the fathers, they giue no place to the Prophets and Apo*ſtles*: and when they haue named a few that are worthie of honour, they huddle vp a great companie of men like to themſelues, or elſe deſcend vnto more corrupt times, wherein although ſo groſſe barbariſme hadde not ſo much gotten the vpper hande, yet religion and doctrine were very much corrupted. Therefore wee mu*ſt* diligently note the difference, that none be accounted fathers ſaue thoſe who wee know well are the children of God: and ſecondly, thoſe who haue deſerued this degree of honour for the excellencie of their godlineſſe.

Moreouer, men doe oftentimes offende in that, that they e*ſt*abliſhe a common

common law out of the fathers factes. For the common people doth thinke that they doe not giue due honour vnto the fathers, vnlesse they exempt them out of the number of men . So that whilest that we doe not remember that they were but menne, that might erre, wee mixe vice with vertue, hand ouer head, whereupon followeth most wicked confusion in the maner of liuing. For seeing that all mens actions are to bee examined according to the rule of the lawe, we make the ballance subiect to his weightes.

Finally, whereas the imitating of the fathers, is so much esteemed, the world doth thinke that it doth offend freely after them . The thirde vice is wicked emulation: namely, when as being neither endowed with the same spirite, nor furnished with the same commaundement, we take that for an example which some one of the fathers haue done . Like as if some priuate man should with the sworde reuenge the iniuries of his brethren, because Moses did this: if any priuate manne should punish whoremongers, because Princes did this. Hereuppon did rise the fierce and cruell furie to kill their owne children (as many doe thinke) because the Iewes would bee like to their father Abraham . As though this precept were generall, *Offer vp thy sonne Isaac*: and not rather a particular triall of one man. It is pride & too much trust in mens selues, which for the most part bringeth foorth such emulation, whylest that menne do arrogate to themselues more then they ought, and euery man is not content with his owne measure . In the meane season the fathers haue no true followers, but a great many Apes . And they also who shall throughly weigh with wisedome the writinges of the auncient fathers, will confesse that the greatest parte of Monkery did flow from this fountaine. Therefore vnlesse we will erre willingly, we must alwayes take heede, with what spirite euery man is endowed, what euery mans calling requireth, what is meete for euery one, and what is giuen euery man in charge, Like vnto this third vice is there an other namely, the confusion of times, whilest that the posteritie being occupied in the examples of the fathers, doe not thinke that there is another maner of worke and doing prescribed them of the Lord. We may thanke this ignorance for the infinite heape of ceremonies, wherewith the Church was ouerwhelmed in time of Poperie. Immediately after the beginning of the Church menne began to offend in this point, because the foolish following of Iudaisme was of greater force then it should haue beene . The Iewes hadde their sacrifices: least the Christians should want such pomp, they inuented a rite to offer vp Christ. As if the estate of Christes church should haue beene euer a whit the worse, if all such shadowes had ceased, whereby the brightnesse of Christ might be darkened. But madnes ran further afterward, and raged without measure. Therefore least we erre in this point, we must alwayes take heede vnto the present rule. In times past perfumes, lights, holy garments, the altar, vessels, & such like rites did please God. namely, because there is nothing more acceptable or precious in his sight, then obedience.

Exod. 2. 12
Num 25. 8
Gen. 22. 2

Nowe after Christ his comminge the order was chaunged . Therefore wee must consider what hee appointeth vs to doe in the Gospell: least wee doe rashly follow that which the Fathers obserued vnder the lawe For that which was then a godly keepinge of holy rites, shoulde at this day

be wicked ſacriledge . This deceiued the Samaritans, becauſe they did not conſider in the example of Iacob what difference there was in the time, It was lawfull for the Patriarkes to erecte Altars euery where, becauſe the place was not yet ordayned, which the Lord did afterward chooſe : but after that God had giuen commaundement that the Temple ſhoulde be builded in the mount Sion, that former libertie ceaſed . In this reſpect *Moſes* ſaide. Deut. 12. 8. *After this yee ſhall not doe euery one that which ſeemeth good in his owne eyes : but only that which I commaunde you* . For after that the Lord gaue the lawe, he tyed the right worſhipping of himſelfe vnto the decrees of the lawe , whereas the cuſtome was before more free . With the like cloake did they couer their fact who worſhipped in Bethel. For Iacob offered a ſolemne ſacrifice there. But after that the Lord had appointed the place at Ieruſalem, it was no longer Bethel, but Bethauen.

Now we ſee what was the ſtate of the queſtion . The Samaritanes did take the example of the fathers for a rule : the Iewes were grounded in the cõmaundements of God. Although this woman had hitherto obſerued the cuſtome of her nation, yet is ſhe not contented therewith. Vnderſtand here by worſhip not all maner of worſhip : (for it was lawfull for them to pray daily euery where) but that whereunto ſacrifices were annexed, that it might be a publike and ſolemne profeſsion of religion.

21. *Beliue me woman* . In the firſt part of his anſwere he doth briefly aboliſh the ceremoniall worſhip, which was inſtituted vnder the law. For ſeeing that hee ſaieth that the houre is at hand which hath no proper and peculiar place of worſhipping, he giueth vs to vnderſtand that that was temporall which was inſtituted by Moſes, & that now is the time when the wall of ſeperation ſhalbe taken away. By this meanes he extendeth the worſhp of God farther, being deliuered out of the former ſtraites, that euen the Samaritans may bee made partakers thereof. When he ſaith that the *houre doth come*, he putteth the preſent tenſe inſteed of the future : not withſtanding the meaninge is, that the abrogation of the law is now at hand, as concerning the temple & the prieſthood & other externall rites. In calling God *father*, hee ſeemeth by the way to ſet him againſt thoſe fathers whereof the woman had made mention, as if he ſhould ſay, that God is a common father for all men : ſo that he may now be worſhipped euery where without any difference of places or countries.

22. *You worſhip you know not what, we worſhip that which we know, becauſe ſaluation is of the Iewes.*

23. *But the houre commeth and now is when the true worſhippers ſhall worſhip the father in ſpirit and truth, for the father requireth to haue ſuch to worſhip him.*

24. *God is a ſpirit, and they that worſhip him muſt worſhip him in ſpirit & truth.*

25. *The woman ſaith vnto him , I knowe that the Meſſias ſhall come who is called Chriſt, therefore when he ſhall come he ſhall tell vs all thinges.*

26. *Ieſus ſaith vnto her, I am he that talke with thee.*

Nowe hee doeth more at large expounde that which hee touched briefly concerninge the abrogating of the lawe . Yet doth hee deuide the ſumme of his ſpeach into two members : in the former hee condemneth the manner of wor-

worshipping God vsed among the Samaritanes, of superstition and errour: and doeth testifie that the Iewes did worship God well and lawfully. He addeth the cause of the difference, because the certaintie of the worship which the Iewes vsed, did appeare vnto them out of the worde of God: but the Samaritanes had no certainty from the mouth of God. Secondly, he declareth that the rites which the Iewes kept hitherto, should shortly haue an end.

22. *You worship that which you know not.* A sentence worthie to be remembred, wherein we are taught that we must assay nothing rashly and by chaunce in religion. because vnlesse knowledge be present, we doe not any longer worship God, but a false imagination or ghost. Therefore by this thunderbolt are throwne downe all good intents, as they call them For we know that men can doe nothing else but erre when their owne opinion doth rule them without the word of God or his commandement. For Christ taking vpon him his countries cause and person, doth teach that the Iewes doe much differ from the Samaritanes. Why so? Because *of them commeth saluation* saith he. By which wordes, he giueth her to vnderstand that they doe exceed them in this one point, because God had concluded the couenant of eternall saluation with them. Some do restraine it vnto Christ, who came of the Iewes: And truely sithence that all the promises of God are sure and certaine in him, there is no saluation saue only in him. But because it is out of doubt that Christ doth preferre the Iewes for this cause, because they doe not worship any vnknowne power but one God, who reuealed himselfe vnto them, and who hath adopted them to be his people: by this woord *saluation* must be vnderstood that wholesome manifestation, which they had by the heauenly doctrine. But why doth he say, that it is of them, when as it is rather commited to them that they alone might enioy it? He alludeth in my iudgement, vnto that which was foretold by the Prophets, that there should a lawe come out of Syon. Esay. 2. 3. For they were separated for a time from other people vppon this condition: that the pure knowledge of God might at length flowe from them vnto the whole worlde. Notwithstanding this is the summe, that GOD is not worshipped aright, vnlesse he be worshipped according to the certaintie of faith, which must needes proceed from the woorde of God: whereupon it followeth that they fall away vnto idolatry, whosoeuer they be, that depart from the word of God. For Christ dooth in plaine woords testifie, that an idol or vaine fiction is set vp in steed of GOD, where men are ignorant of the true God: and he dooth condemne all those of ignorance vnto whom God hath not reuealed himselfe. For so soone as we are once destitute of the light of his worde, darknes and blindnes doe reigne And we must note that when the Iewes had broke the couenant of eternall life with their vnfaithfulnes, which was established with their fathers, they were depriued of that treasure, which they kept then as yet: for they were not as yet driuen out of the Church of God. Now seeing that they denie the son they haue nothing to doe with the father The same must we thinke of all those, who haue fled from the pure faith of the gospel, vnto their own & mens inuentions. How-soeuer they flatter themselues in their stoutnes, who worship God according to their owne mind, or mens traditions, yet this one voice thundering out of heauen, doth ouerthrow whatsoeuer diuine and holy thing they thinke they haue:

You

You worship that which you know not. Therefore to the end our religion may be approued of God, it must needes leane vnto the knowledge conceiued out of his worde.

23. *But the houre commeth and now is.* The latter member concerning the abrogation of the legall worship followeth. when he saith, that the houre commeth or shall come, he teacheth that the order deliuered by Moses shall not be perpetual Heb.9.10. When he saith, that the houre is now, he maketh an end of the ceremonie: and so he telleth her that the time of reformation is fulfilled. In the meane while he alloweth the Temple, the Priesthood and all the rites annexed thereunto, as touching the vse of the time past.

Furthermore, to the ende he may declare that God will neither bee worshipped at Ierusalem, nor in mount Garizin, hee taketh vnto himselfe a deeper principle: namely, that the true worship of him consisteth in the spirit. For thereupon it followeth that hee is rightly called vpon euery where. Yet first of all here may a question be asked, why and in what sense the worship of God is called spirituall? To the end we may vnderstand this, we must note the opposition betweene the spirite and the externall figures, as betweene the shadowes and the truth. Therefore the worship of God is sayd to consist in the *spirite*, because it is nothing else but the inward faith of the heart, which bringeth foorth inuocation: secondly, the puritie of conscience, the deniall of our selues that being giuen to obey, we may be vnto him as holy sacrifices. Hereupon ariseth another question: whether the fathers did worship him spiritually vnder the law or no? I answere, seeing that God is alwayes like to himselfe, hee allowed no other worship from the beginning of the world, saue the spirituall worship which was agreeable vnto his nature. Which thing Moses dooth sufficiently testifie, who doth in many places declare, that the end of the lawe did tend to no other end, but that the people should cleaue vnto God, with faith and a pure conscience. And the Prophets doe more cleerely expresse the same, when as they sharply inueigh against the hypocrisie of that people. because they thought they had satisfied God, after they had offered their sacrifices, and executed that externall pompe. It is no need to inferre many testimonies here which are common euery where, yet are there most notable places before all other in the 50. Psalme, the second of Isayas, verse the fiftie eight: and threescore and sixt, Micheas the fift, Amos the seventh. But the worship of God was in such sorte spirituall vnder the law, that yet notwithstanding being intangled in so many externall ceremonies, it did seeme to smell of some carnall and earthly thing. Therefore Paule calleth the ceremonies the flesh, and the beggerly elementes of the world. In like sort the Authour to the Hebrewes saith, that the olde sanctuarie with his appurtenance was earthly. Therefore we may fitly say, that the worship of the law was in his substance spirituall: in respect of the forme it was after a sort carnall and earthly. For all that way was shadowish, the truth whereof appeareth now plainely.

Gal. 4.9.
Heb. 9.1.

Nowe we see wherein the Iewes did agree with vs, and wherein they did dissent from vs. GOD would in all ages bee worshipped with faith, prayers, thanksgiuing, pureneſſe of heart, and innocencie of life, neyther was hee euer delighted in any other sacrifices, but there were in the law

law diuers additions, so that the spirit and trueth did lie hid vnder shadowes: but now the vaile of the temple being rent, there is nothing obscure or couered. We haue indeed at this day certaine externall exercises of godlinesse, whereof our ignorance hath neede: but such is the meane and sobrietie that they do not darken the plaine truth of Christ.

Finally, wee haue that plainely expressed, which was shadowed vnto the fathers. And this difference was not onely confounded in time of Poperie, but quite ouerthrowne. For there is no lesse thicknes of shadowes there, then there was in times past in time of Iudaisme. But it cannot be denied that Christ doth here put a manifest difference betweene vs and the Iewes. Out at what straight holes soeuer they seeke to escape, it is manifest that wee are onely vnlike to the fathers in the externall forme, because that they worshipping God spiritually, were tyed to ceremonies, which were abolished by the comming of Christe. Therefore so much as in them lieth, they spoyle the Churche of Christe of his presence, whosoeuer doe burthen the same with an immoderate companie of ceremonies. Neither doe I passe these vaine colours, that many of the common people haue as great neede of such helpes at this day, as they hadde in times past amongst the Iewes. For wee must alwayes respecte after what sort the Lord would haue his Church to be grounded, because he alone knoweth best what is expedient for vs. And it is certaine, that nothing is more contrary to the order which God hath appointed, then the grosse and twise carnall pompe which raigneth in Papistrie. The shadowes of the lawe indeede did couer the *spirite*, but the visardes do altogether disfigure him. Wherfore wee must in no case winke at such filthy and vnseemely corruptions. Howsoeuer craftie menne, or those who are too fearefull to correcte vices, doe obiecte that these are thinges indifferent, and that therefore they are indifferently to be taken: truly it is not tollerable that the rule which Christ hath prescribed should bee violated.

The worshippers. Christe seemeth briefely by the way to touch the stubbornesse of many which brake foorth afterwarde. For wee know how stoutly the Iewes did defend ceremonies whereunto they were accustomed. Although this sentence reacheth further. For seeing that he knew that the world woulde neuer be free from corruption, therefore he seperateth the true and right worshippers from the peruerse and faigned. With which testimonie being furnished, let vs not doubt to condemne the Papistes in all their inuentions, and to contemne their reproches. For what neede haue we to feare, when we heare that this bare and plaine worshippe doeth please God, which the Papistes doe contemne, because it is not full stuffed with ceremonies? And what doeth the vaine pompe of the worlde profit them, whereby (as Christ doth testifie) the spirite is extinguished? It appeareth plainely by that which goeth before what it is to worshippe God *in spirite and truth*: namely, taking away the shadowes of the olde rites, simply to retaine that which is spiritual in the worshippe of God. For the truth of gods worship consisteth in the spirit. the ceremonies they were certaine accidental thing. And here we must note againe, that truth is not corrupted with lying, but with the externall accession of figures, so that the substance of the

the ſpirituall worſhip is pure and plaine (as they ſ-y.)

24. *God is a ſpirite.* This is a confirmation drawne from the very nature of God. Seeing that menne are fleſhe, it is no maruell if thoſe thinges pleaſe them which are anſwerable to their nature. Hereupon it commeth to paſſe that they inuent many thinges in the worſhippe of God, which beeing full of vaine boaſting, haue in them no ſoundneſſe. But it is meete for them firſt of all to weigh this throughly, that they haue to doe with God, who doeth no more agree with the fleſh, then fire with water. This one cogitation onely ought to ſuffice to bridle the wantonneſſe of our wit, wher as we are occupied about the worſhipping of God: that hee is ſo vnlike vnto vs, that theſe things which pleaſe vs, doe moſt of all diſpleaſe him. But admit hypocrites be ſo blinded with their pride, that they are not afraide to make God ſubiecte to their will or rather luſt: yet lette vs knowe that this modeſtie hath not the loweſt roome in the worſhippe of GOD, howſoeuer wee thinke it pleaſeth according to the fleſh.

Furthermore, becauſe we cannot aſcend vnto his highneſſe, let vs remember that we muſt fet a rule out of his word, whereby we may be directed. The fathers doe oftentimes cite this place againſt the *Arrians*, to prooue the diuinitie of the ſpirit: but it is falſly wreſted thither, becauſe Chriſt doth in this place ſimply affirme that his father is of ſpirituall nature, and that therefore he is not moued with friuolous things, as men are wont by reaſon of their lightnes.

25. *The Meſſias ſhall come.* Although religion was vncleane and mixed with many errours amongſt the Samaritanes, yet were there certaine groundes which were taken out of the lawe, imprinted in their mindes: as was this of the *Meſsias*. And it is likely, that ſeeing that the woman did gather out of chriſt his woordes that there was an vnwonted kinde of chaunge at hande, which ſhould befall the Church of God, ſhe did ſtraightway call to minde Chriſt, vnder whom ſhe hoped for a perfect manifeſtation of all things. When ſhe ſaith that the *Meſſias* ſhall come, ſhee ſeemeth to ſpeake of a time that was nigh at hand. And truly it appeareth euery where by many arguments, that the minds of all men did then waite for the comming of the *Meſſias*, who ſhoulde reſtore things which were miſerably deſtroyed & gone to decay. This is out of doubt, that the woman preferreth Chriſte before Moſes, and all the Prophetes in the office of teaching. For ſhe comprehendeth three thinges in a fewe woordes: Firſt, that the doctrine of the law was not altogether perfect, but that there were onely rudiments deliuered there. For vnleſſe there had beene a farther thinge ſhe would not haue ſaid that the *Meſſias* ſhould ſhew all things. For there is a ſecret oppoſition betweene him and the prophets, becauſe it is his part & duty to bring the ſcholers vnto the marke, who were but onely entred by them & brought into the courſe. Secondly, the woman declareth that ſhee hopeth for ſuch a Chriſt, as ſhould be his fathers interpreter, a maiſter and a teacher of all the godly. Laſt of all ſhe ſheweth that there is no better thing or more perfect thing to be deſired then his doctrine: yea, that this is the vttermoſt marke of wiſedome, beyond which it is not lawfull to goe.

And wouldeto GOD that thoſe who boaſt and bragge that they are pillers

pillers of the Church of Christe, would but imitate this poore simple woman, that they would rather be contented with the plaine doctrine of Christ, then challenge and take to themselues, I wote not what kinde of maistership and authoritie, to bring in their owne inuentions. For from whence came the religion of the Pope and Mahomet, saue onely from wicked additions whereby they faigned themselues to fill vpp the doctrine of the Gospell? As though it were vnperfect without such dotings. But who soeuer shall bee throughly instructed in Christ his schoole, he shall not seeke to himselfe any other maisters, nay he shall in no case admit any other.

26. *Iam hee that speake with thee.* When hee confesseth to the woman, that he is the *Messias*, without doubt he offereth himselfe to teach her, to the ende he may answere the hope which shee had conceiued. Therefore it seemeth to mee that shee desired greater store of doctrine to quench her thirst withal. And he would haue such a testimonie of his grace to bee extant euen in a poore woman, to this ende, that he might declare vnto all men that hee did neuer neglect his office where there was any that was desirous of a teacher. Therefore it is not to be doubted that he will deceiue any man whom he shall finde to be a readie scholler.

But as for those who doe thinke much to submit themselues vnto him (as we see many proud & profane men) or who do hope for more perfect wisedome from some other, as the Turkes and papistes, they are worthie beeing driuen about by innumerable delusions, to bee drowned in their laborinth. And in these words, *I who speake, am the Messias, the sonne of God*, hee setteth the worde *Messias* as a seale to seale the doctrine of his Gospell. Because wee must thinke that he was annoynted of the father, and that the spirite of God rested vppon him: that he might bring vnto vs the message of saluation, as Esayas doeth testifie. Esay 6. 1.

27. *In the meane season came his disciples, and they marueiled that hee talked with the woman. Yet no man sayde, what seekest thou? Or what speakest thou with her?*

28. *Therefore the woman left her water pot, and went into the cittie, and sayde vnto the men:*

29. *Come and see a man, who hath tolde mee all things, which I haue done, is not this Christ?*

30. *Therefore they went out of the cittie, and came vnto him.*

31. *In the meane while his disciples asked him saying, Maister, eate.*

32. *But he sayd vnto them, Ihaue meate to eate, which you know not.*

33. *Therefore the disciples said amongest themselues, hath any man brought him any thing to eate?*

34. *Iesus saith vnto them my meate is, that I doe his will who sent mee, and fulfill his worke.*

27 *And they marueiled.* Whereas the Euangelist writeth, that the Disciples marueiled, there might bee two causes which might moue them hereunto, eyther because the vilenes of the person did offend them, or else bee-cause they

they thought that the Iewes were defiled, if they did talke with the Samaritans And although both these things did spring from the godly reuerence of their maister, yet doe they euill in this if they wonder at it as being an absurd thing, that hee shoulde vouchsafe to doe a poore simple womanne so great honor. For why doe they not rather looke vpon themselues? Truely they should finde there no lesse matter to wonder at, that they being seely men and as it were the ofscourings of the people, should be extolled vnto the highest degree of honor. And yet where as the Euangelist sayth that they durst not aske, it is worth the marking. For wee are taught by their example that if there be any thing in the wordes or deedes of God, and Christ, which seemeth strange vnto vs, we must not immediately giue our selues leaue to murmur boldly: but wee must rather keepe silence with modestie, vntill such time as that be reuealed vnto vs from heauen, which we know not as yet. Furthermore, the groundworke of this modestie is the feare of God and the reuerence of Christ.

28. *Therefore shee left her waterpot.* The Euangelist setteth downe this to expresse the feruentnesse of her desire. For it is a signe of hast that shee returneth into the citie leauing her waterpot behind her. And this is the nature of faith, that so soone as wee are made partakers of eternall life, wee desire by & by to haue more companions, neyther can the knowledge of God lye buried & idle in mennes heartes, but that it will shewe it selfe. For that which is in the Psalme 116. 10. must needes bee true, *I haue beleeued, therefore will I speake.* And wee must so much the more note the earnestnesse and gladnesse of the woman, because onely a small sparkle of faith doth kindle them. For shee hadde scarce tasted Christ as yet, when as shee did prayse him throughout the whole citie: Therefore it shall bee great shame for those who haue gone reasonable well forward in his schoole, to waxe sluggish. But this seemeth rather to be worthie of reprehension, that shee being ignorant, and not throughly & sound ly taught, passeth the bounds of her faith. I answere, that shee should haue delt very rashly if shee had taken vpon herselfe the office of teaching, but now seeing that her onely desire is to stirre vp her citizens to heare CHRIST speake wee will not say, that forgetting herselfe, shee went beyond her reach, she doeth onely play the parte of a trumpet or bell, that shee may inuite men vnto Christ.

29. *See a man.* Because shee speaketh in this place doubtingly, she may seeme not to haue beene much mooued with Christ his authoritie. I aunswere, because shee was vnfit to intreate of so great mysteries, according to her small talent, shee endeuoureth to bring her citizens to this point, to submitte themselues to be taught of Christ. Furthermore, this was a good spurre to pricke them forward withall, seeing that they knewe by a manifest and plaine token that hee was a prophet. For sithence that they were not able to iudge by doctrin this inferiour preparation was profitable and fite for them. Therefore whilst that they heare that hee hadde opened hidden thinges to the woman, they gather by this that hee is a Prophet of the Lord: which beeing set downe they beginne to giue eare to his doctrine. Although the woman goeth farther: for shee biddeth them consider, whether hee bee the Messias or no, beeing contented with this one thing, if so bee it they through her perswasion should

seeke

ſeeke that which ſhe had already found in Chriſt, for ſhe knew that they ſhould finde more then ſhe did promiſe. But why doth ſhe lie, in that ſhee ſayeth that Chriſt had told her all things? I haue alreadie ſayd, that Chriſt did not reprehend her for her whoredome alone, but that in few wordes more ſinnes which ſhee had committed during her life, were layd to her charge. For the Euangeliſt doth not recite euery ſentence, and he taught ſummarily that Chriſte did ſet before her, her former & preſent life, that he might tame her tatling tongue. In the meane while wee ſee that the woman being inflamed with a godly zeale did no whit ſpare herſelfe and her eſtimation, that ſhee might ſet forth Chriſte his name, for ſhe doth not abſtaine from the reckoning vp of her ſhame and reproch.

32. *I haue meate.* It is a great maruaile that being wearie and hungry hee refuſeth meate. For if any man ſay, that he doth this to the ende hee may inſtruct vs by his example to ſuffer pouertie, why did hee not this continually? But he aymed at another marke, then to teach that meate ought ſimply to be refuſed. For wee muſt marke this circumſtance, that when as the care of the preſent buſineſſe doth ſo conſtraine him, and doth wholy poſſeſſe his mind, it is no trouble to him to neglect meate. And yet he doth not profeſſe that he was ſo earneſtly bent to execute his fathers buſineſſe and commaundementes, that hee can neither eate nor drinke: he doth onely ſhew what is former or what is latter. And ſo by his owne example he teacheth, that the kingdom of God ought to be preferred before all the commodities of the bodie. Indeede God doeth giue vs leaue to eate and drinke, ſo that wee bee not drawne away from that which is the cheifeſt: that is, that euery man be occupied in his vocation. Some man will ſay that it cannot be but that meate and drinke muſt needes be ſome hinderances, and ſuch as drawe away ſome time from other good ſtudies. I grant this is true: but becauſe the Lord according to his fauourablenes doeth giue vs leaue to care for our fleſh ſo much as neede requireth, he ceaſeth not in the meane ſpace to prefer the obedience of God as he ought, who doth cheriſh the body moderately and ſoberly. Although wee muſt alſo beware that wee be not ſo addicted vnto our houres, but that we muſt be readie to defraud our ſelues of meate, when as God doeth appoint vs vnto ſome other buſineſſe the ſame houre, offering vs ſome opportunitie. Seeing that Chriſt had ſuch opportunitie offered him now, he doth as it were imbrace the ſame in his armes, which might eſcape him. Therefore for as much as the buſines inioyned him by his father did ſo cõſtraine him, that he muſt needs let all other things alone, he doubteth not to ſet light by meate. And it had been a ſhame that the woman ſhould leaue her waterpot and run to call the people, and that there ſhould leſſe feruentnes appeare in Chriſt. Finally, if wee ſhall thus determine with our ſelues not to looſe the cauſes of liuing for life, it ſhall be no hard matter to keepe the beſt meane. For he that ſhall ſet before himſelfe this end of life, to ſerue the Lord from which we may not be led away euen with the preſent perill of death, hee ſhall doubtles make more account of this, then of meate and drinke. The metaphore of meate and drinke hath ſo much the greater grace, becauſe it is ſet in due ſeaſon from the preſent talke.

34. *My meate is.* His meaning is, that he doth not only make the greateſt account of this: but that there is nothing wherewith hee is more de-

lighted, or wherein he practiſeth himſelfe more willingly and earneſtly. Like as Dauid in the 19. 11. Pſal. to the end he may commend the lawe of God hee doth not onely ſay that it was precious vnto him, but more ſweete then anie honnie. Therefore to the end we may follow Chriſt, we muſt not onely ſerue God diligently, but muſt alſo be ſo willing to doe his commandements, that the labour muſt be nothing troubleſome vnto vs. Furthermore, when Chriſte addeth, *that I may fulfill his will*, he doth ſufficiently declare what his fathers will is whereunto he was ſo bent: namely, that hee ſhoulde fulfill the function which was inioyned him. So euery man muſt haue reſpect vnto his calling, leaſt any man doe ſay that that was layd vpon him by God, which he tooke vpon him at his owne pleaſure raſhly. But we know well enough what was Chriſt his function: namely, to further the kingdome of God, to reſtore loſt ſoules vnto life, to ſpread abroad the light of the Goſpell, and finally to bring ſaluation vnto the world. The excellencie of theſe thinges did cauſe him being wearie and hungrie to forget both meate and drinke. Yet do we reape no ſmall comfort hereby, when as wee heare that Chriſte was ſo carefull for mans ſaluation, that it was vnto him a great pleaſure to care for the ſame. And doubtles we need not to doubt but that he is like affectioned toward vs at this day.

35 *Say not you there are yet foure monethes and then commeth harueſt? Beholde I ſay vnto you, lift vp your eyes, and ſee the regions becauſe they are white vnto harueſt,*

36 *And he that reapeth receiueth a reward, and gathereth fruite vnto eternall life: that both he that ſoweth may reioyce, and he that reapeth.*

37 *For herein is the ſaying true, that one ſoweth, and another reapeth.*

38 *I haue ſent you to reape, that which you laboured not, others haue laboured, and you haue entred into their labours.*

35 *Say you not.* He proſecuteth the former ſentence: for becauſe hee had ſayd that he accounted this the chiefeſt thing, to doe his fathers worke, hee declareth now how ripe the ſame is, and that by comparing it vnto harueſt. For like as whē the corne is once ripe the harueſt can ſtay no longer, becauſe otherwiſe the corne ſhuld fall away: ſo the ſpirituall corne being now ripe, he doth teſtifie that he muſt in no caſe delay, becauſe delay bringeth danger. Now we ſee to what ende the ſimilitude was brought: namely to expreſſe the cauſe of his haſt. By this word, *ſay you not*, he meant to note howe much more bent mens mindes be vnto earthly things then vnto heauenly. For they are ſo deſirous to haue harueſt, that they do carefully count the moneths and dayes: in the mean while it is a wonder to ſee how ſluggiſh they are in gathering ꝑ heauēly wheate. And dayly vſe doth argue that this frowardnes is not onely in vs naturally, but alſo that it can ſcarſe be pulled away from our heartes. For ſeeing that al men do prouide for the earthly life afore hand, we thinke full negligently vpon diuine matters. So Chriſt ſayth in another place, O ye hypocrites, you iudge according to the face of heauen, what maner day to morrow ſhall be, but you know not the time of my viſitation. Mat. 16. 3.

36 *And he which reapeth, receiueth a reward.* Hee proueth by another argument howe diligently wee ought to bee in the worke of the Lorde: namely becauſe there is a large and a glorious rewarde layde vppe for our labour.

For

For he promiseth fruite, and that no corruptible or fraile fruite. Although that which he addeth concerning fruit may be expounded two maner of waies: either that it may be a declaration of the hyre (and so should he vtter one and the selfe same thing in diuers woordes) or els that he may commend their diligence who doe increase the kingdome of God: as hee will repeate Chapter 15. 16. *I haue chosen you that you may goe, and bring fruite, & that your fruit may remaine.* And truly both these things ought greatly to encourage the ministers of the worde, that they doe neuer faint vnder their labour, whilest that they heare that there is prepared for them in heauen a crowne of glory, & do know also that the fruite of their harueſt shall not onely be precious before God, but also eternall. To this ende is there mention made of reward euery where in the scripture, and not to the ende that the merites of workes may bee esteemed thereby. For who is he who being throughly tryed, shall not rather be found worthy to be punished for sluggishnes, then rewarded for dilligence? Therfore there shall nothing remaine for the best labourers, saue onely to flie humbly to craue pardon. But the Lord who dealeth fatherly with vs, to the ende he may amend our sluggishnes, & better incourage vs being otherwise but fainthearted, vouchsafeth to repay vnto vs a free reward. Furthermore, this is so far from ouerthrowing the righteousnes of faith, that it doth rather establish the same. For from whence commeth it that God findeth in vs any thing that is worthy of reward, saue only because he hath endowed vs with his spirite? And wee know that the spirit is the earnest and pledge of our adoption. Secondly, how cõmeth it to passe that God doth giue so great honor vnto vnperfect & corrupt workes, saue onely because after that he hath reconciled vs vnto himselfe freely, by not imputing the vices which cleaue vnto our workes, he accepteth them contrary to our desert. The sum of this place is, that the labour & paines which the Apostles doe take, ought not to seeme grieuous vnto them, seeing that they know that it is so profitable for thẽselues & fruitfull for the church of Christ. *That both he that soweth.* In these words christ teacheth vs, that no man shal need to complaine for that the Apostles shall gather the fruit of other mens tillage. And we must note this amplificatiõ. For if the sobs & sighes of those men who complain that the fruits of their labor are giuen vnto others, do no whit hinder but that a new possessour may reape the corne sowen by another: how much more ioyfull ought the repers to be whereas there is a mutuall consent, mutuall ioy, and reioycing. And to the end wee may the better vnderstand this place, wee must note the opposition that is betweene the sowing and the reaping. The sowing was the doctrine of the law and the prophets: for then the seede being cast into the ground, did remaine as in greene corne: but the doctrine of the Gospel, because it bringeth men vnto perfect ripenesse, is fitly compared vnto the harueſt. For the lawe was farre from that perfection which was at length exhibited in Christ. We doe also well know the comparison that Paule maketh betweene childhood & manhood which tendeth to the same end. Finally, for as much as the comming of christ brought with it present saluation, it is no meruel if the gospel, wherein the gate of the kingdõe of heauen was set open, be called the harueſt of the prophetical doctrine And yet neuertheles this hindereth no whit, but that the fathers vnder the law were gathered into God his barne. Gal. 4. 1.

But this similitude is to be referred vnto the manner of teaching. For as the childhoode of the Church did continue vntill the ende of the lawe, and when as the Gospel was once preached, the youth thereof did immediately succeed: so saluation beganne to waxe ripe then, which the Prophets had onely sowen. But seeing that Christ spake these woordes in Samaria, he seemeth to extende the sowing further then vnto the lawe and the Prophets. And there be some who expounded this aswell of the Gentiles as of the Iewes. I graunt indeede that there were alwayes certaine graines of godlines scattered throughout the whole world: and no doubt God did after a sort sow those excellent sentences which are extant in the Philosophers and prophane writers by their hand. But for as much as that seede was corrupt from the very roote, and the corne which might thence haue sprung, (although it was neither good nor naturall) was choked with the huge heape of errours, it were an absurd thing to compare that so hurtfull corruption vnto sowing. Secondly that which is heere spoken of the agreement of ioy, cannot be applyed vnto the Philosophers and such like. Yet the doubt is not dissolued, for Christ seemeth after a sort to speake of the Samaritanes. I answer, although all things were corrupted amongst the Samaritanes, yet was there hidde amongst them some seede of godlinesse. For whence commeth it that they were so ready to seeke Christ whē as they heard but one worde of him, saue onely becausse they had learned out of the law and the Prophetes that the Redeemer shoulde come? Iudea truely was the peculiar possession of the Lorde, which hee had tilled by the Prophets: but becausse there was some portion of seede brought into Samaria also, it is not without cause that Christ saith that the seede was waxen rype euen there also. If any manne doe obiect that the Apostles were chosen and sent to preach the Gospel vnto all the whole worlde, we may easily answere, that Christ did speak as time did require, vnlesse it were so that he commendeth in the Samaritans the seede of the prophetical doctrine, although it were filled with many weedes, for the hope of the fruite which was almost ripe.

37. *For in this is the saying true.* This was a cōmon proverb, whereby they did declare, that many did oftentimes reape the fruits of other mens labours. Although this was otherwise, becausse he that hath taken paines doth hardly suffer an other man to take away the fruit, seeing that the Apostles haue the Prophets to be partners of their ioy. And yet notwithstanding wee cannot here by gather, that the Prophets thēselues doe know of those thinges which are done at this day in the Church, becausse this is christ his drift, that the prophets taught so long as they liued with this affection, that they did already reioyce ouer that fruit which they themselues could not gather. Not much vnlike vnto this is the comparison which Peter vseth in the first chapter of his first Epistle, saue onely that he exhorteth all the faithfull generally: but Christ doth in this place speake vnto his disciples alone, and in their person vnto the ministers of the word. And in these woordes he commandeth them generally to helpe one another in such sort, that there be amongst thē no wicked emulatiō: that those who are first sent vnto the work must be so diligent in the prefēt tillage, that they do not disdaine the greater blessing of others, who shal come after thē: that they who are sēt as it were

were to gather ripe corne, do so much more ioyfully apply their businesse. For the comparison which is made here betweene the teachers of the lawe and the Gospel, may also be applyed vnto euery one of these amongst themselues.

39. *And many of the Samaritanes of that cittie beleeued on him, because of the womans wordes, which did testifie, he hath tolde me all things which I haue done.*

40. *Therefore after that the Samaritans were come vnto him, they requested him to stay with them. And he stayed two dayes.*

41. *And many moe beleeued, because of his wordes.*

42. *And they saide vnto the woman, wee doe not any longer beleeue because of thy words: for we our selues haue heard, and doe know that this man is called Christ the Sauiour of the world.*

43. *And after two dayes he went thence, and went into Galilee.*

44. *For Iesus himselfe did testifie that a Prophet hath no honour in his owne countrie.*

45. *And when he came into Galilee, the Galileans receiued him, who saw all things, which he did at Hierusalem vpon the feast day: for they also came vnto the feast,*

39. *They beleeued because of the womans wordes.* Here the Euangelist declareth how forcible the womans wordes were amongst the citizens. Whereby it appeareth that they did not a little hope for, and desire the comming of the Messias. And this word *beleeue* doth signifie in this place vnproperly that they were stirred vp with the womans words to acknowledg Christ to be a Prophet. This is as it were the beginning of faith, when as mens mindes are prepared to receiue doctrine. Such an entrance vnto faith, is in this place called faith, that we may know how greatly God esteemeth the reuerence of his word, seeing that hee vouchsafeth to giue so great honour vnto their readines to bee taught, who were not as yet taught. And that faith doth shew it selfe in this, that they are desirous to goe forwarde: for which cause they desire to haue christ to stay with them.

41 *Many moe beleeued.* It appeareth by the successe that Christe did not shew himselfe to be more easie to bee intreated then became him, for wee see howe fruitfull these two dayes were which he graunted to stay with them at their request. By which example we are taught that wee must neuer loyter, so often as we may spread abroad the kingdome of God. And if so be it wee bee afraid least that our facilitie be subiect to false tales, or be oftentimes vnprofitable, let vs aske of Christ the spirit of counsell to direct vs. The word *beleeued* is put in in this place in another sense: because it doth not onely signifie that they were prepared vnto faith, but also endowed with true faith.

42. *Because of thy sayinge.* Although I haue followed *Erasmus* his translation, because the woorde *speech* which the olde interpreter hath, is barbarous, yet are the readers to bee admonished that the woorde (*Lalia*) hath the same signification amongest the Grecians which (*loquentia*) hath amongest the Latinistes. And the Samaritanes doe seeme to boast that they hadde nowe a surer stay, then that which was in the womans tongue, which is wont for the most parte to bee vaine. *Wee beleeue.* Hee doeth better

better expreſſe what maner of faith theirs was: namely, conceiued of the very word of God: ſo that they may boaſt that they haue the ſonne of God to bee their maiſter, as he truly is he alone vpon whoſe authoritie they may ſafely reſt. He is not now preſent openly, that he may ſpeake vnto vs mouth to mouth: yet by whōſoeuer we chance to heare him, our faith can cleaue vnto none but vnto him alone, neither commeth that knowledge, whereof mention is made, from any other. For the worde that commeth from mortall man may fill and ſatiſfie the eares: but it ſhall neuer eſtabliſh the minde in the quiet hope of ſaluation, ſo that he may worthily boaſt ꝙ hee knoweth who hath heard. Therfore this is the principall thing in faith, that we know that it is Chriſt who ſpeaketh by miniſters: ſecondly, that we giue him the honour due vnto him: that is, that wee doubt not but ſtedfaſtly beleeue that he is faithfull and true, ſo that truſting to ſo ſure an authour, we may ſafely leane vnto his doctrine. But whereas they ſay that Ieſus *is the ſauiour of the worlde, & Chriſt*, without doubt they had that by hearing. Whereby we gather that the ſumme of the Goſpell was deliuered more familiarly vnto them by Chriſte in two dayes, then it was hitherto to Ieruſalē. And Chriſt did teſtifie that the ſaluation which he brought was cōmon to all the world to the ende they might the better vnderſtand that it did appertaine vnto them alſo. Neither did he call thē vnto the participation of the grace of ſaluation as lawfull heires: but he taught that he came to admit ſtrangers into God his family, and to bring peace vnto them that were a farre off.

44. *For Ieſus himſelfe did teſtifie.* The ſhow of contrarietie, which appeareth here at the firſt bluſh, hath brought foorth diuers expoſitions. That is to farre fet, which *Auguſtine* bringeth, that Chriſt did want honour amongſt his owne, becauſe he did more good in two dayes amongſt the Samaritans, thē in a long time amongſt the Galileans hee gate more Diſciples in Samaria without myracles, then a great number of myracles did gaine in Galilee. That alſo of Chryſoſtome doth not pleaſe mee, that by the countrie of Chriſte is meante Capernaum, becauſe he was oftner there then elſe where. Therefore I doe rather agree with *Cyrillus*, who ſayeth that hee went into another parte of Galilee after he hadde left the Cittie Nazareth. For the other three Euangeliſtes do name it, when as they make mention of the teſtimony of Chriſte. This truly may be the meaning, that ſeeing that the time of his full manifeſtation was not yet come, he would lurke in his country as in a darke and obſcure bie place.

Some doe alſo expound it, that hee ſtayed two dayes in Samaria, becauſe there was no cauſe why he ſhould make haſt into that place where cōtempt did ſtay for him. Some other doe thinke that he went ſtraightway into Samaria, & that he returned thence againe imediately. But becauſe Iohn maketh mention of no ſuch thing I dare not giue place to geſſing. Therefore that is more true, when he ſaw that he was deſpiſed in his country Nazareth, he went vnto ſome other place. wherefore it followeth immediately that he came into the citty *Cana*. And in this that it is added alſo that hee was receiued of the Galileans becauſe of his myracles, it was a ſigne of reuerence, and not of contempt. *A Prophet in his owne country*. I doe not doubt but that this ſentence was prouerbiall, & we know that that is takē vp for a prouerb which cōmeth often to paſſe

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Wherefore wee muſt not ſtraightly require that it ſhoulde alwayes bee true, as though that had need alwayes to be true which is there ſaid. Certaine it is, that Prophets are commended els where then in their owne countrie: and it may alſo ſometimes come to paſſe, and doth indeed chance that a prophet is no leſſe reuerenced of his owne countrie men then of ſtrangers: but the prouerbe teacheth what is more common: namely, that Prophets are rather honoured els where in any place, then amongſt their owne countrie men. And this prouerb may haue a double beginning, and meaning. For this is a common vice, that looke whom ſoeuer we ſee lie crying in their cradles, & toying childiſhly, thoſe doe wee deſpiſe during their whole life. As if they had ſtill continewed in childhood. There is alſo an other euill, which raigneth more amongſt thoſe that are of acquaintance: namely, emulation. Notwithſtanding I am perſwaded that the prouerb did ariſe hereupon, becauſe Prophets were ſo badly entertained in their owne nation. For good & godly men, when as they ſaw ſo great vnthankfulnes toward God in Iudea, ſo great contempt of the worde, ſo great ſtubbornnes, they might worthily thus complaine, that God his prophets are neuer leſſe reuerenced any where then in their owne countrie. If we like better of the former ſenſe, the word *Prophet* ſhalbe taken generally for euery teacher, as Paul calleth *Epimenides* the Prophet of the *Cretianes*. *They receiued him.* We know not whether this honour did long continew or no. For there is nothing whereunto we are more bent, then to forget God his benefits. Neither doth Iohn make mention of this to any other end, ſaue onely that we may know, that Chriſt did worke myracles in the ſight and preſence of many, ſo that they were preached farre and wide. There is one commoditie of myracles ſet downe again, that they make a way for doctrine, for they make chriſt to be reuerenced.

46. *Therefore Ieſus came againe into Cana of Galilee, where hee turned water into wine. And there was a certaine ruler whoſe ſonne was ſicke in Capernaum.*

47. *When he had heard that Ieſus was come out of Iudea into Galilee, hee went vnto him, & requeſted him that he would goe downe, & heale his ſon: for he was almoſt dead.*

48. *Therefore Ieſus ſaide vnto him: except you ſee ſignes and wonders, yee will not beleeue.*

49. *The Ruler himſelfe ſaid vnto him, Maiſter goe downe before my childe die.*

50. *Ieſus ſayd vnto him, goe thy way, thy ſonne liueth. The man beleeued the worde that Ieſus had ſpoken, and went.*

51. *And as he was now going downe, the ſeruantes met him, and told ſaying, thy ſon liueth.*

52. *Therefore he demanded of them, at what houre he began to amend: and they ſaid vnto him, yeſterday at the ſeuenth houre the feuer left him.*

53. *Therfore the father knew that it was the ſame houre wherein Ieſus ſaid vnto him thy ſonne liueth. And he beleeued and all his houſe.*

54. *This ſeconde myracle did Ieſus againe when hee came out of Iudea into Galilee.*

46. *There was a certaine.* This is the truer reading, although *Eraſmus* doth think otherwiſe. I grant that there were at that time ſome that were called *reguli* or princes, who are now called Dukes, or Barons, or Earles: but ſuch was the eſtate of Galilee at that time, that none of that degree could dwel in Capernaũ. Further-

Furthurmore, I ſuppoſe that it was ſome of Herodes Court. For they who thinke that hee was ſent by *Cæſar* haue no colour. But the Euangeliſt expreſſed this by name, becauſe in ſuch a perſon the myracle was more famous.

47. *When hee had hearde that Ieſus*. In that he craueth helpe of Chriſt this truly was ſome token of faith: but in that hee appointeth Chriſte the way and meane how to helpe, it appeareth thereby how great his ignoraunce was. For he tyeth the power of Chriſt vnto his corporall preſence. He had conceiued no other thing of Chriſt, ſaue onely that he was a prophet ſent of God, with this commaundement and power, to prooue by ſhewing and workinge wonders, that he was the miniſter of God. Yet Chriſt winking at this fault, although it was worthy blame, doth ſharply chide him for another cauſe, nay he chideth all the Iewes generally, becauſe they were too deſirous to ſee wonders. But whence is it that Chriſt is now ſo ſharpe ſet, who was wont ſo courteouſly to entertaine others that deſired myracles? There was ſome particular reaſon which we know not of, which mooued him to deale more ſharply with this man, then he was wont. And peraduenture he did not ſo much reſpect him as the whole nation. Hee ſaw that his doctrine was but of ſmall authoritie, and that it was not onely neglected, but alſo altogether deſpiſed: in the meane ſeaſon he ſaw that they were wholy ſet vpon myracles, and that all their ſenſe were rather filled with ſome amazednesſe then admiration. Therefore that wicked contempt of the woorde which raigned then commonly, did wreſt out of him this complaint. True it is that euen ſome of the Saints haue ſometimes deſired to haue confirmation from myracles, leaſt the truth of the promiſes ſhould ſtagger with them: and we doe alſo ſee that God was not offended therewith, ſeeing that he yeelded vnto their requeſts. But Chriſt noteth in this place a farre greater frowardneſſe. For the Iewes did ſo depende vpon myracles, that they left nothing for the word. And firſt of all, there was this fault amongſt them all, that the dull and carnall did no whit reuerence doctrine, vnleſſe they were awaked by myracles. For it was meete that the worde of God wherein they were trained vp from their tender yeares, ſhould haue bin more then familiar vnto them: ſecondly, when wonders were wrought, there did ſo ſmall profite follow, that being aſtonied they waxed dull. So that their religion was nothing: there was amongſt them no knowledge of God in exer-
r. 1. ciſe of godlines ſaue only in myracles. Whereupon that vpbraiding which Paul vſeth tendeth, *the Iewes ſeeke ſignes*. For the meaning is that they were addicted vnto ſignes without reaſon and meaſure, & that they were neither moued with the grace of Chriſt, or promiſes of eternall life, or ſecret working of the ſpirit: but that they did rather lothſomly refuſe the Goſpell, becauſe they can diſgeſt nothing but ſignes. And would to God there were not many at this day infected with the ſame diſeaſe: there is nothing more common then theſe words. Let myracles goe before, that we may giue eare vnto this doctrine. As though the truth of Chriſte ought to be ſo vile and baſe in our eyes, vnleſſe it be vnderpropped by ſome other thinge. But although God ſhould ouerwhelme them with an huge heape of wonders, yet doe they lie when they ſay that they will beleeue there ſhoulde ſome outward wondering ariſe: but they would take ne-

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uer a whit the more heed vnto doctrine.

49. *Lord come downe.* Seeing that going forwarde in his fruite hee doth at length obtaine that which he would, we may gather that he was not therefore reprehended of Christe, as if hee woulde vtterly haue reiected him, & refuse his prayers: but that hee did it rather to this ende that hee might reforme that vice which did stop him from comming to true faith. And we must remember that which I saide before, that this common reprehension of all the people was greater, then the peculiar reprehension of one man. So that which is preposterous or superfluous in our petitions, must needes be amended or cut off by this meanes, that hurtfull lets may be taken away.

Furthermore, whereas courteors are wont commonly to be daintie & proud, and will not willingly be hardly dealt with, we must note that this man being humbled with his owne necessitie, and feare, least he should be depriued of his sonne, was neither angry, neither did he repine when he was entertained somwhat vncurteously by Christ: but passed ouer that chiding with modest silence. We haue experience of the same euen of our selues: for our daintinesse is wonderfull, our vnpatience and churlishnesse is strange vntill such time as beeing brought vnder by aduersitie wee be compelled to lay away our pride and lostie lookes.

50. *Thy sonne liueth.* Heere appeareth first of all the singular courtesie of Christe and his fauourablenesse, in that he pardoneth the ignorance & rudenesse of the manne, and extendeth his power farther then he hoped for. He desired that Christe by his comming would heale his sonne. Hee thought that being sicke he might be cured of the disease: But he was perswaded, that being dead, he could not bee raised vppe againe: therefore he requesteth him to make hast, least death should preuent him. Therefore seeing that Christ pardoneth both these faultes, wee may thereby gather how greatly hee esteemeth euen a slender faith. This also is worthie the noting, that Christ not obeying his desire, doth graunt him farre more then hee desired. For he hath a testimony of the present health of his sonne. So our heauenly father in not grauntinge oftentimes our petitions as touching the circumstances, doeth worke to helpe vs by such meanes as we looke not for, that we may learne to appoint him nothing. When he saith that his sonne liueth, his meaning is that hee was deliuered from danger of death.

The man beleeued his wordes. Because he came furnished with this perswasion that he was a Prophet of God, therefore was hee so ready to beleeue, so that he did by and by snatch at one worde, and hauing caught it, he did lay it vppe deepely in his minde. And all though he did not thinke so honourably of the power of Christe as hee ought, yet the short promise did worke in his minde a new hope of a sodaine: so that he did surely thinke that the life of his sonne was included in the woorde of Christe. And with such readinesse ought we to receiue the woorde of GOD: but it is farr from hauing such present effecte alwayes in the hearers. For who is he that can profit so much by hearing many Sermons, as did this manne beeing almost halfe prophane hauinge but hearde one woorde? Wherefore wee must be more dilligent to stirre vp our sluggishnes: and must first of all pray vnto the Lorde that hee will so stirre

vp our hearts, that wee may be no leſſe readie to beleeue, then hee is ready and bountifull to promiſe.

51. *And as he was going downe.* Here is deſcribed the effect of faith, together with the force of the word. For like as Chriſt did by the woorde reſtore the childe to life that was at the point to die, ſo the father recouereth his ſonne ſafe in one moment, by his faith. Therefore let vs know that ſo often as the Lorde offereth vnto vs his benefites, his power is alwayes preſt to performe whatſoeuer he promiſeth: ſo that our vnbeliefe do not ſtoppe the ſame. I confeſſe that this is not continuall, yea it is not often or commonly ſeene that the Lord doth ſtraightway ſtretch forth his hande to helpe vs: but ſo often as he deferreth, hee hath his reaſon for it, and that ſuch as is profitable for vs. This is moſt certaine, that he is ſo farre from being the cauſe of delay, that hee doth rather ſtriue with our lets and hinderances. Therefore when as his helpe appeareth not preſently, let vs conſider how great our vnbeleife is, or at leaſt how ſlender and weake our faith is. And it is no maruell, if he will not haue his benefites to periſh, & raſhly to throw them vpon the grounde, but will beſtow them vpon thoſe who holde out the lappe of faith, and are ready to receiue them. And although hee doth not helpe all his children, one manner of way, yet ſhall neuer any mans faith be voide, but that wee ſhall alwayes perceiue that that is true, which the prophet teacheth, that the promiſes of God doe moſt of all make haſt, when as they ſeeme to linger.

52. *Therefore he asked.* In that he asked his ſeruants when his ſonne began to amend, it came to paſſe through the ſecret motion of God, to the end the truth of the myracle might the more plainely appeare. For euen wee are by nature more then wickedly bent to cloake the light of the power of God, and Sathan goeth about this with many ſhifts that he may darken the beholding & ſight of his works. Wherefore they muſt needs be made ſo plaine and euident that they may be praiſed amongſt vs, that there may remaine no place for doubting. How vnthankfull therefore ſoeuer men are, yet this circumſtance doeth not ſuffer ſo excellent a worke of Chriſt to be aſcribed vnto fortune.

53. *He beleeued and his houſe.* This ſeemeth to be an abſurd thing that the Euangeliſt maketh mention of the beginning of faith in that man, whoſe faith he did before commend. Neither can the word *beleeued* be referred in this place vnto the going forward of faith: but we muſt marke, that the man being a Iew and brought vp in the doctrine of the law, was now endued with ſome taſte of faith, when he came vnto Chriſt. In that he did afterwarde beleeue the wordes of Chriſt, that was a peculiar faith, which reached no farther, ſaue onely vnto the life of his ſonne. But now hee beganne to beleeue after another ſorte: namely, becauſe hauing imbraced the doctrine of Chriſte, he profeſſed himſelfe to be one of his diſciples. So that hee doeth not onely now hope that his ſonne was reſtored vnto him ſafe, through Chriſt his benefite: but he acknowledgeth Chriſt to be the ſonne of God, and ſubſcribeth vnto his Goſpell: he hath all his familie to beare him company, who ſaw the myracle. And yet it is not to be doubted, but that he endeuoured to bring all his together with him ſelfe, vnto Chriſtianitie.

Chap. 5.

Chap. 5.

1 *After this was the feast day of the Iewes, and Christ went vp to Ierusalem.*
2 *And ther is at Ierusalem beside the sheepe market, a poole which is called in Hebrew Bethesda, hauing fiue porches.*
3 *In these sate a great multitude of sicke people, of blinde, lame, and withered, waiting for the moning of the water.*
4. *For an Angel went downe at a certaine time into the poole, & troubled the water: he therefore that went downe first after the troubling of the water, was made whole of what disease soeuer he was sicke.*
5. *And there was a man there who had passed thirtie eight yeeres in an infirmitie.*
6. *When Iesus saw this man sitting, and knew that he had beene now long time sicke, he sayd vnto him, wilt thou be made whole?*
7. *The man that was sicke answered him: Syr, I haue not a man to put me into the poole when the water is troubled: but in the meane while whileſt I come, an other steppeth downe before mee.*
8. *Iesus sayth vnto him, Arise take vp thy bed and walke.*
9. *And the man was by and by made whole, and hee tooke vp his bed and walked: & the Sabboth was that day.*

1 *After this was the feast day.* Although the Euangelist doeth not in plaine woordes expresse what day this was, yet wee may well gesse that hee meaneth Whitsuntide, if so be it that which is here recited was done immediately after that Christ came into Galilee For he went frō Ierusalem imediately after Easter, and going through Samaria, hee made account that it was foure moneths vntill haruest: entring into Galilee, hee healed the rulers sonne. The Euangelist addeth immediately after, that this feast day followed. Therefore the course and respect of time perswadeth vs to thinke that he speaketh in this place of Pentecost, although I will not greatly striue about that matter. But Iesus came vnto the feast day vnto Ierusalem, partly because there was greater opportunitie to spread abroad doctrine, then, by reason of the concourse of people: partly because he must be obedient to the law, that he might deliuer all men from the bondage of the law, as we haue sayd else where alreadie.

2 *A poole beside the sheepe market.* The circumstance of the place is added: whence we gather that the myracle was not obscure or knowen vnto a few only. For that the place was much frequented, both the fiue porches do declare, and the nighnesse of the temple also did require thus much. Moreouer, the Euangelist sayth flatly, that many sicke folkes laid there. As touching the word it selfe the learned doe worthily reiect the vaine surmise of Ierome, who maketh *Betheder* of *Bethesda*, and interpreteth it *an house of a flocke*. For there is in this place mention made of a poole which was nigh vnto the sheepe market. They also doe it with reason who reade it *Bethseda*, as it were a place of fishing. Therfore their opinion is more sound who expounde it a place of pouring out. For *asha* doth signifie amongest the Hebritians a flowing. But the Euangelist did pronounce it *Esda*, after the maner of the Chaldeans, as the common vse of the tongue did then require.

For

For I thinke that the water was brought thither by conducts that the Priests might draw thence. Vnlesse peraduenture the place was so called, becausse the water was powred out by pypes. In my iudgement it was called the sheepe market, becausse there were sheepe brought thither to be offered vp in sacrifice.

3 *The multitude sate.* It may bee that the sicke folkes layd in the porches to aske almes, when the people went that way, which went into the temple to worship. And they were also wont to buy sheepe there, which they would offer in sacrifice. In the meane while God did heale some number of them euery feast day, that by this meanes he might set foorth the worship appointed in the lawe, and the holinesse of the temple. Notwithstanding this may seeme an absurde thing, that (seeing we do not reade that there was any such thing done at such time as religion did most of all flourish, yea, seeing that myracles were wrought onely extraordinarily in the Prophetes time) the power and grace of God did appeare more plainely in miracles then they were wont, when thinges were so decayed and almost vtterly brought to confusion. I answere, that in my iudgment there were two causes. for seeing that spirit which dwelt in the Prophets was a sufficient witnesse to testifie Gods presence, religion had no neede of any other confirmation at that time. For the lawe was established by signes more then needed, and GOD ceased not to confirme the commaundement which he had giuen by innumerable testimonies. But when the time of christ his comming drew neere, becausse they were destitute of Prophets, their state was most miserable: and they were sore tempted on euery side, they had neede of this extraordinarie helpe, least they should thinke that they were vtterly forsaken of God, and being thus discouraged should vtterly haue fainted and fallen away. For we know that Malachie was the last of the prophets, and therefore he concludeth his doctrine thus, chap. 4. 4. *That the Iewes may remember the law giuen by Moses, vntill Christ appeare.* For it seemed to God a profitable thing, so let them be destitute of prophets for a season, to the end they might more earnestly desire Christ, and receiue him with greater reuerence when he was reuealed. In the meane while least that the temple should want testimonie, and the sacrifices, and all the worship from whence saluation should come vnto the world, the Lord retayned the Iewes by this gift of healing, that they might know that it was not in vaine that they were separated from other nations by God himselfe. For God did openly testifie by healing the sicke, as if he had reached his hand out of heauen, that hee did allow of this kinde of worship, which they had from the prescript of the law. Secondly, I doe not doubt but that by such signes hee taught them that the time of redemption was at hande, and Christ the authour of saluation drewe neere, to the ende all mens minds might the better be awaked. I suppose that this vse of myracles was at that time double: first, that the Iewes might knowe that God was present with them, and so might remaine constant in the obedience of the law, secondly, that they might bee bent to waite for a newe and vnwonted estate. *Of lame, blinde, withered.* To the end we may know that they were no common diseases which the Lord did cure, the Euangelist expresseth certaine kindes thereof. For the remedies which men can inuent cannot cure the halt, blind, and withered

withered. Truly it was a sorrowfull sight to see in such a multitude of men, a manifolde deformitie of members. Yet the glory of God did more clearely shine there, then the beholding of a great and well ordered armie. For there is nothing more famous & excellent, then when the power of God doth amend and restore the wants of nature: there is also nothing more beautifull & sweet, then when as of his infinit goodnes, he helpeth the miseries of men. Therefore the Lord would haue that most noble Theater to be extant, wherein his maiestie might appeare, not onely to those that were borne there aboutes, but also to all maner of strangers. And (as I saide euen now) this was not the least ornament of the Temple, when as God by stretching out his hand, did make it knowne that he was present there.

4. *For an Angell.* It was indeed the proper and peculiar worke of the Lord to cure the sicke: but as he was wont to vse the hand and diligence of Angels, so he commited this vnto an Angels charge. In which respecte Angelles are called powers or might: not that God doeth resigne vp his power vnto them, and sit idle himselfe in heauen: but because by working mightily in them, hee doth wonderfully make knowne his power vnto vs. Therefore those menne doe deale wickedly and peruersly, who faigne that the Angels haue something of their owne, or who doe make them Mediatours betweene God and vs, in such sorte, that they doe darken the power of God, being as it were set farre off, whereas it doth rather shew it selfe to be present in them. Therefore we must beware of those doting speculations of *Plato*, because God is too farre distant from vs, we must goe vnto the Angelles, that they may purchase fauour for vs: whereas wee ought rather to goe straightway vnto Christe, that by his guiding, ayde, and commaundement, wee may haue the Angels to be helpers and ministers of our saluation.

At a certaine time. God was able in one moment to heale them altogether: but as myracles haue their end, so haue they also their meane, as Christe saith, when so many were dead in the time of *Elizeus*, there was but one onely boy raised vp againe: when as there were so many hungry widdowes in the time of the drought, *Elias* did onely helpe one in her neede. So it was sufficient for the Lord to shew some token of his presence vpon a few sicke people. But the manner of healing which is described in this place, doeth sufficiently teach vs, that there is nothing more vnconuenient then that men should make the workes of God subiect to their iudgement. For I pray you, what helpe & remedy coulde they looke for, by the troubling of the water? But the Lord doth by such meanes accustome vs vnto the obedience of faith, when hee doeth thinges contrary to our reason. Wee doe too too greedily follow those thinges which besides the word of God doe please our reason reason. Therfore to the end he may make vs obey him, hee obiecteth oftentimes those thinges, which are contrary to reason. Therefore we do then declare and proue our readines to be taught, when as shutting our eyes, wee follow the bare woorde, although we seeme to our selues that we shall haue no reuarde for our labour. The like example haue wee in Naaman the *Assyrian*, whome the Prophet sent vnto Iordan to haue his leprosie cured, but hee contemned this at the first as a mocke, yet at length he perceiued in deed that God doth so worke contrary to mans reason, that yet not-

Luk. 4. 26. 27.
2. Kin. 4 32
1. Kin. 17. 9.
2. Kin. 5. 10. 12.

notwithstanding he doth neuer deceiue or mocke vs. In the meane while the troubling of the water was a manifest token that God doeth vse the elements freely at his owne pleasure, & doth challenge to himselfe the effect of the worke. For this is a vice too common, to ascribe vnto the creatures that which belongeth to God alone. But it shall bee a point of too much foolishnes to seeke the cause of health, in the troubled water. Therfore hee doeth so commend the externall signe, that by the beholding of the same, the sicke may bee compelled to looke vnto him who is the onely authour of grace.

5. *And there was a certaine man.* The Euangelist gathereth diuers circumstances which make the myracle more credible. The long continuance of the disease had taken away all hope of curing. Hee complained that hee was depriued of the remedy of the water: hee oftentimes went about to throw himselfe into the water, but in vaine, he had no manne to helpe him: hereby appearth more plainely the power of Christ. To the same purpose serueth this, that he was commaunded to take vp his bed, that all men might know that hee was healed by no other meanes, saue onely by the benefit of Christ. For seeing that he ariseth sodainely being strong in all his limbs, whereof he was lame before, such a sodaine change ought so much the more to stirre vp and moue the mindes of the beholders.

6. *Wilt thou be made whole?* Hee doth not aske the question as if he did doubt of the matter: but partly that he may kindle in him the desire of the grace which was offered, partly that he might make the witnesse who were present more attentiue, whom the myracle might otherwise escape whilest they thought vpon some other matter, as it falleth out oftentimes in matters which chaunce on a sodaine. Therefore this preparation was necessary for these two causes.

7. *I haue not a man.* This sicke man doth the same which almost all of vs are wont to doe: for he includeth Gods helpe in his cogitation, neither dare hee promise himselfe any more, then hee can conceiue in minde. And whereas Christ doth pardon his infirmitie, wee may therein behold his mercifulnesse which euery one of vs trieth daily, whilest that we doe sticke fast in the meanes which are nigh vs. Hee doth by stretching out his hand out of hidden places, contrary to our expectation, declare howe farre his goodnesse extendeth our weakenesse and straightnes in faith. Furthermore, we must be instructed by this example, to suffer. Thirtie yeares were a long time, wherein God did deferre his benefite, in helping this miserable man, which yet not withstanding hee determined to bestow vppon him from the beginning. How long soeuer therefore hee maketh vs waite, let vs so grone vnder our miserie, that yet the yrksomnesse of the long time doe not discourage vs. For although there appeare no end, when as our miseries are prolonged, yet wee must alwayes perswade our selues that God is a wonderfull deliuerer, who doth easily remoone all hinderances by his power.

9. *And it was the Sabboth.* Christe knewe well enough what great offence would followe immediately, when they shoulde see the manne goe bearing a burden. For the Lawe doeth in plaine woordes forbid to beare any burden vppon the Sabboth day. But there was a double reason why Christe did sette foorth such a spectacle, settinge apart all respecte of this danger.

Ier. 17. 21.

danger: namely: that the common people might the better know the myracle: secondly that there might some occasion be minist red, and as it were a way made, for that excellent sermon which he made immediately.

Furthermore, the knowledge of that myracle was so greatly to bee esteemed, that he thought not to haue passed for offending the people, especially seeing that he had in readines a lawfull excuse, wherewith though hee did not pacifie the wicked, yet did he sufficiently refuse their false slaunders. Therefore wee must note this rule, that though the whole world doe fret and fume against vs, yet must wee publish the glory of God, and preach his workes, so farre foorth as it is expedient for his workes to be knowne. Neither must wee bee wearied or discouraged, although this our desire fall not out so well as wee would, so that wee set before our eyes that end whereof I haue spoken, and leape not ouer the boundes of our dutie.

10. *Therefore the Iewes sayd vnto him that was healed, it is the Sabboth: it is not lawfull for thee to take vp thy bed.*

11. *Hee answered them, he that made me whole, sayd vnto me, take vp thy bed and walke.*

12. *Therefore they asked him, what man is that, that sayd vnto thee, take vp thy bed and walke?*

13. *Furthermore, he that was healed, knew not who it was: for Iesus had withdrawn himselfe, because there was a multitude in the place.*

14. *Afterward, Iesus found him in the temple, and sayth vnto him, behold, thou art healed, sinne no more, least a worse thing happen vnto thee.*

15. *The man went and told the Iewes, that it was Iesus, who had healed him.*

16. *And there the Iewes did persecute Iesus, and they sought to slea him, because he did these things on the Sabboth day.*

10. *It is the Sabboth.* Forasmuch as it stoode all men vpon to defend the religion of the Sabboth, they doe well, and for good causes accuse the man: but when as the excuse that he had made, doth not satisfie them, they doe now begin to offend therein: for they ought to haue loosed him when they knewe the cause. To beare a burden (as wee haue sayd) was a breaking of the Sabboth, but Christ who laid the burden vpon his shoulders, did vnburden him with his authoritie. Therefore we are admonished in this place to beware of rash iudgment vntill wee doe throughly knowe the reason of euery mans facte. What thing soeuer is contrary to the word of God, without doubt it deserueth to be condemned: but because it oftentimes falleth out so, that wee are deceiued in this point, let modestie goe before, together with a quiet inquisition, to the end our iudgement may be sound and sober. For because the Iewes being possessed with a wicked affection, doe not stay to make inquisition, they stop the gate against iudgment and moderation. But and if they had suffered themselues to be taught, the offence had not only beene taken away, but they had been brought vnto the knowledge of the Gospell with farre more fruite.

Nowe wee see howe farre theyr Sinne reached, and wherein they sinned: namely, because they did not admitte a iuste defence.

And

And the defenſe is thus, that he that was healed did anſwere, that hee did nothing, but that which he commaunded him to doe, who had authoritie and power to commaund. For although he vnderſtood not as yet who Chriſt was yet was he perſwaded that he was ſent of God, becauſe he had tryed his diuine power: and hee doth thereby gather that he was indowed with authoritie, ſo that he muſt needes obey him. But this alſo ſeemeth to bee worthy of blame, that the myracle doth remoue him from the obedience of the lawe. Indeede I confeſſe hee leaneth vnto, and fighteth with a reaſon that was ſcarſe ſtrong enough: yet the other doe offend double, in that they neyther conſider that this was an extraordinarie worke of God, neyther yet do ſuſpend their iudgement vntill ſuch time as they haue heard the Prophet that was furniſhed with the word of God.

13. *He knewe not who it was.* Chriſt would not haue the glory of ſo great a worke to vaniſh away, Yet would he haue it firſt to be knowne and famous, before ſuch time as he would profeſſe himſelfe to be the authour thereof. Therefore he withdrew himſelfe a little, that the Iewes might iudge of the thing it ſelfe, without any reſpect of perſon. Hence may we gather, that it cannot bee attributed to the faith of the man that hee was healed, who knoweth not his Phiſition when he was cured: and yet it ſeemeth that he did this by the direction of faith in that he tooke vp his bed when he was commaunded. For mine owne part, as I do not denie that there was in him ſome ſecret motion of faith, ſo I ſay that it doth plainely appeare by the text, that he was deſtitute of ſound doctrine, wherein he ſhould reſt, and of the pure light.

14. *After this Ieſus found him.* Theſe wordes doe more plainely ſhew, that Chriſt did not therefore lie hid for a time, that the memorie of his benefit might periſh: for he doth nowe come abroad of his owne accord, his meaning was onely to haue the worke firſt knowne, and then to haue himſelfe knowne to be the authour thereof. Furthermore, this place contayneth moſt profitable doctrine, for when Chriſt ſayth, *Behold thou art healed.* His meaning is, that wee doe wickedly abuſe God his benefites, vnleſſe we be moued vnto thankefulneſſe. Neyther doth Chriſt caſt that in his teeth, which hee had giuen him: but doth only admoniſh the man and tell him that hee was healed for this cauſe that being mindefull of the grace receiued, he might worſhip God his deliuerer during his whole life. Therefore as God doth inſtruct vs vnto repentance, and pricke vs forward with like puniſhmentes: ſo he doth exhort vs vnto the ſame with his goodneſſe and clemencie. Yea this is the generall ende aſwell of our redemption, as of all Gods giftes, to haue vs wholy addicted and knit vnto him.

Furthermore, this cannot be, vnleſſe wee remember the paine and puniſhmẽt which wee haue alreadie eſcaped: and he that hath obtained pardon do exerciſe himſelfe in this meditation during his whole life. Alſo this admonition teacheth vs that what harme ſoeuer we ſuffer, it is to be imputed to our ſinnes. For doubtleſſe calamities do not come by chance, but they are ſo many puniſhmentes to chaſten vs. Therefore wee muſt firſt of all acknowledg the hand of God which ſmitteth vs, & not imagine any blinde brunt of fortune in our aduerſitie: Secondly, wee muſt giue God this honor, that ſeeing he is our beſt father he taketh no

pleaſure

pleasure in our miseries: and therefore that hee doth neuer handle vs roughly vnlesse hee bee offended with our sinnes. When hee forbiddeth him to sinne, hee doth not require that he should be free from all sinne: but there is a comparison made of his former life. For Christ doth exhort him hereafter to amend his life, and not to continue like to himselfe. *Least any worse thing.* If GOD can doe vs no good with light punishments, wherewith he being our most gentle father doth correct vs, as tender and daintie children, he is compelled to put vpon him a new, and as it were a strange person. Therefore hee taketh whips in hand to tame our fiercenes withall, as he denounceth in the lawe, Leui. 26. 14. 18. Deut 28 15 & Psal. 32. 9. Yea such testimonies are vsuall in the scriptures Therefore in that we are often times punished with newe miseries, wee may thanke our owne stubbornnes for that. For wee are not like to vnbroken horses & mules: but we are more then vntamed beastes. Therefore it is no maruell if God doe as it were breake vs in peices with more cruell punishmēts as with hammers, whom indifferent punishment can not amend. for it is meete that they be broken who will not bend. To conclude, this is the vse of punishments, that we may be made to take better heed hereafter. If we stubbornly resist the first or second stroke, hee will strike seuen fold harder: if hauing shewed some token of repentance for a short time, we do by & by returne vnto our nature, he doth more sharply punish this our forgetful lightnes, that is full of sluggishnesse.

But it is worthy to be noted in this man how mercifully and fauourably the Lord suffereth vs. For suppose he drew nigh vnto old age. yet must hee needes be taken with the disease in the first flower of his age: and peraduenture he had beene sicke from his childehood. Now consider how greiuous the punishment and paine of so many yeares was. And certaine it is that God cannot be accused of too great seueritie, because he did punish a man that was halfe dead, with so long sickenesse. Therefore in that wee are lightly punished, let vs learne that that commeth to passe because the Lord doth mittigate the greatest rigour of punishmēts, for his infinite goodnes sake. Let vs also learn that there are no paines so fierce and cruell, but that the Lord can adde something thereunto, so often as he thinketh it good. And questionles miserable men doe often times pull downe vpon themselues horrible & wonderfull tormentes, with their cōplaintes: whilest that they say that their plagues cannot bee augmented. Are not these thinges hidden in my treasure sayth the Lord? Deut. 32. 34. We must also note how small fruite the chastisements of God doth bring forth in vs. For if Christ his exhortation was not superfluous, we may gather thence that this mannes soule was not yet well purged from all vices. And truely vices doe take deeper roote in vs then that they can be plucked vp in one or two dayes. And the curing of the diseases of the soule is harder then that it is contented with the remedie of a small time.

15 *The man went.* He meant nothing lesse then to purchase enuie vnto Christ & also he looked for nothing lesse then that they would so rage against Christe. Therfore it was a godly affection when as hee would honor his phisition with due honor. The Iewes do vomit out their poyson in this, that they do not only accuse christ for breaking ꝑ sabboth, but do also burst out into extreame cruelty

17. *And Ieſus anſwered them, my father worketh vntill this time, and I worke.*
18. *For this cauſe therefore the Iewes ſought the rather to kill him, becauſe he did not only break the Sabboth, but did alſo call God his father, making himſelf equall with God.*
19. *Therefore Ieſus anſwered, and ſayd vnto them, verily, verily I ſay vnto you, the ſonne can doe nothing of himſelfe: ſaue that which he ſhall ſee the father doe, which thinges when he doth, the ſonne doth theſe in like ſort.*

17 *My father.* We muſt marke what maner of defence Chriſt vſeth. He doth not anſwere, that the law concerning the keeping of the Sabboth was temporall, and ſuch as was now to be abrogated but doth rather ſay that hee had not broken the Sabboth: becauſe this is a worke of God. It was indeed a ſhadowiſh ceremonie, whereof Chriſt made an end by his comming, as Paul teacheth Col. 2. 16, 17. But the ſtate of this preſent cauſe conſiſteth not in that. For mẽ are onely commanded to reſt from their owne works: therefore circumciſion which is a worke of God, & not of men, is not contrary to the Sabboth. Chriſt ſtandeth vpon this point, that the holy reſt is not troubled with the workes of God, which reſt was commanded in the law of Moſes. And by this reaſon hee doth not onely excuſe his owne fact, but his alſo that bare his bed, for it was an appurtenance and as it were a part of the myracle: becauſe it was nothing elſe but an approuing of the ſame. Secondly, if thankſgiuing and the preaching abroad of the glory of God be, to be reckoned among the workes of God, it was no breaking of the Sabboth with foote and hand to ſet forth the grace of God. Yet Chriſt doth cheifly ſpeake of himſelfe, with whome the Iewes were more offended: In the meane while he doth teſtifie that the health which he reſtored to the ſicke man is a teſtimonie of his diuine power. He affirmeth that he is the ſonne of God, and that the maner of working is common to him and his father I do not now at large diſpute what was the vſe of the Sabboth, and for what cauſes it was commanded. As touching this preſent place, the religion of the Sabboth is ſo farre from breaking and hindering the courſe of the workes of God, that it doth rather grant place to them alone. For why doth the law command men to reſt from their owne workes: ſaue onely that they may apply all their ſenſes being emptie and free, to conſider vpon the workes of God? Therefore hee is a wicked ouerthrower of the lawe, and alſo a falſe interpreter, who doeth not graunt vnto the woorkes of God a free kingdome in the Sabboth. If any man doe obiect that the example of GOD is ſette before men, that they may reſt the ſeuenth day: the anſwere is eaſie, that menne are not like vnto God in that poynt, becauſe he kept holy day, but becauſe that ceaſing from the troubleſome actions of this worlde, they doe aſpyre vnto the heauenly reſt. Therefore the Sabboth of God is no loytering, but a ſound perfection which bringeth with it the quiet eſtate of peace. Neyther is that any hinderance which Moſes ſayd, Gen. 2 2. that God made an end of his works. For his meaning is, that when God had finiſhed the frame and worke of the world, hee did conſecrate that day, which menne ſhould beſtow vppon the meditating vpon his workes. In the meane while hee ceaſeth not by his power to vpholde the world which he hath made, to gouerne it by his counſell, to nouriſh it with his goodneſſe, and to determine all thinges at his pleaſure in hea-

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uen and earth. Therefore the creation of the world was finiſhed in ſixe daies: but the gouernement of the ſame is perpetuall, and God doth worke continually in defending and preſeruing the order thereof: as Paule teacheth, that in him we liue, we moue and haue our being. And Dauid teacheth that all things doe ſtande, for aſmuch as the ſpirit of God giueth life vnto them, and that they doe faile ſo ſoone as they ſhall be deſtitute of his force. Neither doth God only defend nature being created by him, with his generall prouidence only, but he ordereth, and moderateth euery part thereof. And he doth eſpecially keepe & gouerne by his ayd the faithfull, whom he hath taken into his tuition. *And I worke.* Chriſt hauing omitted the patronage and defence of the preſent cauſe, he declareth the ende and vſe of the myracle: namely, that he may be thereby knowne to be the ſonne of God. For this was his purpoſe in all his wordes & deedes, to ſhew himſelfe to be the authour of ſaluation. This is proper to the diuinitie, which he challengeth to himſelfe. as ſaith alſo the Apoſtle, that hee ſuſtaineth all things by his mighty becke. And hee doth teſtifie that he is God for this cauſe, that beeing reuealed in the fleſh, hee may execute the office of Chriſt: ſo that he affirmeth that he came from heauen, becauſe he would haue it knowne, eſpecially why he deſcended into the earth.

Act. 17. 28. Pſa. 104. 29. Heb. 1. 3.

18 *For this cauſe therefore.* He was ſo farr from pacifying their rage with this defence, that he did rather prouoke the ſame. Neither was he ignorant how malitious their wickednes, and how harde their ſtubbornneſſe were: but this was his chiefe drift to profit a few of his who were then preſent: and ſecondly, to bring to light their incurable wickednes. And he hath taught vs by example, that we muſt neuer yeelde vnto the furie of the wicked, but endeuour ſo much as neede requireth to defend the truth of God, though all the worlde gainſay vs, and murmur againſt vs. Neither is there any cauſe why the ſeruantes of God ſhould be greeued, if ſo be it they haue not ſo good ſucceſſe as they would wiſh: ſeeing that euen Chriſt himſelfe had not ſuch good ſucceſſe. Neither is it any marueil if Sathan doe ſo much more violently rage in his members & inſtruments, the more that the glory of God doth ſhew it ſelfe. In the former member, when the Euangeliſt ſayeth that they were diſpleaſed with Chriſt, becauſe he had broken the Sabboth, he ſpeaketh according to their meaning. For I haue alreadie taught that the matter was otherwiſe. The principall cauſe of indignation is, becauſe he calleth God his father. And in deede Chriſte his intent was to haue God to be taken for his father after a peculiar ſort, that hee might exempt himſelfe from the common order of other men. He made himſelfe equall with God ſeeing that he did attribute vnto himſelfe the continuall working. And Chriſt is ſo farre from denying of this, that he doth more plainly confirme the ſame. Whereby is refuted the madnes of the *Arrians*, who did confeſſe that Chriſt was God in ſuch ſort, that they thought that hee was not equall with the father. As if there could any inequalitie be found in the one and ſimple eſſence of God.

19. *Therefore Ieſus anſwered.* Wee ſee as I haue ſaide, that Chriſt is ſo farre from refuting that which the Iewes did obiecte, although it were ſlanderous, that he doth more plainely proue it was true. And firſt of all he ſtādeth vpō this point, that that was a worke of God wherwith the Iewes found faulte

that they may perceiue that they muſt ſtriue with God, if they proceed to condemne that which muſt of neceſsitie be aſcribed vnto him. This place was in times paſt diuerſly toſt betweene the true Fathers and the *Arrians*. *Arrius* did gather thereby that the ſonne was leſſer then the father: becauſe he could doe nothing of himſelfe. The fathers did obiect that the diſtinction of perſon is onely ment by theſe words, that it might be knowne that Chriſt is of the father, and yet not withſtanding that hee is not depriued of the internall power of working. But they were both deceiued: for neither are theſe wordes ſpoken concerning the bare diuinitie of Chriſt: and thoſe things which wee ſhall ſee by and by do not belong of themſelues and ſimply vnto the eternall worde of God, but doe only agree with the ſonne of God in aſmuch as he is reuealed in the fleſh. Let vs therefore ſet Chriſt before our eyes, as hee was ſent of the father to be the redeemer of the world. The Iewes did conſider in him no farther thing, then his humane nature. Therefore he affirmeth that he healed not the ſicke man, as hee was man: but by his diuine power which laid hid vnder the viſible fleſh. This is the eſtate of the cauſe, whereas they faſtening their eyes vpon the fleſh did contemne Chriſt, he biddeth them riſe higher, and behold God. All the ſpeach is to be referred vnto this matching of contraries, that they are greatly deceiued, who thinke that they haue to deale with a mortall man, whileſt that they accuſe Chriſt for his workes which were meere diuine. Therefore doth he ſo earneſtly affirme, that in this worke he differeth nothing from the father.

20 *For the father loueth the ſonne, and ſheweth him all things which he doth: and hee will ſhew him greater workes then theſe, that you may maruell.*

21 *For as the father rayſeth vp the dead, and quickneth, ſo the ſonne alſo quickneth whome he will.*

22 *For the father iudgeth no man: but he hath giuen all iudgement to the ſonne.*

23 *That all men may honour the ſonne as they honour the father: hee that honoureth not the ſonne, honoureth not the father that ſent him.*

24 *Verily, verily, I ſay vnto you, that he which heareth my wordes and beleeueth in him that ſent me, hath eternall life: and ſhall not come vnto iudgement: but hath paſſed from death to life.*

20 *For the father loueth*. All menne ſee howe hard and farre fet the expoſition of the old writers is. God (ſay they) loueth himſelfe in his ſonne. But this doth very well belong vnto Chriſt being clothed with the fleſh, to be beloued of his father. Yea wee know that he was diſtinguiſhed by this excellent title aſwell from Angels as from men, *This is my welbeloued ſonne*. For we know that Chriſt was elected, that in him might bee reſident the whole loue of God that it might flow thence vnto vs as from a full fountaine. For Chriſt is beloued of God the father as he is the head of the Church He teacheth that this loue is the cauſe why the father worketh all things by his hand. For when he ſaith that all things are *ſhewed vnto him*, by theſe words is to be vnderſtood the cõmunication or participation: as if he ſhould ſay, as the father hath poured out his mind into me, ſo hath he poured into me his power, that in my works the diuine glory may appeare: ſo y men can ſeek no diuine thing, which they may not find in me.

Mat. 3. 17.

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And truely wee ſhall in vaine ſeeke for the power of God without Chriſt.

Hee ſheweth him greater workes then theſe. His meaning is that the myracle which he ſhewed in the curing of the man, was not the cheifeſt of the workes which were giuen him in charge by his father. For he had onely giuen them a ſmall taſt there of that grace, whereof he is properly both the miniſter and the authour: to wit, that hee may reſtore life to the world. When he addeth that, ye *may maruell*, hee toucheth by the way their vnthankefulneſſe, becauſe they did contemne that ſo excellent a token of the power of God: as if hee ſhoulde ſay, how dull and blockiſh ſoeuer you bee, thoſe thinges which God ſhall bring to paſſe by me hereafter, ſhall enforce you to wonder whether you will or no. Yet it ſeemeth that this was not fulfilled, ſeeing that we know that in ſeeing they ſaw not, like as Eſay as ſayth alſo 6 9. that the reprobate are blind when they behold the light of God. I anſwere that Chriſt ſpake not in this place of their affection, but did onely note how valiantly hee would afterwardes proue himſelfe to be the ſonne of God.

21. *For as the Father.* He doth here briefly ſet downe what maner of office was giuen him of his father. For although hee ſeemeth to chooſe one kinde: yet is it a generall doctrine, wherein he ſheweth that he is the authour of life. And it containeth in it ſelfe, life, and righteouſneſſe, and all the giftes of the holy Ghoſt, and all the partes of our ſaluation, And truely it was requiſite that this myracle ſhould bee ſuch a ſpeciall teſtimonie of Chriſtes power, that it might bring forth that common fruite: namely, that it might open the gate vnto the Goſpell. Wee muſt farther note after what ſorte Chriſte giueth vs life. For hee found vs all dead. Yet notwithſtanding it is not ſuperfluous that he ioyneth two wordes together: Becauſe it were not ſufficient for vs to be deliuered from death, vnleſſe Chriſt did reſtore life vnto vs fully and perfectly. Furthermore, hee maketh not this life common to all men. For hee ſayth, that hee giueth life to whom he will, whereby he meaneth that he doth vouchſafe to beſtow this grace peculiarly onely vpon certaine menne, that is, the elect.

22 *For the Father.* Hee doeth more plainely expreſſe the generall thing it ſelfe, that the father doth gouerne the worlde in the ſonnes perſon, and doeth by his hand rule. For the Euangeliſt taketh *iudgement*, for gouernement and power according to the phraſe of the Hebrew tongue. Now wee know what is the ſumme, that the father hath deliuered the kingdome to Chriſte, that hee may gouerne heauen & earth at his pleaſure. But this may ſeeme to be a very abſurd thing, that the father hauing reſigned vppe the right of his gouernement ſhoulde ſitte idle in heauen like ſome priuate man. The anſwere is eaſie, that this is ſpoken not ſo much in reſpect of God as of menne. For there is nothing changed in God whileſt that hee hath made Chriſt the cheife king and Lord of heauen and earth. For he himſelfe is in the ſonne and bee worketh in him. But becauſe when wee will aſcende vnto GOD, all our ſenſes doe by and by fayle, CHRIST is ſette beefore our eyes, as the viſible image of God, who canne not bee ſeene. There is no cauſe therefore why we ſhould weary our ſelues in vaine with ſeeking out the ſecrete places of heauen, ſeeing that

God doth prouide for our infirmitie, when he ſheweth himſelfe nigh vnto vs in the perſon of Chriſt: But rather when as we haue to deale concerning the gouerning of the world, the eſtate of our ſelues, the heauenly ayde of our ſaluation, let vs learne to turne our eyes vnto Chriſte alone (like as all power is committed vnto him, and in his face appeareth God the father who ſhoulde otherwiſe be hid far away) leaſt the bare maieſtie of God doe ſwallow vs vppe with his infinite brightneſſe.

23. *That all men may honour.* This member doth ſufficiently confirme that which I touched of late, that God doth not ſo reigne in the perſon of Chriſte as if he were at eaſe in heauen, as ſluggiſh kings are wont to doe: becauſe hee doth declare his power in Chriſte, and doeth ſhewe himſelfe to be preſent. For what other thing doe theſe wordes ſignifie, *that all may honour the ſonne*, ſaue only that the father will be acknowledged and worſhipped in the ſonne? Therefore it is our dutie to ſeeke God the father in Chriſt, there to behold his power there to worſhip him. For (as it followeth immediately after) *hee that honoureth not the ſonne*, defraudeth God of his lawfull honour. All men doe confeſſe that God is to be worſhipped, and this ſenſe beeing naturally ingrafted in vs, hath taken ſuch deepe roote in our hearts, that no mānne dare abſolutely deny God his honour: in the meane while the mindes of men do vaniſh away by ſeeking God without the way. Hence came ſo many fained gods, hence came ſo many peruerſe worſhippings. Therefore we ſhall finde the true God no where els ſaue onely in Chriſt, neyther ſhall we worſhippe him aright any other way ſaue onely by kiſſing the ſonne, as Dauid teacheth. For (as Iohn witneſſeth els where 1. Iohn. 2.12.) hee that hath not the ſonne hee lacketh the father alſo. The Turkes and Iewes doe with gorgeous titles adorne the God whom they worſhip, but we muſt note this that the name of God being ſeparated frō chriſt is nothing els but a vaine fiction. Therefore who ſoeuer will haue his worſhipp to be approued of the true God, let him not turne aſide from Chtiſt. Neither was the eſtate of the fathers vnder the law any other. For although they did behold Chriſt obſcurely vnder ſhadowes, yet God did neuer reueale himſelfe without Chriſt. But now ſince that Chriſt was reuealed in the fleſh and made our king, all the world muſt bow their knees vnto him, that it may be ſubiect to God. For ſeeing that God the father hath commanded him to ſitte at his right hand, he that imagineth God without Chriſt, he lameth him of the one part of himſelfe.

Pſal. 2. 12.

24. *Hee that heareth my word.* Here is expreſſed the maner and order of the worſhip, leaſt any man ſhould thinke that it is placed in ſome externall ryte onely, and in friuolus ceremonies. For the doctrine of the Goſpell is vnto chriſt as a ſcepter wherewith he doth gouerne the faithfull which are put vnder him by the father. And this definition is principally to be noted. There is nothing more common then the falſe profeſſion of Chriſtianitie For euen the Papiſtes who are the moſt deadly enemies of Chriſt, do yet notwithſtanding too boldly bragge of his name: but Chriſte doeth in this place require no other honour at our hands, ſaue onely that we obey his goſpell. Whereupon it followeth that what honor ſoeuer the hypocrites do giue vnto Chriſt, it is nothing els but the traiterous kiſſe of Iudas. Although they call him king an 100. times, yet do they

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spoile him of his kingdome and all power, whilest that they doe not beleeue his Gospell. Hee doth also set foorth the fruite of obedience, when he sayth *Hee hath eternall life*, to the ende we may bee the more willing to performe the same. For who ought to be so hard hearted, but he will submit himselfe willingly vnto Christ, hauing the reward of eternall life set before him? and yet we see how few he winneth vnto himselfe with this so great bountifulnes. Such is our frowardnes that wee had rather willingly perish, then submit our selues vnto the sonne of God, that we may be saued through his goodnesse. Therefore Christ comprehendeth both these things in these wordes: both the rule of the godly and sincere worshippe, which he requireth at our handes, and the way whereby he hath restored vs vnto life. For it were not sufficient for vs to vnderstand that which he taught before: namely, that hee came to rayse the dead, vnlesse we did also know how he doth deliuer vs from death. Hee affirmeth that we doe obtaine life by hearing his doctrine, vnderstanding by the word (*heareth*) faith, as it doth immediately shew it selfe. And faith hath not his place in the eares, but in the heart.

Furthermore we haue els where declared whence so great force of faith commeth. We must alwayes consider what the Gospell offereth vs. Neither is it any maruell, that he that receiueth Christ with all his merites, is reconciled vnto God, and is absolued from the guiltinesse of death: that hee that is indued with the holy spirite, is cloathed with the heauenly righteousnes, that hee may walke in newnesse of life. Rom. 6.4. The clause which is added, *Beleeueth in him that sent me*, serueth to establish the authoritie of the Gospel, whilest that Christ doth testifie that it came from God, and was not forged by man. Like as in another place he denieth that that is of himselfe which he speaketh: but that it is commaunded him of his father, afterward in the 14. chapter, and 10. vers. *He commeth not into iudgement*. Herein is contained a secret opposition betweene guiltines, whereunto we are all naturally subiect, & the free acquitting which we haue through Christ. For vnlesse all were in danger of damnation, to what end should it serue to exempt those that beleeue in Christ? Let this therefore be the meaning of these words, that we are out of the danger of death, because we are absolued through the benefite of Christ. Therefore howsoeuer Christ doth sanctifie vs & regenerate vs by his spirit into newnesse of life: yet the free remission of sinnes is here specially touched, wherein alone consisteth the happines of men.

For he beginneth to liue in deede, who hath God to be mercifull vnto him, and how should God loue vs vnlesse he did pardon our sinnes? *Hee hath passed*. Whereas certaine latine copies haue it in the future tense, *He shall passe*, it proceedeth from ignorance and rashnes of some man, who not vnderstanding the Euangelist his meaning, did grant himselfe greater libertie then was meete. For there is no doubtfulnesse at all in the Greeke worde. And hee saith not vnfitly that there is a passage made from death already, because both the vncorruptible seede of life is in the children of God, after that they are called, and they doe already sitte downe with Christe through hope in the heauenly glory, and haue the kingdome of GOD certainely appointed within themselues. For although their life bee hidden, yet doe they not therefore cease of to

Col. 3. 3. poſſeſſe it through faith: although they are beſet round about with death, yet they doe not therefore ceaſe to be quiet: becauſe they know that they are ſafe enough through the ayde of Chriſt. In the meane while let vs remember that the faithfull are now in ſuch ſort in life, that they do alwayes beare about them the matter of death: but the ſpirit which dwelleth in them is the life, which ſhall at length aboliſh the relikes of death. For that ſaying of Paule is true, that death is the laſt enemie that ſhall be deſtroyed. Neither doth he here intreate either of the perfect aboliſhing of death, or the full exhibiting of life. But although life be onely begun in vs, yet Chriſte doth affirme that the faithfull are ſo ſure thereof, that they ought not to be afraid of death: neither is it any maruell, ſeeing they are ingrafted into him, who is the fountaine and Well of life that can neuer be drawne drie.

1. Cor. 15. 26.

25 *Verily, verily, I ſay vnto you, that the houre ſhall come and nowe is, when the dead ſhall heare the voyce of the ſonne of God: and they that ſhall heare ſhall liue.*

26 *For as the father hath life in himſelfe, ſo he hath alſo giuen vnto the ſonne to haue life in himſelfe.*

27 *And he hath giuen him power to doe iudgement, becauſe hee is the ſonne of man.*

28 *Maruell not at this: becauſe the houre ſhall come, wherein all they which are in the graues ſhall heare his voyce.*

29. *And ſhall come forth, they that haue done good, vnto the reſurrection of life: and they that haue done euill, vnto the reſurrection of iudgement.*

25 *Verily, verily, I ſay vnto you.* Seeing that the Euangeliſt bringeth in the Sonne of God ſo oftentimes ſwearing in the matter of our ſaluation: we doe firſt of all hereby perceiue how carefull hee was for vs: and ſecondly, howe greatly it skilleth that the credit of the Goſpell bee well and throughly eſtabliſhed and grounded. Truely he ſeemeth to tell in this place a certaine vncredible thing, when as this effect of faith is declared whereof Chriſt intreateth: therefore he confirmeth with an oath that the voyce of the Goſpell is ſo liuely, that it is able to rayſe vp the dead. It is euident enough that he ſpeaketh of the ſpirituall death. For they that referre it vnto Lazarus and the ſonne of the widdow of *Naim*, and ſuch like, they are refuted by the text it ſelfe. Chriſt telleth vs firſt that we are all dead, before he doth quicken vs. And hereby it appeareth of what force the whole nature of man is vnto the obtaining of ſaluation. When as the Papiſtes will ſet vp their free will, they compare it to the Samaritane, whome the robbers left halfe dead in the way. As though it were lawfull with the ſmoake of an Allegorie to darken a cleare ſentence, whereby Chriſt doth flatly adiudge vs to death. And truly ſeeing that we are eſtraunged from God through ſinne, after the falling away of the firſte man, whoſoeuer doe not acknowledge themſelues to be oppreſſed with eternall deſtruction, they doe nothing els but deceiue themſelues with vaine flatterings. I grant truly, that there remaineth ſome life in the ſoule of man: (for both the vnderſtanding, and will, & all the ſenſes are ſo many parts of life) but becauſe there is no part of life, which doeth aſpire vnto the heauenly life, it is no meruell if the whole man, as appertaininge vnto the kingdome of God, bee iudged dead.

dead. And Paule declareth this death at large (Ephe. 2. 1 & 4. 17.) when as he saieth that we are estraunged from the pure and sound reason of the mind, and that being enemies vnto God with all the affection of our hearte, and aduersaries of his iustice, that we wander in darkenesse being blinde, we are giuen to wicked concupiscence. If there be no force in a nature, that is so corrupt, to desire righteousnes, it followeth that the life of God is quite extinguished in vs. So that the grace of Christ, is the true resurrection from death. Furthermore, we haue this grace giuen vs by the Gospell: not that the outward voyce hath so great force, which doth oftentimes beate the eares in vaine, but because Christ doth speake vnto our heartes within by his spirite, that we may receiue by faith the life that is offered vs. Neither doth he intreate in this place generally of all the dead: but he meaneth onely the elect, whose eares God doth bore through and open, that they may heare the voice of his sonne, that it may restore them to life. Yea Christ doth distinctly in his words commend vnto vs a double grace, when hee saith, *The dead shall heare the voyce of the sonne of God, and they that shall heare shall liue.* For it is no lesse contrary to nature for the dead to heare, then to bee called againe to life from whence they were fallen. Therefore both of these are properties of the secret power of God. When he saith, *The houre shall come and now is,* hee speaketh as of a thing before vnaccustomed. And truly the publishing of the Gospell, was a newe and sodaine resurrection of the worlde. If any man aske this question whether the worde of God did not alwayes giue life to men, or no: we may readily answere, that the doctrine of the law and the Prophetes, for asmuch as it was appointed for God his people, it rather had this office to nourish those in life who were begotten to God, then to bring them backe againe from death. But the estate of the Gospel was otherwise, whereby the Gentiles who were before aliants from the kingdome of God, separated from God, depriued of all hope of saluation, were gathered into the fellowship of life.

26 *For as the father*. Hee sheweth by what meanes his voyce hath so great force, to wit because hee is the fountaine of life, and doth powre out the same by his voyce into men. For we should not haue life from his mouth, vnlesse the cause and originall thereof were in his power. For GOD is not onely sayde to haue life in himselfe, because hee liueth alone through his owne and inwarde power: but because hauing in himselfe the fulnesse of life, hee quickneth all thinges. And this truely doth properly appertaine vnto God, as it is Psalme 36. 9. *With thee is the well of life*. But because the maiestie of God as it is sette farre off from vs, might bee like to an hidden and secrete springe, therefore did it shew it selfe in Christ. Therefore wee haue ready and common well out of which wee may draw. This is the meaninge of the wordes, because God would not haue life to be hidden with him, and as it were buried, hee therefore powred it out into his sonne, that it might flow vnto vs. Hence we gather that this title is properly ascribed vnto Christe: in asmuch as he was manifest in the flesh.

27 *And hath giuen him power*. Hee repeateth this againe that the gouernement was giuen of the Father, that hee may haue full power of all thinges both in heauen and earth. ἐξουσία doeth in this place signifie digni-

tie and *iudgement* is taken for gouernment, As if he ſhould ſay, that the ſonne is made of his father a king that he may gouerne the world, and exerciſe his fathers power. The reaſon which followeth immediately, is principally to be noted. *Becauſe he is the ſonne of man.* For his meaning is, that hee commeth vnto men adorned with ſo great power, that he may impart vnto them that which he receiued of his father. Some do thinke that that which is here ſpoken is all one with that of Paule, Phil, 2.7. *That Chriſt when hee was in the forme of God, did make himſelfe of no reputation taking vpon him the ſhape of a ſeruant, and did humble himſelfe vnto the death vpon the croſſe. Wherefore God hath alſo highly exalted him, and giuen him a name aboue all names, that euery knee may bow before it, &c.* But I doe make it to reach farther, that Chriſte in aſmuch as he was manne, was appointed of the father to be the authour of life, that we might not ſeeke farre for it. For Chriſt did not take it to himſelfe, as if he needed the ſame: but that hee might inrich vs with his plentie. The ſumme is, that that was reuealed vnto vs in Chriſt as he was man, which was hidden in God, and that the life which before could not be attained vnto, is now in readines. And whereas ſome doe knit this reaſon vnto the member following, hauing pulled it away frō his own text, it is farre fet, and contrary to Chriſt his meaning,

28 *Maruell not at this.* Hee ſeemeth to reaſon very vnfitly whileſt that he ſetteth the confirmation of that which he had ſpoken from the laſt reſurrection. For it is no harder matter for the bodies to be rayſed vppe then for the ſoules. I anſwere that here is no compariſon made betweene the greater and the leſſe according to the thing it ſelfe: but according to the meaning of men. For as they are carnall, they maruell at nothing but that which is carnall and viſible. Hereby it commeth to paſſe that they doe careleſly paſſe ouer the reſurrection of the ſoule: and doe more wonder at the reſurrection of the fleſh. And alſo this our blockiſhnes cauſeth thoſe things to be more of credite, which can be ſeene with the eyes, then thoſe which can be conceiued by faith onely. Becauſe he maketh mention of the laſt day, that reſtraint is no longer added, *And nowe is:* but he doth abſolutely ſay that the time ſhall once be. And here meeteth vs another obiection, for although the faithfull doe waite for the reſurrection of the bodies, yet can they not leane vnto the knowledge thereof to be perſwaded that the ſoules are nowe deliuered from death, becauſe the bodies ſhall in time to come ryſe out of the graues. And what is more credulous amongſt the wicked then to proue that which is knowne by that which is (as they ſay) vnknowne? I anſwere, that Chriſt doth in this place boaſt of his power amongſt the reprobate, that he may declare that the perfect reſtoring of all things was commaunded by the father, as if he ſhould ſay, that which I ſay I haue now begun, I will once finiſh before your face. And truely whereas Chriſte doth nowe quicken the ſoules that were drowned in deſtruction by the voyce of his Goſpel, that is a certaine beginning of the laſt reſurrection,

Furthermore, becauſe it containeth all mankinde, hee doeth by and by diſtinguiſh betweene the elect and the reprobate. Which partition doeth declare that as the reprobate are now cited vnto iudgement by the voyce of Chriſte, ſo they ſhall bee once brought by the ſame voyce, and be preſented before his iudgement ſeate. But why doth he onely name thoſe who are

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shut vp in the graues, as if others shoulde not bee partakers of the resurrection whether they perished by shipwracke, or were deuoured of beastes, or were cõsumed to ashes? becausse the dead vse commonly to be buried, he vnderstandeth by *Synecdoche* all those who dyed long agoe. And this is more forcible then if he had sayd the dead onely. For the sepulchre doth as it were withdraw those from the world, whom death hath alreadie depriued of breath and light. *The voyce of* the sonne of God doth signifie the sound of the trumpet, which shall sound at the commandement, and through the power of Christ. For whereas the Angell shalbe the cryer or apparitour, 1. Thes. 4. 16. That is no let why that may not be attributed vnto the iudge which is done through his authoritie, and as it were in his person. Mat. 14. 31 2. Cor. 15 52.

29 *They that haue done good.* Hee poynteth out the faithfull by good works, like as he teacheth that the tree is knowne by his fruite, Mat. 7. 19. 20. And hee commendeth their good workes which they began to doe after they were called. For the theife, vnto whom Christ promised life vpon the crosse, who was giuen vnto wicked facts during his whole life, doth euen at the last gaspe as it were, desire to doe that which was right. And becausse he is borne againe a new man, and of the bondslaue of sinne beginneth to bee the seruant of righteousnesse, all the former course of his life was neuer called to an account before God. Moreouer, euen those sinnes with the guiltinesse whereof the faithfull do binde themselues dayly, are not imputed vnto them. For there was neuer any in the world who without pardon can be iudged to haue liued well. Yea, there shall no worke at all be accounted a good worke, saue that whose faultes God doth pardon: seeing they are all vnperfect and corrupt. Therefore they are called in this place doers of good workes, whom Paul calleth studious, or zealous of the same. And this estimation dependeth vpon the fatherly mercifulnesse of God, who doth freely allow that which did deserue to be reiected. Whereas the papists do gather out of these places, that eternall life is repayed vnto the merites of workes, it is easily refuted. For Christ doth not intreat of the cause of saluation: but hee doth onely distinguish the elect from the reprobate by their marke. And this doth he that he may exhort and inuite his children vnto holinesse and innocencie: Indeede wee doe not denie, that faith which iustifieth vs is ioyned with the desire of liuing well and righteously: but we do only teach that our hope can rest no where els saue onely in the mercy of God, Tit. 2. 14.

30. *I can doe nothing of my selfe: as I heare, I iudge, and my iudgment is iust: becausse I doe not seeke my will: but the will of the father who sent me.*

31. *If I testifie of my selfe, my testimonie is not true.*

32. *There is another who doth testifie of mee, and I know that the testimonie is true, which he doth testifie of mee.*

30. *I canne doe nothing of my selfe.* It were superfluous in this place to dispute subtilly, whether the Sonne of GOD can doe that of himselfe or by the helpe of some other which belongeth vnto his eternall diuinitie: neither woulde hee haue vs to bee occupied about such subtile matters. Therefore there was no cause why the olde fathers shoulde so trouble themselues about

about the refuting of the falſe ſlander of *Arrius*: that knaue did obiect that the ſonne is not equall with the father, becauſe he can do nothing of himſelfe. The holy men doe anſwere that the ſonne doth by good right acknowledge that he hath receiued of the father whatſoeuer he hath, of whom, in reſpect of perſon, hee taketh his beginning. But firſt of all Chriſte doeth not heere ſpeake of his bare diuinitie: but as he was clothed with our fleſh, he teacheth that hee is not to bee eſteemed according to the outward ſhewe, becauſe he hath ſome higher thing then man. Secondly, wee muſt marke with whom he hath to do. It was his intent to refute the Iewes, who did goe about to ſet him againſt GOD. Therefore he denyeth that he doth any thing according to the maner of men, becauſe he hath God to be his guide and gouernour, who dwelleth in him. We muſt alwayes remember this, that ſo often as Chriſt doth ſpeake of himſelfe, he taketh onely to himſelfe, that, which is proper to man: becauſe he hath reſpect vnto the Iewes who did falſly ſay that he was as one of the common ſort of men In like ſort whatſoeuer is aboue man, that doth he referre vnto the father. This word *iudge* doth properly belong vnto the doctrine: yet doth it alſo appertaine vnto all the adminiſtration. As if hee ſhould ſay that he hath the father to bee his authour in all things, that his will is vnto him as a rule: and that therefore he is a reuenger.

And my iudgement is true. Hee concludeth that his wordes and deeds are not to bee reprehended, beecauſe hee ſuffereth not himſelfe to doe any thing but that which his father commaundeth him. For that ought to bee ſure and certaine without all controuerſie, that all that is right what ſoeuer doth ſpring & flow from god. This modeſtie ought to be the firſt *maxime* of godlineſſe amongſt vs, ſo reuerently to thinke of the workes and worde of God, that the name of God onely ought to bee ſufficient to proue his iuſtice and righteouſnes but there bee but a fewe found who can be perſwaded that God is iuſt, vnleſſe they be compelled. I grant that God doth ſhew vnto vs his righteouſneſſe by experience: but to reſtraine the ſame vnto the ſenſe of our fleſhe, ſo that wee can thinke no otherwiſe of the ſame, then our wit doth tell vs, is too licentious impietie.

Let this then bee a certaine and vndoubted conſequent, that that is right and true, what ſoeuer is of God, and that it cannot bee but that God muſt bee true in all his wordes, iuſt and righteous in all his workes, wee are alſo taught that this is the onely way to doe well, to take nothing in hand vnleſſe God bee our guide and helper. And if the whole world doe riſe againſt vs afterward, let this inuincible defence ſuffice vs, that hee erreth not that followeth God. *Becauſe I ſeeke not mine owne will.* Chriſt doth not in this place ſette his owne will againſt his fathers will, as being contrary thinges: but doth onely refute their vaine ſurmiſe who thought, that he was rather enforced with humane boldnes then gouerned with the authoritie of God. Therefore he denieth that he hath any deſire of his owne, and ſuch a deſire as is ſeparated from the commaundement of his father.

31. *If I teſtifie of my ſelfe.* Hee doeth not in this place any whit diſcredit his owne teſtimonie, which in another place hee ſtoutly defendeth, but it is a manner of graunting. For, beecauſe Chriſte was ſufficiently inſtructed

ted and furnished by another, he passeth not for being beleeued himselfe. If (saith he) according to the common custome of menne, you beleeue not my witnesse which I beare of my selfe, let it be so, let my testimonie be of no force. And we know that this is not accounted true and lawfull which euery manne saith of himselfe, although he doe otherwise speake the truth: because no man is a sufficient witnesse in his owne cause. And although it be vniust dealing that the sonne of God should be reckoned in this number of men, yet will he rather yeeld some part of his right, that hee may ouercome his enemies with the authoritie of God.

33. *You sent vnto Iohn and he bare witnesse of the truth.*

34. *But I receiue no witnesse of man: but I speake these thinges that you may bee safe.*

35. *Hee was a burning and a shining light: and yee would reioyce for a time in his light.*

36. *But I haue a greater testimonie, then of Iohn: for the workes which the father hath giuen me to doe, the same workes which I doe, doe testifie of mee, that the father hath sent me.*

33. *You sent vnto Iohn.* Before he vttereth the testimonie of God, he vrgeth them with the answere of Iohn, which they could not iustly discredit or distrust. For to what purpose serued it to sende vnto him, vnlesse they woulde stand to his woordes? For they doe sende vs vnto a Prophet of God: therefore they faigned that his voyce is vnto them in steed of an oracle. And although there is another concession or graunt contained in this, yet Christ doth plainely cast in their teeth, that it was nothing but malice that did hinder them and keepe them backe from beleeuing. Therefore we see that this circumstance maketh much to the matter, that they sent vnto Iohn, and did aske of him as beeing desirous to learne, who was the *Messias*: and yet they set light by his answere.

34. *I receiue not witnesse from man.* But God did not choose him in vaine to be his witnesse and in another place, Acts 1. 8 Christ himselfe affirmeth that his disciples are his witnesses. I answere that christ vseth the testimonie of Iohn, not that he needeth it, but so farre foorth as it is profitable for vs to haue some confirmation thereby. One man borroweth testimonie of another, because they cannot want that helpe. The estate of God and Christ is otherwise. For if the Philosophers doe say, that vertue needeth not the helpe of another, what hath man in himselfe, wherewith hee can vnderprop the truth of God? And Christ addeth also immediately, that he vttered the testimonie of Iohn for their sake. Whereby he giueth them to vnderstand that he hath not respect so much vnto himselfe, as that he prouided for men, whilest that he rayseth vppe preachers of his Gospel, by whom he may make his will knowne vnto vs. Wherein his wonderfull goodnes doth also shine, whilest that he doth apply all things vnto our saluation. Wherefore it standeth vs vpon to endeuour that he may not take paines in vaine in sauing vs.

35. *Hee was a burning light.* In that he calleth Iohn a burning light, it is

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a farther argument of their vnthankfulneſſe. For it followeth that they are blind of their owne accorde, ſeeing that the light of God was ſet vppe before their eyes. Therefore the meaning of the wordes is, God woulde not haue you to erre: for he appointed Iohn to be a light that his brightneſſe might direct you. In aſmuch therefore as you doe not acknowledge me to be the ſonne of God, it commeth to paſſe through voluntary error. There followeth another exprobration: that they did not onely paſſe by the light which was offered thē, with ſhut eyes: but did alſo of ſet purpoſe abuſe it to oppreſſe Chriſt withall. For in that they were readie to extol Iohn aboue his iuſt degree, that did ariſe of a malicious and vnfaithfull purpoſe, leaſt there ſhould be any place left for the ſonne of God. Chriſt doth very finely compare this wicked abuſe of the heauenly light vnto wantonneſſe: like as if the good man of the houſe ſhould ſet vp a candle in the night ſeaſon for his ſeruants, that they may doe that worke which hee hath commanded them to doe: and they doe tranſlate the vſe thereof vnto banquetting, and all maner of naughtineſſe. Furthermore, as in theſe woordes Chriſte doth accuſe the Iewes, ſo he doth admoniſh vs all in generall, that wee doe not abuſe to wander hither and thither, the godly teachers whome God hath appointed to direct vs in the right way.

The experience of all times, teacheth how profitable this admonition is. God doth take men into his gouernement during the whole courſe of their life, euen vntill they come to the laſt marke, hee ſendeth his Prophetes as gouernours. Such is the diſtemperature of men, that they had rather leape frowardly without going forward, then goe forward walking, ſuch is their inconſtancie and lightneſſe, that hauing deſpiſed and reiected the perpetuall direction, they are carried vnto their ſodaine affections. Therefore ſaith hee, *for a time*, or an houre: in which word he toucheth their fooliſhnes, that they thought that the eternall light of God could be extinguiſhed with fraile and vaine frowardnes. So deale the Papiſtes at this day, how many godly teachers ſoeuer the Lorde hath giuen to his Church as burning lights, they drawe them vnto a contrary vſe, as if they were determined to blinde their owne eyes with the beholding of the light. Neither doe they only abuſe the lightes to choake the light of god, but doe alſo triumph oftentimes in darkneſſe, as when as they boaſt of the doltiſh inuentions of their blabbes and brawlers, againſt the pure doctrine of the Goſpell. But that which Chriſt doth in this place affirme of Iohn, Paul maketh common to all the faithfull, becauſe hauing the woorde of life, they ought to ſhine in the worlde as lightes: but Chriſte teacheth that it belongeth properly to the Apoſtles and miniſters of the Goſpell, to carry the light before others. For ſeeing that wee be all in darkeneſſe beeing blinde, God doeth giue vs light by the light of his woorde. But in this place hee doeth peculiarly adorne Iohn with this title, by whoſe miniſterie God did more plentifully ſhine vnto his Church.

Phil. 2. 15.

86 *I haue a greater teſtimonie.* After that he hath ſhewed that the Iewes hadde wickedly corrupted the gift of God in the perſon of Iohn, hee doeth nowe the ſeconde time repeate, that which hee hadde ſayde, that hee had no neede of mans teſtimonie, as if he were not ſufficient of him ſelfe. Although according to his cuſtome hee reclaimeth them vnto his father, becauſe hee

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ſaw that they did deſpiſe him. *For the workes which the father hath giuen mee.* He bringeth forth two thinges whereby he was proued to bee the ſonne of GOD. The father, ſayth he, doth teſtifie by myracles that I am the ſonne of God: and before I came into the worlde hee gaue mee a ſufficient teſtimonie in the holy ſcriptures. Let vs alwayes remember his drift. He will be acknowledged to be the promiſed *Meſsias*, that hee may be heard. Therefore he doeth now proue that he was ſuch a one indeede as the ſcripture ſpeaketh of. The queſtion is, whether myracles be ſufficient to proue that or no, ſeeing the Prophetes hadde wrought the like. I anſwere, that the ſignes which God ſhewed by the hands of the Prophets, reached no farther then vnto the ende for which they were appointed: namely, that they might ſhew that they were the miniſters of God, who could haue authoritie by no other meanes: but God meant more highly to extoll his ſonne. And this purpoſe of God is to bee accounted the ende of myracles. Therefore vnleſſe being poſſeſſed with wickednes they had ſhutte their eyes of their owne accord, Chriſte might haue made it plaine vnto them by the power of his ſignes, who and what a one he was.

37. *And the father that ſent me, he hath teſtified of me: neyther did you euer heare his voyce, nor ſee his ſhape.*

38 *And you haue not his worde abiding in you: becauſe you beleeue not him whome he ſent.*

39. *Search the Scriptures, becauſe you thinke that in them you haue eternall life, & they are they that teſtifie of mee.*

40. *And you will not come vnto mee, that you may haue life.*

37 *And he that ſent me.* This is falſly reſtrained vnto the voyce heard in his baptiſme. For he ſaith in the preter tenſe that his father hath teſtified, that he may giue them to vnderſtand that he commeth not abroad vnknowne, becauſe God had marked him long agoe in the law & the Prophets, ſo that hee brought with him his markes, whereby he might be known. Therefore I doe interpret it, that God did teſtifie of his ſonne, ſo often as he put the old people in hope of ſaluation, or promiſed the perfect reſtoring of the kingdome of Iſraell. So that the Iewes ought to haue conceiued the forme and image of Chriſte out of the ſcriptures before he was manifeſted in the fleſhe. In that they contemne him being preſent, and ſo conſequently do reiect him, they do thereby declare that they haue no taſt of the law: which thing Chriſte doth alſo caſt in their teeth. They did boaſt of the knowledge of the law as if they had beene brought vp in Gods boſome. *Neyther haue yee heard his voyce.* After that Chriſt hath complained that he is not receiued, he inueigheth ſorer againſt their blindnes. In that hee ſayth, that they neuer heard the voyce of God, nor neuer ſawe his ſhape. they are metaphoricall ſpeaches, wherein hee teacheth briefly that they were aliants from the knowledge of God. For as men doe make known themſelues by their voyce and countenance: ſo God vttereth his voice in the voice of the Prophets, & in the Sacraments he doth as it were put vpon him a viſible forme whereby he may be knowne, according to our ſlender capacitie. But hee that doth not know god in his liuely image he doth ſufficiently bewray by this, that hee worſhippeth no power, but that which hee himſelfe hath framed. There-

fore

2.Cor.3.13 fore Paul sayeth that there was a vaile put ouer their eyes, so that they cannot see the glory of God in the face of Christ.

38 *And you haue not his word.* This is true profiting when the word of God taketh roote in vs, that being fastened in our heartes, it may haue there a certaine seate. Christ sayth that the heauenly doctrine hath no place amongst the Iewes, because they receiue not the son of God, whome it setteth forth euery where: and he casteth this in their their teeth worthily. For God spake not in vaine by Moses and the Prophets. And it was the only drift and purpose of Moses to call all men straight vnto Christ, whereby it appeareth manifestly that they are not his disciples who reiect Christ. Secondly, how shall hee haue the word of life abiding in him, who driueth away the life it selfe? How shall hee vnderstand the doctrine of the law who hath extinguished so much as in him lyeth the soule of the lawe? For the law without Christ is vaine, neither hath it any substance. The nigher therefore euery man knoweth Christ, so much hath hee profited in the word of God.

39. *Search the scriptures.* Whereas Christ had sayd before, that he hath the father for a witnesse in heauen, we haue sayd that it is referred vnto Moses and the Prophtes. Now followeth a more plaine exposition: for he saith that that testimonie is extant in the scriptures. And he toucheth againe their vaine boasting, in that they professed that they haue life in the scriptures, when as they did onely catch at the dead letter. Neither doth he absolutely reprehend this that they seeke in the scriptures (seeing that they are appointed vnto vs for that end and vse): but because the Iewes did thinke that the Scriptures did quicken thē when as they knew not the true meaning thereof: yea seeing that they did choak the light of life, which is contayned therein. For how shall the lawe giue life without Christ, who doth onely quicken the same? Wee are taught in this place, that wee must fet the knowledge of Christ out of the Scriptures. For they which imagine of Christ, according to their owne pleasure, shall at length haue nothing but a shadowish ghost in steede of him. Therefore we must first of all hold this, that Christ can be knowne aright by no other meanes saue only out of the scriptures. And if it bee so, it followeth, that wee must reade the Scriptures to this end that we may find Christ there. Whosoeuer shall misse this marke, howsoeuer he wearie himselfe during his whole life with learning, hee shall neuer attaine vnto the knowledge of the truth for what shall our wisedome be without the wisedome of God?

Furthermore, as we are commanded to seeke Christ in the Scriptures, so he affirmeth in this place that our studie shall not bee voide. For the father doth in such sort testifie there of his sonne, as he doth vndoubtedly reueale him vnto vs. But this hindereth a great many, that they do onely looke vpon them negligently, and superficially as it were, running ouer them. But they had need of great attentiuenesse. Therefore Christ cōmandeth to search this treasure which is deepely hidden. Wherefore in that the Iewes doe so abhorre Christ, it is to bee imputed to their sluggishnesse, who haue the lawe dayly in their handes. For the euident brightnesse of Gods glory shineth in Moses: but they doe desire a vaile to couer the brightnesse. It is well knowne that the old testament is vnderstood by the worde *scripture.* For Christe began not to be first manifested

feſted in the Goſpell: but he of whom the lawe and the Prophets bare witneſſe did openly ſhew himſelfe in the Goſpell.

40. *And yee will not.* He doth againe caſt in their teeth that nothing letted them but malice, to take the life offered in the ſcriptures. For when hee ſayth that they will not, he aſcribeth the cauſe of ignorance and blindnes vnto frowardnes and ſtubbornnes. And truely ſeeing that he offered himſelfe ſo courteouſly vnto them, they muſt needes be wilfully blinde. And ſithence that they fled from the light of ſet purpoſe, yea ſeeing that they did couet to ouerwhelme the Sun with their darkenes, Chriſt doth ſharpely chide them for good cauſes.

41. *I receiue not glory from men.*

42. *But I know you that you haue not the loue of God in you.*

43. *I came in my fathers name, and you receiue me not: if another come in his owne name, him will yee receiue.*

44. *How can yee beleeue, who receiue glory one of another, and ſeeke not the glory that commeth of God alone?*

45. *Thinke not that I will accuſe you vnto my father: there is one that accuſeth you, Moſes in whom you truſt.*

46. *For if you did beleeue Moſes, you would alſo beleeue me: for hee writ of mee.*

47. *But if you beleeue not his writinges, how will you beleeue my wordes?*

41. *I receiue not glory from men.* He holdeth on in reprehending them: and leaſt he be ſuſpected, as if hee did handle his owne cauſe, he ſayth firſt to preuent them, that he paſſeth not for the glory of man, neyther paſſeth he, neither is he ſory for his owne ſake, that hee ſeeth himſelfe to be deſpiſed. And truely hee is greater then that he dependeth vpon mens iudgementes, ſeeing that the wickedneſſe of the whole world can take nothing from him, nor diminiſh his highneſſe one hayre. Hee ſtandeth ſo vppon the refuting of the falſe ſlaunder, that hee extolleth himſelfe aboue men. After that he inueigheth freely againſt them, and obiecteth vnto them the contempt and hatred of God. And although we be farre diſtant from Chriſt in the degree of honour, yet muſt we contemne the ſiniſter iudgements of men. Truly we muſt take great heede that the contempt of our ſelues doe not prouoke vs vnto wrath: But let vs rather learne to be angry for this cauſe, if the honour that is due vnto God be not giuen him. Let this holy iealouſie burne and vexe vs, ſo often as wee ſee the world to be ſo vnthankfull that it doth reiect vs.

42. *Becauſe you haue not the loue of God.* The loue of God is in this place taken for the whole ſenſe of godlines. For no man can loue God, but he muſt receiue him, & wholy ſubmit himſelfe vnto him, like as againe where the loue of God doth not reigne, there can be no deſire to obey. For which cauſe Moſes putteth downe this briefe ſome of the law, that we loue our God with all our heart, &c. Deut. 6. 5.

43. *I came.* Chriſte prooueth by this argument that the Iewes do neither loue nor reuerence God, becauſe they will greedily receiue falſe Prophets, when as they refuſe to ſubmitte themſelues vnto GOD. For hee taketh this for a thing which all menne doe graunt, that this is a ſigne of a fro-

froward and wicked minde, when men doe ſubſcribe willingly vnto lyes, ſetting apart the truth. If any man doe obiect that this doth come to paſſe for the moſt part rather through errour then malice wee may eaſily anſwere, that no man is ſubiect to the deceits of Satan, ſaue onely ſo farre forth as he preferreth lyes before the truth, through a certaine peruerſe greedineſſe For how commeth it to paſſe that God ſpeaketh to vs as vnto deafe men, and Satan findeth vs readie and willing to heare, ſaue onely becauſe beeing turned away from righteouſneſſe we deſire vnrighteouſneſſe of our owne accord? Although we muſt note that Chriſt ſpeaketh properly of thoſe, whom God hath illuminated peculiarly: as hee vouchſafed to graunt this priuiledge vnto the Iewes, that being inſtructed in his law, they might keepe the right way of ſaluation, It is certaine that ſuch doe not giue eare to falſe teachers vnleſſe it be becauſe they deſire to be deceiued. Therefore Moſes ſayth, when falſe Prophetes ariſe, the
Deut. 13.3. people is tryed an l examined by this meanes, whether they loue the Lord their God or no. There ſeemeth to be in many, innocent ſimplicitie: but without doubt it is hypocriſie that blindeth their eyes, which lurketh within their minds For it is certaine that God doth neuer ſhut the gate againſt thoſe who knocke,
2. Th. 2. 10 that they are neuer deceiued who ſeeke him ſincerely. Therefore doth Paul truly aſcribe this vnto the vengeance of God, when as the power of deluding is granted to Satan, that they may beleeeue lyes, who hauing reiected the truth did approue vnrighteouſnes: and he ſayth that thoſe men doe periſh, who haue not receiued the loue of the truth, that they might be ſaued. So at this day the diſſimulation of many is diſcouered, who being addicted vnto the Popes deceit and wicked ſuperſtition, doe fret and fume againſt the Goſpell with poyſoned furie. For if they hadde their mindes framed vnto the feare of God, that feare ſhould alſo beget obedience. *In the name of the father.* The falſe prophetes doe boaſt of this title as at this day the Pope doth with full mouth boaſt, that hee is Chriſt his vicar. Yea, Satan hath deceiued miſerable men vnder this colour alone ſince the beginning. But Chriſt doth in this place note out the thing it ſelfe and no colour. For he doth teſtifie that hee came in the fathers name for this cauſe: becauſe he is both ſent of the father, and doth faithfully diſpatch that which he was commanded to doe.

Furthermore, he diſtinguiſheth by this marke the lawfull teachers of the church, from falſe and corrupt teachers. Therefore whoſoeuer do extoll themſelues, and doe arrogate vnto themſelues authoritie of their owne ouer ſoules, this place teacheth that they are to be reiected without feare. For he that will be accounted the ſeruant of God muſt haue nothing that is ſeparated from him Now if wee examine all the Pope his doctrine, euen the very blinde ſhall ſee that he came in his owne name.

44. *Howe came you?* Becauſe it might ſeeme to bee an harde matter that thoſe who hadde beene the houſhold ſcholers of the lawe and the Prophetes from their childehood, ſhoulde bee condemned of ſo groſſe ignorance and made the ennemies of the truth, yea it might ſeeme to bee an vncredible thing, CHRIST telleth them what it is that letteth them to beleeue: namely, becauſe ambition did take away their ſoundneſſe of minde. For he

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ſpeaketh properly vnto the Prieſtes and Scribes, who were ſo puffed vppe with pride, that they could not ſubmit themſelues vnto God. This is a moſt excellent place, which teacheth that the gate of faith is ſhut againſt all thoſe, whoſe mindes are poſſeſſed with a vaine deſire of earthly glory. For hee that will bee ſome bodie in the world, muſt needes wander and vaniſh away, ſo that he cannot goe forward vnto God. A man doth then prepare himſelfe vnto the obedience of the heauenly doctrine, when hee thinketh that he ought to ſeeke this eſpecially during his whole life, that he approue himſelfe vnto God. But that peruerſe confidence whereby hypocrits do extoll themſelues before God, ſeemeth to be a greater let then is worldly ambition: & we know that the Scribes were ſore ſicke alſo of that diſeaſe. We may eaſily anſwere: for Chriſt his meaning was to plucke from their faces the falſe viſour of holines wherewith they deceiued the ignorant people. Therefore hee doth as it were with his finger point out the groſſe vice, whereby all men might perceiue that they were nothing leſſe then that which they would be accounted to be. Againe, although hypocriſie doe boaſt it ſelfe againſt God: yet it is alwayes ambitious in the world and before men. Yea this is the onely vanitie which puffeth vs vp, euen wicked confidence, whileſt that wee ſtand rather to our owne and the iudgement of other men, then of God. For he that doth truly ſet God before him as a iudge, he muſt needes fall downe flat, being diſcouraged & throwne downe. Therfore he that will ſeeke glory of God alone muſt needes being confounded with the ſhame of himſelfe, flie vnto his free mercy. And truly thoſe that haue reſpect vnto God, doe ſee themſelues to be condemned and loſt, and that there remaineth nothing whereof they may boaſt, beſides the grace of Chriſt: ſuch deſire of glory ſhall alwayes be ioyned with humilitie.

And as touching this preſent place, Chriſte giueth vs to vnderſtand that men are no otherwiſe prepared to receiue the doctrine of the Goſpell, ſaue onely when as they turne all their ſenſes, hauing drawne them from the world, vnto God alone, and doe earneſtly conſider that they haue to deale with him, that, forgetting the delights wherewith they are wont to deceiue themſelues, they may deſcend into their owne conſciences. Wherefore it is no maruell if the Goſpel doe finde at this day but a few that are eaſie to be taught, ſeeing ambition carrieth all men hither and thither. It is no meruell alſo if many doe fall away from the profeſſion of the Goſpell, for being carryed away with their own vanitie they doe flie away. Wherefore wee ought the more earneſtly to ſeeke this one thing, that being contemptible, & as it were caſtawaies in the ſight of the world, and being caſt downe in our ſelues, wee may bee reckoned amongſt the children of God.

35 *Thinke not.* We muſt take this order with the obſtinate & ſtubborne, when we ſee that they profit nothing by doctrine & friendly admonitions to that we cite thē to appeare before Gods iudgement ſeate. There are but a few that mock god openly: but very many do careleſly mocke him with vaine flatterings whō they are ſet againſt as enemies, faigning that hee is mercifull vnto them. So at this day our Gyants, who doe wickedly treade vnder foote all the

whole doctrin of Christ, do yet notwithstanding wax as proude as if they were Gods deare friendes. For who can perswade the Papistes that Christianitie is any where els saue onely amongst them? Such were the Scribes, with whome Christe disputeth in this place. Whereas they were great contemners of the lawe, yet did they boast much of *Moses*, so that they were not afraide to set him against Christ as a buckler. If hee had threatned that he himselfe would bee vnto them an heauie and vntollerable aduersary, hee knew that all this would haue beene contemned: therefore hee denounceth that there is an accusation prepared for them by Moses. They are deceiued who thinke that there is a difference set downe in this place betweene the office of Christ and of Moses, because it is the office of the law to accuse the infidels. For Christe doth not respect that: but onely that he might take from the hypocrits all confidence, who did falsly boast of the reuerence of Moses. Like as if at this day any man should obiect vnto the Papistes, that the holy teachers of the Church haue no more deadly enemies then they whose title they do wickedly corrupt.

Furthermore, let vs learne hereby, that wee must not boast of the scriptures in vaine, because vnlesse we worship the sonne of God with the true obedience of faith, they shall rise to accuse vs at the last day, whome God raised vp to bee witnesses there. When as hee sayeth, that *they hoped in Moses*, hee doth not accuse them of superstition, as if they did ascribe the cause of their saluation vnto Moses: but his meaning is that they did wickedly leane vnto Moses his ayd, as if they could haue him to be a patron of their wicked stubbornenes.

46 *For if yee did beleeue*. He sheweth why Moses shall be their accuser, to wit, because they refuse his doctrine. And we know that there can no greater iniury be done vnto the seruauntes of God, then when as their doctrine is despised or slaundered. Secondly, those whom the Lord hath made ministers of his word, they must also be defenders of it. Therefore hee gaue vnto all the prophets a double person, that they shoulde teach the godly vnto saluation, and that they shuld at length thrust through the reprobate with their testimony. Wheras Christ saith that *Moses* writ of him it needeth no long proofe amongst those, who know that Christ is the ende of the lawe, and the soule thereof. But if any man being not contented therewith doth desire to see the place, I counsell him first that he reade dilligently the Epistle to the Hebrewes, wherewith also Stephen his sermon agreeth, in the 7. chap. of the Acts. Secondly that he marke when Paul applieth testimonies vnto his purpose. I confesse indeed that there are fewe places, wherein Moses doth openly preach Christe, but to what ende serued the Tabernacle, sacrifices, and all ceremonies, saue only that they might bee figures formed according to that first example, which was shewed him in the mount? Therfore without Christ all Moses his ministrie is in vaine. Againe, wee see how he doth continually call backe the people vnto the couenant of the fathers, which was established in Christ: in somuch that he maketh Christ the principall point & ground worke of his couenant. Neither was this vnknowne to the holy fathers, who had alwayes respect vnto the mediatour. A longer treatise would not agree with the breuitie which I desire.

47. *For if you beleeue not his wordes*. Christe seemeth in this place to make him-

himſelfe to be of leſſe credit then Moſes: but wee know that heauen and earth was ſhaken with the voyce of the goſpell. But Chriſt frameth his ſpeech vnto thoſe vnto whom he ſpeaketh. For without all doubt the authoritie of the law was holy amongſt the Iewes: ſo that it could not bee but that Chriſt was inferiour vnto Moſes. Heereunto appertayneth the oppoſition of *writinges* and *wordes*. For hee doth thereby exaggerate their infidelitie, that the truth of God being as it were written in tables, is yet of no credit amongeſt them.

Chap. 6.

1 *Afterward went Ieſus ouer the Sea of Galilee, which is called Tyberias.*
2 *And there followed him a great multitude, becauſe they ſawe his myracles, which hee did vpon thoſe that were diſeaſed.*
3 *And Ieſus went vp into the mountaine, and ſate there with his diſciples*
4 *And Eaſter a feaſt day of the Iewes was neere.*
5 *Therefore when Ieſus had lift vpp his eyes, and ſaw that a great multitude came vnto him, he ſayth vnto Phillip, whence ſhall wee buy bread, that theſe may eate?*
6 *(Furthermore, hee ſayd this trying him: for hee himſelfe knew what hee woulde doe:)*
7 *Phillip anſwered him, two hundred pennie worth of bread are not ſufficient for them, that euery one of them may take a little.*
8 *One of his diſciples ſayd vnto him, Andrew Simon Peters brother,*
9 *Heere is a lad that hath fiue barly loaues, and two little fiſhes, but what are theſe amongeſt ſo many?*
10 *And Ieſus ſayd, Make the men ſit downe. And there was much graſſe in that place. Therefore the men ſate downe, in number about fiue thouſand.*
11 *And Ieſus tooke the loaues, and hauing giuen thankes, hee gaue to the diſciples: and the diſciples to them that were ſet downe, and in like ſort of the fiſhes ſo much as they would.*
12 *And after they were ſatisfied, hee ſayd vnto his diſciples: Gather the fragments which remaine, that nothing be loſt.*
13 *Therefore they gathered them together, and they filled twelue baskets with the fragments, which remained of the fiue barly loaues, to thoſe that had eaten.*

1 *Afterward went Ieſus.* Whereas Iohn is wont to gather the words and deedes of Chriſt which the other three had paſſed ouer, in this place hee repeateth an hyſtorie of a myracle, which they had ſet downe, contrary to his cuſtome: but he doth this for a certaine purpoſe, that he may thence paſſe ouer vnto Chriſt his ſermon, which hee made the day following in Capernaum becauſe they were matters which were ioyned together. Wherefore although the other haue this narration as well as hee, yet hath it this peculiar thing, that it tendeth to another ende as wee ſhall ſee. Some ſay that this was done anone after the death of Iohn Baptiſt: by which circumſtance of time they note the cauſe of the departure of Chriſt. For ſo ſoone as tyrants haue their hands once imbrewed with bloud, they waxe more cruell, euen as the diſtemperature

ture of drinking, doth make drunken men more thirſtie. Therefore Chriſt his meaning was to pacifie the furie of Herod with his abſence. Hee taketh the ſea of Galilee for the lake *Geneſara*. When he ſayth that it was called *Tyberias*, he doth better expreſſe the place whither Chriſt went. Neyther was all the lake thus called, but onely a part thereof which was neere to the banke, whereon *Tyberias* ſtood.

2 *There followed him a great multitude, becauſe*, Hereupon followed ſuch deſire to follow Chriſt, that ſo ſoone as they hadde ſeene his power in myracles, they were perſwaded that he was ſome great Prophet, and ſent of God. And heere the Euangeliſt paſſeth ouer that which the other three recite, that a part of the day was ſpent in teaching and healing the ſicke, & that when it was now almoſt Sunne ſet, he was requeſted by his diſciples that he would ſend the people away. For it was ſufficient for him to gather the ſumme briefly, that vpon this occaſion he might leade and bring vs vnto the reſt of the text which ſhall follow afterward. And heere we ſee firſt of all how deſirous the people was to heare Chriſt, that hauing all of them forgotten themſelues, they doe quietly waite for the night in a deſert place. Wherfore our dulnes, or rather ſluggiſhnes is ſo much the more vnexcuſable, ſeeing that we are ſo farre from preferring the heauenly doctrine of Chriſt before the care of hunger, that euery little let doth call vs away from meditating vpon eternall life. Yea, it falleth out very ſeldome that Chriſt findeth vs free from the hinderances of the world, Wee are all of vs ſo farre from following him into a deſart mountaine, that there is ſcarſe one amongſt ten that can afoord to receiue him at home amidſt all commodities. And although this bee a common diſeaſe throughout all the worlde, yet is it certaine that no man is apt for the kingdome of God, but hee that can learne to deſire the foode of the ſoule more earneſtly, hauing ſhaken off ſuch daintines, then that his belly ſhall be any let vnto him, And becauſe the fleſh doth alwayes pricke vs forwarde to ſeeke the commodities thereof, wee muſt alſo note this againe, that Chriſt doth willingly take care for thoſe, who neglect themſelues. Neyther doth he waite and ſtay vntill ſuch time as being hungrie, they cry that they periſh through pouertie, and that they haue no meate: but he prepareth meat for thē before he is requeſted. Some man will ſay that this is no continuall thing, becauſe we do oftentimes ſee that the godly, whileſt that they are vtterly addicted vnto the kingdome of God, doe yet hunger, and almoſt pine away through hunger. I anſwere, that although Chriſt will proue our faith and patience by this meanes, yet doth he behold from heauen our pouertie, and is carefull to helpe the ſame, ſo farre forth as is expedient for vs: and in that he helpeth not the ſame by and by: I anſwere, that he doth that for good cauſe though the ſame be hidden from vs.

3. *He went vp into a mountaine.* Without doubt Chriſt ſought ſome ſecret & by place vntil the feaſt day of Eaſter: therfore is it ſaid that he ſate down in ỹ mountain with the diſciples. He toke ſuch counſel according to man but in the mean ſeaſon, the counſell of god was otherwiſe, which he did willingly obey. Although therfore he did eſchew the ſight of men: yet doth hee ſuffer himſelfe to be brought forth as it were into a moſt famous theater by the hād of God. For there was greater reſort in ỹ deſart mountain, thē in ſome populous city, his fame

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so became greater by reason of the myracle, then if hee had stand in the midst of the market of *Tyberias*. Wherefore we are taught by this example, so to take counsell concerning things present, that if so be it they fall out otherwise then we thought, wee be not sory that God is aboue vs, who can order all things by his will.

5 *He sayth vnto Phillip.* The rest say, that that which wee doe in this place reade to haue beene spoken to Phillip alone, was spoken to them all: but in that there is no absurditie. For it is likely that Phillip spake as all of them thought: therfore Christ answereth him peculiarly: Like as immediately after he bringeth in Andrew speaking, wheras the other do assigne the speech vnto them all together. Hee tryeth the Disciples in the person of Phillip whether they did looke for such a miracle as was wrought by and by orno, when as he seeth that they conceiue nothing touching the extraordinarie remedie, then he awaketh their mindes being as it were fast on sleepe, that they might at least haue their eyes open to behold the present thing. This is the drift of all those things which the disciples do bring, that they may dissuade Christe from keeping the people there any longer. And peraduenture they doe therein priuately prouide for themselues, least they suffer some part of the discommodity. Wherefore Christ holdeth on in his purpose neglecting their obiections.

7 *Two hundreth penniworth of bread.* Seeing that a pennie according to *Budeus* his account is worth foure pence sterling, and two pence turnois, this amounteth vnto three pound ten shillinges sterling. If you deuide this summe amongst fiue thousand men, euery hundred shall haue seuenteene pence halfepenie. Now let a thousand women and children bee added vnto the fiue thousand, you shall finde that Phillip giueth vnto euery head halfe a farthing, to buy a little bread with. Put peraduenture he supposed, (which thing happeneth in a great companie) that they were moe. And seeing that the disciples were poore, and not very full of money, Andrew meant to terrifie Christe with the greatnesse of the sum: as if he should say, that they had not sufficient richesse to feede the people.

10. *Make the men sit downe.* Although the dulnes of the disciples was worthy to be reprehended, in that they were no sooner lifted vp vnto hope, and that it came not into their mindes to attribute so much vnto his power as was meete yet their readie obedience deserueth no small prayse, in that they do now obey his commandement, not knowing what he meant to doe, and what successe they shoulde haue in doing that whiche they doe. The like readinesse was there in the people in obeying: for being vncertaine of the end, when they were commanded but with one word, they sit downe. And this is the true tryall of faith, when as God commandeth men to walke as it were in darknes To the end this may come to passe let vs learne not to be wise in our owne conceite but in things confused notwithstanding to looke for a prosperous euent, when as we follow God as our guide who doth neuer deceiue his

11. *Hauing giuen thankes.* Christ hath taught vs not once onely by his example, that wee must begin with prayer so often as we touch meate. For what thinges soeuer GOD hath appoynted for our vse they doe inuite vs to prayse him, as signes of his infinite goodnesse and Fatherly loue

loue. And thanksgiuing (as Paule teacheth, 1. Tim. 4. 4.) is a certaine solemne sanctification, that the vse of those things may begin to be pure. Wherupon it followeth that they are sacrilegious profaners of the giftes of God, who deuour the same, neglecting God. This admonition is so much the more to be noted, because wee see a great part of the worlde gorge themselues after a beastly manner. Whereas hee woulde haue the bread which was giuen to the disciples to increase in their handes, wee are hereby taught that when one of vs doth seeke an others profite, the Lorde doth blesse our labours. Now may we gather the summe of the whole myracle. And this is common to it with the rest, that in it Christ did shew his diuine power ioyned with liberalitie. It is also vnto vs a confirmation of that sentence, wherein he exhorteth vs first to seeke the kingdome of God, and promiseth that all other things shall be added. For if hee tooke care for those who were brought vnto him onely with a sodaine force and motion, how should he bee wanting vnto vs, if wee seeke him with a constant purpose of minde? Hee will first (as I haue saide) suffer his to be hungry, yet will he neuer suffer them to be distitute of his ayde. In the meane while he hath good causes and reasons why he doth not helpe vs saue onely in extremitie. Moreouer, Christe did declare, that hee did not onely giue the spirituall life vnto the worlde: but that he was also appointed to nourish our bodies. For the aboundance of all good things is giuen into his hande, that hee may power out the same into vs like a water conduit. Although I doe call him a conduit vnproperly, seeing that hee is rather the liuely
1 Cor. 1. 3. fountaine, flowing out of the eternall father. Therefore Paule wisheth vn-
Ephe. 5. 20. to vs all good thinges, from him and from the father. And hee teacheth that wee must giue thankes to GOD the Father through him in all thinges. Neither is this office proper to his eternall Diuinitie onely, but the Father hath also made him in the flesh stewarde for vs, that by his hande hee may feede vs. Although we doe not daily see myracles, yet doth Christ no lesse liberally shewe his power in feeding vs. And truely wee doe not reade that he vsed new and strange meanes so often as he would giue vs a supper. Wherefore it shall bee a prepostterous petition, if any doe desire to haue meate giuen him after a straunge maner.

Moreouer, Christ prepared no great dainties for the people: but they must be content with barly bread & dry fish, who did openly see his wonderfull power in that supper. And although he doth not at this day fill fiue thousand menne
Deut. 8. 3. with fiue loaues, yet doth he not cease to feede the whole worlde myraculously. We count this a paradoxe & strange thing, ỹ man doth not liue by bread only, but by the word which proceedeth out of the mouth of God. For we are so tyed to the eternal meanes, that there is nothing more hard then to depend vpon the prouidence of god. Hence cõmeth such trembling when as we see that we haue not bread ready at hand. But if any man do well consider vpõ all things he shal be compelled to see the blessing of God in all maner of food: but the myracles of nature doe waxe vile amongst vs through continuance. Neither are we so much letted in this point by dulnes, as by maliciousnes. For who is he that had not rather compasse ỹ heauen & earth about with a wandering gadding of the minde, & that an hundred times, then behold God offering himselfe vnto him?

13 *And*

13 *And they filled twelue baskets.* Matthew writeth that when as there were foure thousand men ſatisfied with ſeuen loaues, there remained as many baſ- Mat. 15. 37
kets full as there were loaues. Therefore ſeeing that leſſe ſtore was in like ſort ſufficient for a great number of men, and there remaineth almoſt twiſe as much, wee doe hereby more plainely ſee of what great force that bleſſing o. God is, at the beholding whereof we ſhut our eyes of our owne accorde We muſt alſo note this by the way that although Chriſt doth command to fill the baskets that the myracle might be made more knowne. yet doth he exhort his diſciples vnto thriftines, when he ſaith, *Gather yee, let nothing be loſt.* For the greater liberalitie of God ought not to prouoke vs vnto waſtfulnes. Therefore let thoſe who haue a boundance remember that they ſhall once giue an account of their immoderate ſtore, vnleſſe they doe beſtowe the ouerplus diligently and faithfully vpon good vſes and ſuch as God alloweth.

14 *Therefore when thoſe men had ſeene the myracle, which Ieſus had wrought, they ſaid, truly this man is the Prophete, which ſhall come into the world.*

15 *Therefore when Ieſus knew, that they would come, and carry him away that they might make him a king, he departed againe into the mountaine alone.*

16 *And when it was euening, his diſciples went downe vnto the ſea.*

17 *And going into a ſhippe, they came ouer the ſea into Capernaum, and it was now darke, and Ieſus came not vnto them.*

18 *And the ſea did ſwell with a great winde which did blow.*

19 *Therefore when as they were gone forward fiue and twenty furlongs, or thirtie they ſee Ieſus walking vpon the ſea: and when hee drew nigh vnto the ſhippe, they were afraide.*

20 *And he ſaith vnto them, it is I, be not afraid.*

21 *Therefore they would haue receiued him into the ſhip: and by and by the ſhip ariued at the land whereunto they went.*

14 *Therefore when thoſe men.* The myracle ſeemeth to haue ſome ſucceſſe, in that they do acknowledg Chriſt to be the *Meſſias*: for that was Chriſt his onely drift: but they doe by and by turne that knowledge which they had conceiued concerning Chriſt, vnto another end. And this vice is ouer common amongſt men, to corrupt with their lyes, & ouerthrow Gods truth, ſo ſoone as he hath reuealed himſelfe vnto them: yea when they ſeeme to bee entred into the right way, they doe by and by degenerate from themſelues.

15 *That they might make him a king,* Whereas thoſe men were determined to giue vnto Chriſt the title and honour of a king, that did proceed from ſome reaſon: and in this point were they greatly deceiued, that they did take to themſelues libertie to make a king: for the ſcripture ſaith that this belongeth to god alone, as it is Pſal. 2. 6 *I haue ſet my king. &c.* Secondly of what ſorte doe they faigne the kingdome to be? namely, an earthly kingdome which is altogether contrary to his perſon. Let vs hereby learne how dangerous a thing it is, to inuent any thing accordinge to our owne reaſon, in matters appertaininge vnto God, forſaking the word of god. For there is nothing which the froward quickneſſe of our owne wit cannot corrupt. And what doth the colour of zeale helpe

when

When as we are more contumelious against God through our disordered worshippe, then if any man should impugne his glory of set purpose? We know how furious the endeuours of the enemies were to extinguish Christ his glory. That was the extreamest violence when he was nayled vpon the Crosse. But by this meanes both saluation was obtained for the worlde, and Christ himselfe triumphed gloriously ouer death and Sathan. If he had now suffered himselfe to be made a king, he had quite ouerthrowne his spirituall kingdome: the Gospell had beene eternally slaundered, the hope of saluation had beene quite extinguished. This is the succesle which faigned worshippings and honours rashly inuented by men haue, that they do only dishonour God, hauing spoiled him of his true honour. Wee must also note the worde, *carryed away*. For they would carry away Christe, saith the Euangelist, that is, they woulde violently make him a king, although it were against his will. Wherefore if wee be desirous to haue that honour which wee giue vnto him to be approoued of him, we must alwayes regard what he requireth. And truely those who thrust vpon God honours inuented by themselues, they doe him iniurie after a sorte, seeing that obedience is the foundation of the true worship. Furthermore, we doe hereby learne, how reuerently we must remaine in the pure & simple word of God: because so soone as we turne aside but a little, the truth is infected with our leauens, so that it is now made vnlike to it self. They had out of the word of God, that the promised redeemer should bee a king: but they inuent of their owne head an earthly kingdome, and they giue him a kingdom contrary to the worde of God. So, so often as we doe mixe our opinions with the word of god, faith doth degenerate into friuolous coniectures. Therefore let the faithfull accustome themselues vnto modestie, least Sathan carry them away into a peruers feruentnes of zeale, so that they doe violently runne vppon God, like Gyants, who is then worshipped aright, when as we imbrace him offering himselfe vnto vs. And it is a wonder, that there was such headlong boldnes in fiue thousad men, that they were not afraid least they should prouoke the weapons of Pilate & of the empire of Rome against them by creating a new king. It is certain þ they would neuer haue gon so far, vnles trusting to the oracles of the prophets they had hoped that God was on their side, & that by that meanes they should haue the vpper hand. But in the meane season they doe erre in faigning a kingdome, which the Prophets did no where commend. Therefore they are so far from hauing God to further these their indeuours, that Christ doth rather with draw himselfe. The same thing caused miserable men to wander so long in darkenesse in time of Papistrie, as if God had beene absent: because they were so bolde as to pollute all his worship with their inuentions.

16 *His disciples went downe.* It is questionles that Christ ment to stay out of sight, vntill such time as the company was gone. Wee know how hard a matter it is to stay the vproares of the people, but and if that had beene openly assaide which they had conceiued in their minds, the rumour had beene spread abroad by & by. And thē afterward it had not bin so easie a matter to haue wiped away the blot. In the meane season he imployeth al the time in prayer, as the other Euange-

uangelistes doe report: peraduenture that God the father woulde redresse that distemperature of the people. In that hee goeth ouer the lake myraculously, this is profitable for the disciples, to confirme their faith againe. And the fruite spreadeth farther, because all the people might easily gather, that hee came thither, by his owne power, and not in any ship. For they did beset the banke, from which hee must of necessitie launche: and they coulde scarce haue beene pulled away from thence, vnlesse they had seene the disciples goe another way

17 *It was now darke*. Iohn passeth ouer many circumstances, which the other put in, as in that, that they had striuen certaine houres with a contrary winde. For it is likely that after the first darkenes of the night beganne, there arose some tempest. And they say that Christ appeared to the disciples in the fourth watch. They who gesse, that they were yet in the middest of the lake when Christ appeared vnto them (because Iohn saith that they were gone fiue and twentie, or thirtie furlongs) are deceiued in that, because they thinke that they sayled crosse vnto the further banke. For Bethsaida nigh whereunto, as Luke doth testifie, the myracle was wrought and Capernaum, where the shippe arriued, were placed both on one side. Plinie in his fift booke saith, that this lake was sixe myles broade, and sixteene long. Iosephus in his third booke of the warres of the Iewes, saith, that it was an hundreth furlongs long, and forty furlongs broade.

Furthermore, for asmuch as eight furlongs doe make a myle, wee may easily gather hence, how much the one doth disagree with the other, howsoeuer it bee, the Euangelist his drift was to teach that they were in great danger when Christ shewed himselfe vnto them. It may seeme to bee an absurd thing that Christ his disciples are so troubled, when as others doe syle quietly. But the Lord doth thus exercise his children often times with great dangers, that they more freely and familiarly know him in the deliuerance.

19 *They were afraid*. The other Euangelistes doe expresse the cause of their feare, because they thought it had beene a spirite. And it cannot be but that we shall be cast downe and afraid when we see any spirit: because we thinke that either Sathan doth delude vs, or God doth foreshew some thing. But Iohn doth in this place as in a glasse set before our eyes, what knowledge we can haue of Christ without the word, and what he bringeth. For if hee shew a bare token of his diuinitie, we doe by and by fall away vnto our inuentions, and euery man forgeth to himselfe an Idoll in steede of Christ: after the errours of the minde, followeth trembling, and confused feare of the minde but so soone as he beginneth to speake, we do both by his voyce gather euident and sound knowledge, and also there shineth in our mindes ioy and glad some peace. For there is in these wordes great weight. *It is I, be not afraide*. For we are hereby taught, that we haue large matter of confidence in the presence of Christ alone, so that we may be quiet and voide of care. But this appertaineth only vnto Christ his disciples: for we shall see afterward that the wicked were throwne downe with the same voyce. The cause of the difference is, because hee was sent to bee a iudge vnto destruction to the reprobate and vnbeleeuers: wherefore they cannot abide to behold him, but they are by and by swallowed vp. Ioh 18.6.

But

But the godly who doe acknowledge that he was giuen to be their mediatour, ſo ſoone as they heare him once named, which thing is to thē a certaine pledge both of Gods loue and their owne ſaluation, they plucke vp their hearts as being rayſed from death to life, & behold him ioyfully as the cleare heauen, they ſit quietly vpon the earth: and hauing the vpperhand of all euils, they ſet his ayd againſt all dangers. Hee doth not onely comfort them with his word, and lift them vp: but hee doeth alſo in very deede take from them feare, by ſtaying the tempeſt.

22 *The day following, the multitude which ſtood beyond the Sea, when as they ſaw, that there was no other ſhip there, ſaue that whereinto his diſciples went: and that Ieſus came not with his diſciples into the Sea: but that the diſciples went away alone.*

23 *Furthermore, other ſhips came from Tyberias nigh to the place where they eate the bread, after that the Lord had giuen thanks.*

24 *Therefore when the multitude ſaw that Ieſus was not there, neither his diſciples, they went vp alſo into the ſhips, and came to Capernaum, ſeeking Ieſus.*

25 *And when they had found him beyond the Sea, they ſaide vnto him, Maſter, when cameſt thou hither?*

22 *The day following.* Here the Euangeliſt reciteth the circumſtances whereby the multitude might gather, that Chriſt his paſſage was diuine. There was but one ſhip, they ſaw that launch without Chriſt: the day following there came ſhips from an other place, wherein they are caryed to Capernaum: there found they Chriſt, therefore it remaineth that he came thither myraculouſly. There is in the words ſmall conſequence: yet notwithſtandinge, the ſenſe is plaine enough. For in the former member, Iohn ſaith, that there was but one ſhip, that the ſame went from the banke in preſence of them all, and that it had not Chriſt in it: afterward he addeth, that there came ſhippes from *Tyberias*, wherein the multitude came, which ſate vppon the banke, as beſetting all landing places, leaſt Chriſt ſhould eſcape them.

23 *Nigh to the place where they did eate breade* The meaning of the wordes is doubtfull: for they may be expounded thus, either that *Tyberias* was nigh to the place where they were filled by Chriſt, with fiue loaues, or that the ſhippes arriued at the banke which was nigh to the place. I doe better like of this latter expoſition. For Bethſaida nigh whereunto, as Luke expreſſeth, the myracle was wrought, is the mid way betweene *Tyberias* and Capernaum. Therefore when as theſe ſhips came downe from the vpper place, they ſayled alonge by that banke vpon which the multitude ſtoode, and it is not to be doubted, but that they arriued to take in paſſingers. When as Iohn ſaith againe, that Chriſt gaue thankes, it is no ſuperfluous repetition. For his meaning is, that Chriſte did obtaine by prayer, that thoſe few loaues might be ſufficient to feede ſo many men withall, and becauſe we are colde, ſlothfull, and ſlow to pray, therefore he beateth in one thing twiſe.

25 *Ouer the Sea.* Wee ſayde before that the Cittie Capernaum was not ſituate on the other banke. For *Tyberias* ſtandeth in that part of the lake where it is the broadeſt: and Bethſaida followeth afterwarde: Capernaum lyeth

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at the nethermost part not farre from the going out of Iordan. And whereas Iohn placeth it beyond the lake, it must not be so vnderstoode, as if the region were directly placed against it: but because the lake was crooked in that nethermost part, and by reason of the creeke that went betweene, they could not iourney without going farre about. Therfore the Euangelist saith, beyond the sea after the common custom: Because they had no straight passage vnlesse they went by water.

26 Iesus answered them and said, verily, verily, I say vnto you, yee seeke me, not because you haue seene the signes, but because you haue eaten of the loaues and are filled.

27 Labour for the meate, not which perisheth: but for the meate which remaineth vnto eternall life, which the sonne of man will giue you: for him hath God the father sealed.

28 Therefore they sayde vnto him, what shall we doe, that wee may worke the workes of God?

29 Iesus answered and saide vnto them, this is the worke of God, that you beleeue in him, whom he hath sent.

26 Iesus answered them. Christ doth not answere to their question, that hee may set forth vnto them his power in the myracle, but doth rather chide them, for that they run headlong without hauing any consideration at all. For they had no true and lawfull reason to render, why they did so: because they sought in Christ another thing then Christ himselfe. Therefore this fault is noted in them, that they seeke Christ for their bellies sake, and not because of the myracles. And yet it cānot be denyed, but that they had respect vnto the myracles. Yea the Euangelist saide before, that they were moued with the myracles to follow Christ: but because they did abuse the myracles vnto a strange ende, he doth worthily cast in their teeth, that they haue greater respecte vnto their bellie, then vnto the myracles: as if he should say, that they did not goe forwarde in the workes of God as they ought. For this had beene true profiting so to haue acknowledged Christ to be the *Messias*, that they should haue giuen themselues to be taught and gouerned by him, & to haue gone toward the heauenly kingdome of god he being their guide. But they looke for no more at his hands, but to be well in this world.

Furthermore, this is to spoyle Christe of his principall power. For he was giuen of the father for this cause, and he reuealed himselfe vnto men for this cause, that hee may reforme those who were endowed with the holy Ghoste according to the Image of God, that hee may leade them into euerlasting life, being cloathed with his righteousnes. Therefore it skilleth much what we respect in christ his myracles. For he that doth not desire to attaine vnto the kingdom of God, but sticketh fast in the cōmodities of this present life, he seeketh no other thing but to fill his belly. Like as at this day many would gladly embrace the Gospel, if being voyde of the bitternes of the crosse it did only bring with it the delights of the flesh. Yea we see many offer thēselues to serue Christ, that they may liue more merily and freely. Some for hope of gaine, some for feare, some for their sakes whome they will please, doe professe themselues

ſelues to be Chriſt his diſciples. Therefore this is the chiefeſt thing in the ſeeking of Chriſt, that contemning the world wee ſeeke the kingdome of God & the righteouſnes thereof. But becauſe men are well perſwaded of themſelues, and doe aſſure themſelues that they ſeeke Chriſt very well, when as they corrupt his holy power: Chriſt after his accuſtomed maner doth double the worde *verily*, as if he would by an oath bring to light the vice which lyeth hid vnder our hypocriſie.

27 *Worke.* He teacheth whereunto he would haue his wholy bent: namely, vnto eternall life: but becauſe by reaſon of the groſſenes of nature, wee are alwayes addicted vnto earthly thinges, therefore he doth firſt correct that diſeaſe which is ingendred in vs, before he ſheweth what we muſt doe. This doctrine had beene ſimple and plaine, labour for the incorruptible meate. but becauſe he knew that mens ſenſes are tyed vnto earthly cares, hee doth firſt of all command them to acquit themſelues of theſe ſnares, that they may ariſe vp into heauen: not that he forbiddeth thoſe that are his to labour, that they may get themſelues daily foode: but he telleth them that they muſt preferre the heauenly life before the earthly, becauſe this is the onely cauſe of liuing to the godly, that being as ſtrangers in the world they may make haſt into the heauenly country. Secondly, we muſt marke the drift of this place, becauſe they doe corrupt the power of Chriſt, who are addicted to their belly and earthly things: he ſheweth what wee ought to ſeeke in him and for what cauſe wee ought to ſeeke him. And hee vſeth ſuch Metaphors as are agreeable vnto the circumſtance of the communication. If there had beene no mention made of meate, he might haue ſaid without vſing any figure, it behoueth you ſetting aſide the care of the world to ſtriue to attaine vnto the heauenly life: but becauſe they runne to meate like beaſtes, Chriſt frameth his ſpeach Metaphorically, and calleth all that meate, whatſoeuer doth appertaine vnto newneſſe of life. We know that our ſoules are fed with the doctrine of the Goſpell, whileſt that it worketh effectually in vs through the power of the ſpirit. Therfore ſeeing that faith is the life of the ſoule what things ſoeuer do nouriſh & further faith, they are compared to meate. He calleth this kinde of meate vncorruptible, and hee ſaith that it remaineth vnto eternall life, that wee may knowe that our ſoules are not fed for a day: but that they are brought vp vnto the hope of bleſſed immortallitie: becauſe the Lorde beginneth the woorke of our ſaluation, that hee may finiſh it vntill the day of Chriſte. Therefore it is meete that wee receiue the giftes of the ſpirite, that they may be tokens and pledges of eternall life. For although the reprobate doe oftentimes refuſe this meate hauing taſted thereof, ſo that it doth not remaine in them: yet doe the faithfull perceiue this force of the ſoule abiding, when as they doe perceiue that force of the ſpirite, which is neuer fraile in his giftes, yea which neuer falleth away: Their reaſon is friuolous, who gather out of the worde *worke*, that wee doe merite euerlaſting life by workes. For Chriſte (as we haue ſaid) doth figuratiuely exhort men, to apply their ſtudies vnto the meditating vppon the heauenly life, whereas they were wont otherwiſe to be ſet wholy vpon the worlde. And Chriſte remooueth all doubt, when hee ſayeth, that he giueth his meate. For no man doth obtaine that by his owne induſtry, which he hath of his gift. There is ſome ſhew of contrarie-

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tie in theſe words: yet theſe two things doe eaſily agree together, that the ſpirituall meate of the ſoule is the free gift of Chriſt, and that it ſtandeth vs vpon to endeuour to be made partakers of this ſo great a good thing. *For him hath God the father ſealed.* He confirmeth the ſentence next going before, becauſe hee is appointed by his father to this ende. The old writers did falſly wreſt this place vnto the diuine eſſence of Chriſt, as if he were ſaid to be ſealed, becauſe hee is the print, and expreſse image of the father. For he doth not intreat in this place ſubtilly of his eternall eſsence: but what is commanded & inioyned him, what is his office, and furthermore, what we muſt hope for at his hands. Furthermore the fit metaphor alludeth vnto the auncient cuſtome, for they ſealed that with ringes which they would eſtabliſh with their authoritie. So Chriſt, that he may not ſeeme to take any thing to himſelfe, affirmeth that this office was layd vpon him by his father, and that this decree of his father was reuealed as it were with a grauen ſeale. The ſumme is, ſeeing that is not euer mans office to feede the ſoules with vncorruptible meate, Chriſt commeth forth, and promiſing himſelfe to be the authour of ſo great a good thing, he addeth moreouer, that hee is approued of God, and that he was ſent vnto men with this marke of the ſeale Hereupon it followeth, that their ſtudie ſhall not be voyd, who ſhall offer their ſoules to Chriſt to be fed. Let vs know therefore that we haue life offered vs in Chriſt ſo that euery one of vs may looke to attaine vnto the ſame not at all aduentures, but being ſure to haue ſucceſſe. Notwithſtanding we are alſo taught that they are guiltie of falſhood and theft before God, whoſoeuer do attribute this prayſe vnto any other ſaue onely vnto Chriſt. Whereby it appeareth that the papiſts are falſe forgers in all points of their doctrine. For whoſoeuer doe put in Chriſt his place the meanes of ſaluation, ſo often do they mar this ſeale of God, which is onely authenticall, as it were blotting the ſame, and that with their wicked boldnes, and vnſpeakeable falſhood. And leaſt that wee doe fall into the ſame horrible guiltines, let vs learne to reſerue all that perfect and vntouched, to Chriſt, which is giuen him of his father.

28 *What ſhall we doe then that &c.* The multitude vnderſtood well enough that Chriſt exhorted them to ſtriue to go higher then vnto the commodities of this life: and that they muſt not bee occupied in the earth whome God calleth vnto another place. They who aske this queſtion are in ſome point deceiued becauſe they know not the way how to labour. For they do not thinke that God doth giue vs by the hand of his ſonne what ſoeuer is neceſſary vnto the ſpirituall life. Firſt they demaund what they muſt doe: afterward, when they name the works of G O D, they wander without a marke, ſo that they bewray that they know not the grace of God. Although they ſeeme heere proudly to murmur againſt Chriſt, as if he did reprehend them vndeſeruedly: as if they ſhould ſay, doeſt thou thinke we haue no care of eternall life? what then doeſt thou command vs to doe more then wee doe? Vnderſtand by the workes of God, theſe workes which he requireth, and which he alloweth.

29. *This is the worke of God.* They ſpake of workes, Chriſt reclaimeth them vnto one worke alone: namely vnto faith. Whereby he taueth vs to vnderſtande, that all that is vaine, what ſoeuer men doe goe about without faith, and that faith alone is ſufficient: becauſe G O D requireth this one thing of vs, that wee beleeue. For heere is a certaine ſecret oppoſition betweene

betweene faith and mens ſtudies and indeuours. As if hee ſhoulde haue ſayde, mens indeuours are in vaine when as they go about to pleaſe God without faith as if running out of the way they did not go toward the marke. Therefore it is an excellent place, that how much ſoeuer men do miſerablie wearie themſelues during their whole life: yet all their labour is in vaine vnleſſe faith be vnto them a rule of liuing. They which gather out of this place, that faith is the gift of God, they are deceiued: for Chriſte doth not teach what God worketh in vs, but what he requireth, and will haue. Notwithſtanding that ſeemeth to be an abſurd thing, that God ſhould allow nothing ſaue faith alone: for loue muſt not be contemned, neither doe other offices of godlines looſe their place and honour. Therefore how ſoeuer faith be the cheife, yet other works are not ſuperfluous. We may eaſily anſwere, for faith doth not exclude either loue, or any other good worke: ſeeing that it comprehendeth them all in it. For faith is called the onely worke of God, becauſe we poſſeſſe Chriſt by it, and are made the children of God, that he may gouerne vs by his ſpirit. Therefore becauſe Chriſt doth not ſeparate from faith the fruites thereof, it is no maruell, if (as they ſay) hee place the head and helme therein. Wee haue ſayde in the third chapter what the word *beleeue* doth ſignifie. We muſt alwayes remember this, that wee may knowe the force of faith: that wee muſt define what Chriſt is in whom wee beleeue, and why he is giuen vs of the father. Theſe mens cauill is rotten and nought worth, who vnder colour of this place doe hold that we are iuſtified by workes, if faith doe iuſtifie, ſeeing that it is called the firſt and principall worke. It is manifeſt enough that Chriſt ſpeaketh vnproperly when hee calleth faith a worke: as when Paul compareth the law of faith and the lawe of workes together. Secondly, when as we ſay that menne are not iuſtified by workes, wee vnderſtand thoſe workes, by the merit whereof men do purchaſe fauour with God. But faith bringeth nothing vnto God, but doth rather preſent man emptie and poore before God, that he may be filled with Chriſt and his grace. Wherefore it is a paſſiue worke (that I may ſo call it) whereunto no reward can be repayed: neyther doth it giue vnto man any other righteouſneſſe, ſaue that which it receiueth of Chriſt.

30. *Therefore they ſayd vnto him, what ſigne doeſt thou, that we may ſee, & beleeue thee? what workeſt thou?*

31. *Our fathers eate Manna in the wilderneſſe, as it is written, hee gaue them the bread of heauen to eate.*

32 *Therefore Ieſus ſayd vnto them, verily, verily, I ſay vnto you, Moſes gaue you not the bread from heauen, but my father giueth you the true bread from heauen.*

33. *For this is the bread of God, which came down frō heauen & giueth life to the world*

30. *What ſigne doeſt thou?* This wickedneſſe doth ſufficiently teſtifie how true that ſaying of Mathew is, *This wicked generation ſeeketh a ſigne.* They were drawne beefore with the admiration of the myracles vnto Chriſte, beeing made aſtonied with a newe myracle againe: they confeſsed Chriſt to bee the Meſsias, and becauſe of this hope they woulde haue made him a King: Nowe they require a ſigne of him, as if they had neuer knowne him.

Mat. 12. 39

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Whence was this ſo ſodaine forgetfulneſſe, ſaue onely becauſe being vnthankfull to God, they are malicioufly blind when as they behold his power? And without doubt they doe loath all the miracles which they ſaw hitherto, becauſe Chriſt did not grant their requeſtes, and becauſe they doe not finde him ſuch a one, as they faigned to themſelues. If they had ſeene any hope of earthly felicitie, they would continually haue prayſed him: without doubt they would haue called him a Prophet, the *Meſſias*, and the ſonne of God. Now becauſe he doth chide them, becauſe they were too much giuen to the fleſh, they think that they ought not to heare him any more. And at this day there be many like vnto thē. For at the beginning, becauſe they perſwade themſelues that Chriſt will beare with their vices, they doe greedily ſnatch at his Goſpell, they deſire no proofe thereof: but when as they are called vnto the deniall of the fleſh, and the bearing of the croſſe, then they begin to diſtruſt Chriſt: they demaunded whence the Goſpell came. Finally, Chriſt ſhall be their maſter no longer, when as hee once is not anſwerable to their deſire.

31. *Our fathers.* Therefore Chriſt rubbed them on the gall, when as he ſaid that they came like bruite beaſtes to fill their bellies: for they doe bewray this groſſe affection when as they deſire to haue ſuch a Meſsias as will feede them. And whereas they doe highly extoll the grace of God in Manna, they doe it craftily that by that meanes, they may ſuppreſſe the doctrine of Chriſt, wherein he did condemne the immoderate deſire of the corruptible meate. For on the other ſide they ſet againſt it the gorgeous title wherewith Manna is adorned, when as it is called the heauenly bread. But the ſpirite doth not therefore call Manna honourably the bread of heauen, to this end, as if GOD in feeding his people as an heard of ſwine, did giue them no more excellent thing. Therefore they haue no excuſe, when as they doe now wickedly refuſe the ſpirituall food of the ſoule which is now offered vnto them.

32. *Verily, verily I ſay vnto you.* Chriſt ſeemeth to denie that which was cited out of the Pſalme: yet doth hee ſpeake onely by way of compariſon. Manna is called the bread of heauen, but for nouriſhing the body, but that is counted truely and properly the heauenly bread, which is the ſpirituall foode of the ſoule. Therefore in this place he ſetteth the world againſt heauen, becauſe the vncorruptible life is onely to be ſought in the kingdome of God. The truth is not ſet againſt figures in this place, as oftentimes els where: but Chriſte reſpecteth what is the true life of man: namely, whereby hee differeth from bruite beaſtes, and whereby he excelleth all creatures. When he addeth afterwarde, *My father giueth you*, it is as much as if hee ſhould haue ſayd, the Manna which Moſes gaue vnto your fathers, brought not the heauenly life: but now is the heauenly bread indeed offred you. He calleth the father the giuer of this bread: but his meaning is, that it is giuen by his hand. So that the oppoſition is not referred vnto God and Moſes, but vnto Chriſt and Moſes. And Chriſt doth rather make the father the giuer of this gift, then himſelfe, that he may purchaſe more reuerence, as if he ſhould ſay, acknowledge me to be the miniſter of God, by whoſe hand he will feede your ſoules vnto eternall life.

Againe this ſeemeth but a little to agree with Paule his doctrine.

1.Cor.10.3 For Paul calleth *Man* the ſpirituall meate, I aunſwere, that Chriſt ſpeaketh according to their capacitie, with whom he hath to do, neither is this any ſtrange thing in the ſcripture. Wee ſee how Paul himſelfe diſputeth diuerſly concerning circumciſion. When he intreateth of the inſtitution, he confeſſeth that it was the ſeale of faith: whileſt that hee contendeth with the falſe Apoſtles, hee maketh it rather the ſeale of the curſe, and that according to their meaning. Let vs conſider what was obiected to Chriſt: namely that hee is not proued to bee the Meſsias, vnleſſe he giue vnto thoſe that be his bodily foode. Therfore he declareth not what thing *Man* did prefigure, but ſayth plainely that that was not the true bread wherewith Moſes fed their bellies.

33 *For this is the bread of God.* Chriſte reaſoneth from the definition vnto the thing defined negatiuely, on this wiſe: that is the heauenly bread, which came downe from heauen to giue life vnto the world: there was no ſuch thing in *Man*: therefore it was not the heauenly bread. And in the meane while hee confirmeth that which he ſayd before: namely, that hee was ſent of the Father, that hee might feede men farre more excellently then did Moſes. *Man* truely came downe from the viſible heauen (that is from the cloudes): but not from the euerlaſting kingdome of God, from whence life floweth vnto vs. But the Iewes vnto whō Chriſt ſpeaketh did looke vnto no higher thing, ſaue that their fathers bellies were well filled & ſtuffed in the deſart. He calleth that the bread of God now, which he called before the bread of heauen: not that the bread wherewith wee are fed in this life commeth from any other ſaue onely from God: but becauſe that is counted the bread of God which quickeneth p̄ ſoules vnto bleſſed immortalite. This place teacheth that all the worlde is dead to God, ſaue onely in as much as Chriſt doth quicken it: becauſe life ſhalbe found no where els ſaue onely in him. In the co nming downe from heauen we muſt note two thinges: namely, that in Chriſt wee haue a diuine life: becauſe hee came from God, that he might be vnto vs the authour of life: & ſecondly that life is neare vnto vs, ſo that wee neede not to flie vp aboue the cloudes, or ſayle ouer the Sea. For Chriſt came downe vnto vs for that cauſe, becauſe no man could goe vp.

34 *Therefore they ſayd vnto him, Lord alwayes giue vs this bread,*

35 *Ieſus ſayd vnto them, I am the bread of life: he that commeth vnto me ſhall not be an hungred: and he that beleeueth in mee ſhall neuer thirſt.*

36 *But I haue ſayd vnto you, that you haue alſo ſeene me, and you beleeue not,*

37 *What ſoeuer the father giueth me, it ſhall come vnto me: and him that commeth vnto me will I not caſt out.*

38 *Becauſe I came downe from heauen, not that I might do my will, but his will that ſent me.*

39 *And this is his will that ſent me, of the father: that whatſoeuer hee hath giuen me, I ſhould not looſe of it, but ſhould rayſe it vp in the laſt day.*

40 *And this is his will that ſent mee: that whoſoeuer ſeeth the ſonne, and beleeueth in him, he may haue eternall life: and I will rayſe him vp in the laſt day.*

34. *Alway giue vs.* Vndoubtedly they ſpeake tauntingly, that they may

may accuse Christ of vanitie, because hee doth boast that he giueth the bread of life. So miserable menne, whilest that they refuse the promises of God, beeing not contented with this one euill, they make Christe guiltie of their infidelitie.

35 *I am the bread of life.* Hee teacheth firste that the bread is present which they did aske in mockage: then afterwarde he chideth them. Furthermore, he began with doctrine, that he might the better declare that they were guiltie of vnrighteousnes. And there are two parts thereof: because he shewеth whence we must fet life, and how we may enioy the same. Wee know what caused Christ to vse these Metaphors: namely, because there was mention made of Manna and the daily foode. But notwithstandinge this figure is more fit to teach the ignorant withall, then a plaine kinde of speach. When as wee eate bread to nourish our bodies withall, both our infirmitie, and also the strength of Gods grace doth the better appeare, then if God did distill his secret power to nourish the body without bread. So an institution taken from the body to the soule, causeth the grace of Christ to be the better felt: For when we heare that Christe is the bread which our soules must eate: this pierceth farther into our soules then if Christ should say simply, that he is our life. Notwithstanding we must note that the liuely force of Christ is not expressed by the worde *bread*, in such sort as we feele it. For bread doth not begin the life: but it cherisheth and preserueth the life which is begun. But we doe not onely retaine life through the benefite of Christ, but we haue the beginning of life through him. Wherefore the similitude is vnproper in some respect. But in this there is no absurditie: because christ frameth his talke according to the circumstance of the talke had before. The question was mooued, whether Moses or Christ himselfe was more excellent in feeding men. This is the selfe same reason why he doth only call it bread: because they did only obiect Manna vnto him, therefore it was sufficient for him to set against the same another bread. The doctine is simple, that our soules doe not liue by an inwarde power (that I may so say) but that they doe borrow life of Christ.

He which commeth vnto mee. Now he defineth the manner of eating: namely, when as we receiue him by faith. Neither doth it any whit profite the vnbeleeuers, that Christ is the bread of life: because they continue alwayes emptie: but Christ is made our bread then, when as we come hungry vnto him, that he may fill vs. To come vnto Christ and to beleeue, haue all one signification in this place: but in the former woorde the effecte of faith is expressed: namely, that being enforced with the feeling of our pouertie we flie vnto Christ to aske life. Furthermore, they who gather out of this place, that the eating of Christ is nothing els, saue faith onely, they reason scarse fitly enough, and to the purpose. I grant indeed that we eate Christ no otherwise saue only by beleeuing: but the eating it selfe is rather an effect or fruit of faith, then faith. Neither doth faith behold Christ alone, as being a farre off: but it imbraceth him that he may be made ours, and dwell in vs: it maketh vs to grow into one bodie with him, to haue owne life with him, and finally to be one with him. Therefore it is true that Christ is eaten by faith alone, so that wee doe also vnderstand, after what sort faith ioyneth vs with him.

He ſhall neuer be a thirſt . This ſeemeth to be added contrary to reaſon: becauſe it is not the office of bread to quench thirſt, howſoeuer it doeth ſatisfie hunger. Therefore Chriſt doth attribute more to bread then the nature there of doth beare . I haue alreadie ſaide, that he doth onely vſe the word *bread:* namely, becauſe the comparing of Manna with his heauenly power, whereby our ſoules are holden in life, did ſo require . In the meane while hee vnderſtandeth by bread all the whole ſumme of foode : and that accordinge to the common cuſtome of his country . For the *Hebrewes* do take this phraſe to eate bread by *Synecdoche*, for to ſuppe or dine: and when as we aske our daily bread, we comprehend vnder the ſame drinke and the other parts of our life. Therefore the meaning of the words is this, whoſoeuer ſhall reſort vnto Chriſte, that he may haue life of him, he ſhall want nothing, but ſhall haue ſufficient nouriſhment to maintaine life with.

36 *But I haue ſaide vnto you.* Now doth hee blame them, becauſe they doe wickedly reiect the gift of God, which is laid open vnto them. And this is too too wicked contempt of God, to reiecte that which ſome man, doth acknowledge to bee giuen by him . Vnleſſe Chriſte hadde made his power knowne vnto them, and had manifeſtly declared that he came from God , the colour of ignorance might haue extenuated their fault: but in that they refuſe his doctrine, whome they did before confeſſe to bee the *Meſſias* of the Lorde, it is extreame vnthankfulneſſe . Truly it is true that men doe neuer ſo reſiſt God of ſet purpoſe , that they thinke that they haue to deale with God . Where-
1.Cor. 2.8. vnto appertaineth that of Paule, *They would neuer haue crucified the Lorde of glory, if they had knowne him* . But the vnbeleeuers, becauſe they are blinde, when they behold the light, are worthily ſaid to ſee that which vaniſheth ſtraightway out of their ſight, becauſe Sathan doth darken their mindes. This is queſtionleſſe that when as he ſaide that they *ſaw*, he meant not the bodily ſight , but doth rather touch their voluntary blindnes in that they might knowe what hee was, vnleſſe their owne wickednes had letted them.

37 *Whatſoeuer the father giueth me.* Leaſt their vnbeleife ſhould any whit diſcredit his doctrine, he ſaith that the cauſe of ſo great ſtubbornenes is, becauſe they are reprobates, & ſtrangers from the flocke of God. Therfore he doth diſtinguiſh the elect from the reprobate in this place, that his doctrin may neuertheleſſe retaine the authoritie, although it bee not beleeued of many. For the wicked do both ſpeake euil of the word of God, & do make no account therof, becauſe they are not touched with the reuerence of it: and many weaklings and ignorant men do doubt, whether it be ỹ word of god or no, becauſe a great part of the world doth refuſe it. Chriſt remoueth this ſtumbling blocke, when as hee ſaith, that they are not his, whoſoeuer do not beleeue, that it is no marueil if ſuch haue no feelinge of the truth of God: but that all the children of God doe imbrace it. Firſt of all hee ſaith, that they come vnto him, whō ſoeuer his father giueth him. By which words he meaneth, that faith is not in mans choice & wil that this man or that may beleeue generally, or by chance: but ỹ god doth chuſe thoſe whō he may giue vnto his ſon as it were from hand to hand. For when he ſaith that all that commeth, whatſoeuer is giuen, we gather thereby that al men are not giuē. Againe, we gather, that god doth worke with ſo great efficacie of ỹ

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ſpirite in his elect, that none of them can fall away. For the word *giue* importeth as much as if Chriſt had ſayd, whom the father hath choſen, them doth he regenerate and he doth appoint them vnto me, vnto the obedience of the goſpell. *And him that commeth vnto me.* This is added for the comfort of the godly that they may certainely perſwade thēſelues that they haue acceſſe vnto Chriſt through faith, and that alſo they ſhall be courteouſly entertayned, ſo ſoone as they haue once committed themſelues vnto his tuition: whereupon it followeth that the doctrine of ꝑ goſpel ſhal bring ſaluation vnto all the godly, becauſe no man offereth himſelfe to be Chriſt his diſciple, who may not againe perceiue and trie that he is a faithfull and good teacher.

38. *Becauſe he came downe from heauen.* This is a confirmation of the next ſentence, that we doe not ſeeke Chriſt in vaine. For faith is a worke of god, where by he ſheweth that we are his, and he appointeth his ſonne to be the gouernour of our ſaluation. This was the onely purpoſe of the ſonne, to fulfill his fathers commandement. Therefore hee will neuer caſt off thoſe whom the father ſendeth. Whereby it is plainely proued that faith ſhall neuer be voyde. Where as Chriſt putteth a difference betweene his owne and his fathers will, therein he applyeth himſelfe vnto his hearers, becauſe (as mans nature is readie to diſtruſt) we are wont to faigne vnto our ſelues ſome contrary thinge which may procure doubting. To the end Chriſte may cut off all occaſion of wicked ſurmiſes, he affirmeth that hee was reuealed vnto the world, to the ende hee may eſtabliſh by the very effect, that which the father decreed concerning our ſaluation.

39 *And this is the will.* He doth teſtifie nowe that this is the purpoſe of the father, that the faithfull do find ſure and certaine ſaluation in Chriſt. Whereupon it followeth againe that they are reprobates, whoſoeuer do not profite & goe forward in the doctrine of the Goſpell. Wherefore if we ſee that it turneth to the deſtruction of many, there is no cauſe why we ſhould therefore bee diſcouraged: becauſe they doe of their owne accord bring euill vpon themſelues. Let this be ſufficient for vs that the goſpell ſhall alwayes be able to gather the elect vnto ſaluation. *I may not looſe of that.* That is, I will not ſuffer it to bee taken frō me or to periſh. Whereby he giueth vs to vnderſtand that he is the keeper of our ſaluation, not for one or a few dayes. but that hee is carefull for the ſame vntill the ende, that hee may bring vs from the beginning vnto the ending of our courſe. For this cauſe doth he make mention of the laſt reſurrection. And this promiſe is very neceſſary for thoſe who do miſerably labour in ſo great infirmitie of the fleſh, whereof euery one is guiltie in his owne conſcience. The ſaluation of the whole world might be ſubuerted euery minute, vnleſſe the faith full being vpholden by the hand of Chriſte, did holde on couragiouſly vntill the day of the reſurrection. Let vs therefore hold this faſt, that Chriſte reacheth foorth his hand, that hee may not forſake vs in the midſt of the courſe, but that truſting vnto his ayd, wee may bee bolde to lift vpp our eyes without feare, vnto the laſt day. Hee doth alſo make mention of the reſurrection for another cauſe, becauſe whileſt that our life is hid, wee are like vnto dead men: for what doe the faithfull differ from the wicked, ſaue onely that being ouerwhelmed with miſerie, and being as ſheepe appointed to be ſlayne, they

haue alwayes the one foote in the graue? yea ſometimes they are euen at deaths dore, and readie to be ſwallowed vp. Therefore the onely prop of our hope & pacience is, if omitting the eſtate of this preſent life, we doe lift vp our mindes and all our ſenſes vnto that laſt day, if we paſſe through theſe worldly lets, vntill ſuch time as the fruite of our faith doth appeare.

40. *And this is the will.* He ſayd that this office was enioyned him of his father to defend our ſaluation now hee doth alſo define the meane. Therefore this is the way to attaine vnto ſaluation, if we obey the Goſpell of Chriſt. This did he touch of late, but he doth now better expres that which was ſpoken then obſcurely. And if ſo be it God will haue thoſe to to be ſaued through faith whō hee hath choſen, and he doth by this meanes eſtabliſh and put in execution his eternall decree, whoſoeuer being not contented with Chriſte, doeth curiouſly inquire after eternall predeſtination, he doth ſo much as in him lyeth deſire to be ſaued otherwiſe then the purpoſe and counſell of God hath appointed. The election of God is of it ſelfe hidden, and ſecret: the ſame doth God reueale by calling, whereof he vouchſafeth to make vs partakers. Therefore they are deceiued who ſeeke their or the ſaluation of other meanne in the labyrinth of predeſtination, not holding the way of faith which is ſet before them: yea they go about with this prepoſterous ſpeculation to ouerthrow the force and effecte of predeſtination. For if God hath choſen vs to this end, that wee may beleeue, take away faith, and election ſhall bee vnperfect. But it is wickednes to breake off the continuall and ordinate courſe of the beginning and the end in the counſell of God. Furthermore, as the election of God carieth with it calling, and they two are knit together with an vnſolable knot, ſo when God hath called vs effectually vnto the faith of Chriſt, this ought to be of as great force with vs, as if he ſhould by ſetting to his ſeale confirme the decree concerning our ſaluation For the teſtimonie of the ſpirite is nothing els, ſaue onely the ſealing of our adoption. Therefore euery mans faith is vnto him a ſufficient witneſſe of Gods eternall predeſtination, ſo that it is ſacriledge to enquire any higher Beecauſe he doth the holy ſpirit open iniurie, whoſoeuer doth refuſe to ſubſcribe vnto his teſtimony. He oppoſeth *ſee* and *beleeue* againſt the former ſentence. For hee hadde caſt in the Iewes teeth that they did not beleeue, when as notwithſtanding they had ſeene: now is the obedience of faith ioyned in the children of God, with the feeling of the diuine vertue and power which they perceiue to bee in Chriſt. Furthermore, theſe wordes declare, that faith floweth from the knowledge of Chriſt: not that it deſireth any thing beſide the plaine worde of God: but becauſe if we beleeue Chriſt, we muſt perceiue what he is, and what wee haue by him.

41 *Therefore the Iewes murmured concerning him, becauſe he ſayd, I am the bread that came downe from heauen.*

42 *And they ſayd is not this Ieſus the ſonne of Ioſeph, whoſe father and mother wee know? Therefore how ſayth he, I came downe from heauen?*

43 *Therefore Ieſus anſwered and ſayd vnto them, murmur not amongeſt your ſelues.*

44 *No man can come vnto mee, vnles the father that ſent me ſhall draw him: and I will*

will rayſe him vp in the laſt day.

45 *It is written in the Prophets, and they ſhall bee all taught of God. Therefore whoſoeuer hath heard of the father, and learned, he commeth vnto me,*

41 *They murmured.* The Euangeliſt teacheth that the murmuring did ariſe heereupon, becauſe the Iewes being offended with the humilitie of the fleſh did conceiue no diuine and heauenly thing in Chriſt: Although hee ſheweth that they had a double let. For they did faigne the one themſelues by reaſon of a falſe opinion, when they ſaide: This is the ſonne of Ioſeph, whoſe father and mother we know. The other did proceede from peruerſe iudgement, becauſe they did not thinke that Chriſt was the ſonne of God, becauſe he came downe vnto men being cloathed with fleſh. But we are too malicious if we doe there deſpiſe the Lorde of glory, becauſe hee did abaſe himſelfe for our ſake, taking vpon him the ſhape of a ſeruant. For this was rather a plentifull token of his infinite loue, and wonderfull grace toward vs. Secondly, the diuine maieſtie of Chriſt did not ſo lie hid vnder the contemptible and baſe ſhape of the fleſh, but that he did ſend foorth beames of his manifolde brightnes: but theſe groſſe and dull headed men did want eyes, to ſee the manifeſt glory withall. We doe alſo offend daily both wayes. Firſt of all, this is vnto vs a great let, that wee doe onely behold Chriſte with fleſhly eyes, whereby it commeth to paſſe that we doe ſee in him no worthy thing. For wee doe peruert whatſoeuer is in him and his doctrine with our corrupt ſenſe: ſuch ſiniſter interpreters are we. Againe being not contented therewith we catch hold of many falſe things, which may breed the contempt of the Goſpell. Moreouer, many men doe forge to themſelues monſters, vnder colour whereof they may hate the Goſpell. Therefore the world doth of ſet purpoſe beate backe the grace of God. The Euangeliſt expreſſeth the Iewes by name, that we may know that the murmuring did proceede from them, who did boaſt of the title of faith and the Church that all of vs may learne reuerently to receiue Chriſt, when he commeth humbly vnto vs, & the nigher he is vnto vs, ſo much the more willingly to come vnto him, that he may extoll vs vnto his heauenly glory.

43 *Murmur not amongeſt your ſelues.* Hee layeth to their charge the fault of murmuring: as if hee ſhould ſay, my doctrine containeth no matter of offence, but becauſe you are reprobates, it moueth your poyſonned mindes: & therefore is it vnſauory, becauſe you haue an vnſauory palate and taſte.

44 *No man can &c.* Hee doth not onely accuſe their wickednes, but doth alſo tell them that this is the peculiar gift of God to imbrace the doctrin which he ſetteth before them, which he doth for this cauſe, leaſt their vnbeleife doe trouble the weake. For many men are holden with this foolishnes, that they doe depend vpon the reſpect of men in matters appertaning vnto God, whereby it commeth to paſſe that they ſuſpect the Goſpell, ſo ſoone as they ſee the world doth not receiue it. Againe, the vnbeleeuers flattering themſelues in their frowardnes dare condemne the Goſpel, becauſe it doth not pleaſe them. Therefore Chriſt affirmeth on the contrary, that although the doctrine of the Goſpel be preached vnto all mē generally, yet cānot all men receiue it, but ꝑ they haue need of a new mind, & a new vnderſtāding: & ꝑ therfore faith is not in mans wil

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but that it is God who giueth it . Becauſe to come vnto Chriſte is put Metaphorically in this place, for to beleeue, the Euangeliſt to the end he may frame the metaphore in the contrary member , ſaieth that they are *drawne* , whoſe myndes God doth illuminate, and whoſe heartes he bindeth and frameth vnto the obedience of Chriſt. This is the ſumme, that it is no maruell if many do loath the Goſpell, becauſe no man ſhall euer bee able to come vnto Chriſt willingly, ſaue he whome God ſhall preuent with his ſpirite . And thereupon it followeth that all men are not drawne, but that God doth graunt this grace vnto thoſe whom he hath choſen . As touching the manner of drawing, the ſame is not violent, which may couple a man with an externall motion : yet not withſtanding it is an externall motion of the holy ſpirit, which maketh men that were vnwilling to bee willing . Wherefore that is falſe and prophane, that none are drawne ſaue thoſe who are willinge : as if man did ſhew himſelfe obedient vnto God of his owne motion . For in that men doe follow God willingly, they haue that now of him, who hath framed their hearts to obey him.

45 *It is written in the Prophets* . Chriſt confirmeth that which he ſaide with the teſtimonie of Ieſaias , that no man commeth vnto him ſaue he whome the father draweth. He calleth them the Propheres in the plurall number, becauſe all the Propheſies were gathered into one body , ſo that all the bookes of the prophets might worthily be coũted one booke. Furthermore, the place which is cited is extant in Ieſaias chap. 54 13. & Ier. 31.34. Where ſpeaking of the reſtoring of the Church, he promiſeth vnto her ſonnes taught of God . Whence we may eaſily gather, that the Church can by no other meanes be reſtored, vnleſſe God taking vpon him to play the ſcholemaſter, do bring the faithfull vnto himſelfe. The maner of teaching, whereof the Prophet ſpeaketh, is not placed onely in the externall voyce : but alſo in the ſecret working of the holy Ghoſt. To be breife, this teaching of God is the inward illumination of the heart. In that he ſaith (all) it ought to be reſtrained vnto the elect, who are only the true children of the Church. Now it is no hard matter to ſee how Chriſt applyeth this propheſie vnto the cauſe which hee hath in hand. Iſaias teacheth that the Church is then edified in deed, when he hath children who are taught of God . Therefore Chriſt inferreth fittly, that men haue not eyes to ſee the light of life, vntill God doth open thẽ. Alſo he ſtandeth vpõ the vniuerſall word, becauſe he reaſoneth thence, that all thoſe who are taught of God, are drawne effectually that they may come. And hereunto appertaineth that which followeth by & by. *Whoſoeuer therefore hath heard.* The ſumme is, that the reprobate are euen giuen ouer vnto deſtruction, whoſoeuer doe not beleeue: becauſe God doth make all the children of the Church, & the heires of life his obedient ſchollers. Whereupon it followeth that none of the elect of God are ſtrangers from the faith of Chriſt. Therefore as Chriſte did before deny that men are apt to beleeue, vnleſſe they be drawne . ſo he doth nowe pronounce that it is the effectuall grace of the ſpirite , whereby they are drawne , that they may neceſſarily beleeue. by theſe two members is quite ouerthrowne all the libertie of free will whereon all the Papiſtes doe dreame . For if we begin to come vnto Chriſte then, when the father hath drawne vs, the beginning of faith is not in vs , neyther

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any preparation: againe, if all doe come whome the father hath taught, hee doth not onely giue them the earnest of faith onely, but faith it selfe. Therefore in that we doe willingly obey the direction of the spirite, this is a parte of grace, and as it were the sealing: because God should not draw vs, if he ching out his hand onely, he left vs to our owne choyse. And he is properly said to draw vs when he extendeth the power of his spirite euen vnto the full effect of faith. They are saide to heare of God, who doe submit themselues vnto God when he speaketh vnto them inwardly, and that with all their heart, because the spirit raigneth in their hearts.

Commeth vnto me. He sheweth the vndiuisible coniunction which he hath with the father. For the meaning of the wordes is, that it cannot bee but that they shall addict themselues vnto Christe, whosoeuer are the disciples of God, and that they are vnapt to be taught of God who doe reiect Christ: because this is the onely wisdome, which the elect do learne in Gods schoole, to come vnto Christ. For doubtlesse the father who sent him cannot deny himself.

46 *Not that any man hath seene the father, saue he who is of God, hee hath seene the father.*

47 *Verily, verily, I say vnto you, he that beleeueth in me hath eternall life.*

48. *I am the bread of life,*

49 *Your fathers did eate Manna in the wildernesse, and died.*

50 *This is the bread which came downe from heauen, that some man may eate thereof and not die.*

51. *I am the liuely bread which came downe from heauen, if any manne shall eate of this bread, he shall liue for euer: and the bread which I will giue, is my flesh, which I will giue for the life of the world.*

46 *Not that any man.* As he hath hitherto commended the grace of his father, so he doth call backe the faithfull vnto himselfe alone. For both these must be ioyned together, that there can no knowledg be had of Christ vntill the father doe illuminate with his spirit those who are naturally blinde: and that it is but all in vaine to seeke God, vnlesse Christe goe before, because the maiestie of God is higher then that mans wit and senses can reach vnto it. Yea that shall be a deadly dungeon, which shal be thought to be the knowledge of God, without Christe. When he saith, that he alone knoweth the father, his meaning is, that this office appertaineth vnto him properly, to declare him vnto men, who is otherwise hidden.

47 *He that beleeueth in me.* This is the exposition of the sentence next going before. For we are taught in these wordes, that we doe then know God, when we beleeue in Christ. For we do then begin to see the inuisible God as it were in a glasse, or in a liuely and expresse Image. Therfore accursed be that which is set before vs concerning God, vnlesse it directeth vs vnto Christ. I haue before declared what it is to beleeue in Christ, for wee must not imagine any confused or vaine faith, which may spoyle christ of his power: such as is amongst the papists, who do beleeue so much of Christ as pleaseth them. For we do therfore obtaine life by faith, because wee knowe that all the partes of life are con-

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teined in Chriſt. Whereas certaine do gather out of this place, that to beleeue in Chriſt is as much as to eate Chriſt or his fleſh, it is not firme enough. For theſe two things do differ as the former and the latter: as to come vnto Chriſt and to drinke him: for comming vnto him goeth before. I grant that wee doe eate Chriſt onely by faith: but the reaſon is, becauſe wee doe receiue him by faith, that he may dwell in vs, and that we may be partakers of him, and ſo bee one with him. Wherefore eating is an effect or worke of faith.

48 *I am the bread of life.* Beſides that which he ſaide before, that hee is the liuely bread, wherewith our ſoules are fed: to the ende he may the better amplifie that, he doth alſo repeate the oppoſition of this bread and the olde *Manna*, together with a compariſon of men: *Your fathers* (ſaith he) *eate Manna, &c.* He ſaith that *Manna* was vnto their fathers fraile food, which did not deliuer them from death. Therefore it followeth that the ſoules do finde meat no where els, ſaue in him, whereby they may be fed vnto the ſpirituall life. Furthermore, we muſt remember that which I ſaid in another place, that he doth not in this place ſpeake of *Manna*, as it was a ſecret figure of Chriſt (for in that reſpect Paule calleth it ſpirituall meate) but we haue ſaide that Chriſt doth attemper and apply his ſpeach vnto his hearers, who being onely carefull for the feedinge of the belly did looke vnto no higher thing. Therefore hee doeth for good cauſes affirme, that their fathers were dead, that is, ſuch as were in like ſort addicted to the belly. And yet notwithſtanding he inuiteth them to eate, when he ſaith that he came *that ſome man might eate.* For his ſpeach importeth as much, as if hee ſhould ſay, that hee is ready for all, who will onely eate. Vnderſtand that none of thoſe who haue once eaten Chriſte doe die, becauſe the life which he giueth vs is neuer put out, as it is in the fift chapter.

51 *I am the liuely bread.* He doth oftentimes repeate the ſame thing, becauſe there is neither any thing more needfull to be knowne, & euery man doth perceiue for his own part, how hardly we do beleeue it, and how eaſily and quickly we doe forget it. We doe all deſire life: but we doe wander frowardly and fooliſhly through by waies in ſeekeng the ſame: the greateſt ſort doth loathſomly refuſe it when it is offered vnto them. For who is he that doth not faigne vnto himſelfe life without Chriſt? And how many are there whom Chriſt alone canne ſatisfie? Therfore it is no ſuperfluous repetition, whileſt that Chriſte doth ſo often affirme, that hee alone is ſufficient to giue life, For hee doeth challenge to himſelfe alone the title of breade, that hee may plucke out of our mindes all faigned hopes of liuing. He doth now call that the liuing breade, which he called before the bread of life, in the ſame ſenſe, wherein he called it liuely. Hee doth oftentimes make mention of comming downe from heauen: becauſe the ſpirituall and vncorruptible life ſhall not bee founde in this worlde, the ſhape whereof paſſeth and vaniſheth away: but onely in the heauenly kingdome of God. So often as he putteth in the word *eate*, he exhorteth vs vnto faith, which onely maketh vs to inioy the bread vnto life. And that not in vaine, becauſe there is but a few who can vouchſafe to reach forth their hand that they may put this bread to their mouth: yea when the Lorde doth euen reach it vnto their mouth, there are but few that can taſte it: but ſome doe gorge

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themselues with winde, other some being like to *Tantalus*, being nigh vnto the meate it selfe are through their sluggishnes hungry. *The bread which I will giue.* Because that secret force of giuing life whereof he spake, might be referred vnto his diuine essence, he doth now descend vnto the second degree, & teacheth that that life consisteth in his flesh, that it may be drawne thence. Truly it is a wonderfull purpose of God, that he hath set before vs life, in that flesh, wherein was the only matter of death before. And so by this meanes he prouideth for our infirmitie, whilest that he doth not call vs aboue the cloudes to ioyfull life: but sheweth the same vpon the earth, as if he did lift vs vp into the hidden places of his kingdome. In the meane season correcting the pride of our nature, hee alloweth the humilitie and obedience of faith, whilest that hee commandeth those who will craue life to rest and stay in his flesh, being to see to cõtemptible.

But it is obiected on the contrary, that the flesh of Christe cannot giue life, which was both subiect to death, and is not now of it selfe immortall: secondly that this doth not agree with the nature of flesh to quicken the soules. I answer although this power doe come from some thing els, then from the flesh, yet is there no let but that this title doth aptly agree thereunto. For as the eternall word of God is the foũtain of life so his flesh doth powre out vnto vs as a conduit, the life, which resteth (as they say) in the inward diuinitie. And in this sense is it called liuely, because it imparteth vnto vs life which it borroweth of some other. That shall be plaine enough, if we consider what is the cause of life namely, righteousnes. And although righteousnes doe flow from God alone, yet we haue the same fully giuen vnto vs, onely in the flesh of Christ. For the redemption of man was fulfilled in it: in it was offered the sacrifice for satisfaction for our sinnes, the obedience was performed towardes God, which might reconcile him vnto vs. It was also sprinckled with the sanctification of the spirit, it was receiued into heauenly glory after that death was ouercome. Therefore it followeth that all the partes of life were placed in it, so that no manne cannot iustly complaine that hee is depriued of life, because it is hid farre off.

Which I will giue for the life of the worlde. The word *giue*, is diuersly taken: the former giuing whereof he maketh mention, is done daily: namely, so often as Christe doth offer himselfe vnto vs: in the second place he meaneth that onely giuing which was done vpon the crosse when hee offered himselfe vnto the father for a sacrifice. For then hee gaue himselfe vnto death for the life of men: now he inuiteth vs to reape the fruit of his death. For it should nothing profite that that sacrifice was once offered, vnlesse we should now eate the holy banket. Furthermore, wee must note this, that Christe challengeth to himselfe the office of sacrificing his flesh. Whereby appeareth with what wicked sacrilege the papists doe pollute themselues, who do in the Masse vsurpe that, which was proper to that priest onely.

52 *Therefore the Iewes did striue amongst themselues, saying, how can he giue vs his flesh to eate?*

53 *Therefore Iesus said vnto them, verily, verily I say vnto you, vnlesse you shall eat the flesh of the sonne of man, and shall drinke his blood, you haue not life in you.*

54 *He that eateth my fleſh, and drinketh my blood, hath eternall life: and I will rayſe him vp at the laſt day.*

55 *For my fleſh is meate indeede, and my blood is drinke indeede.*

56 *Hee that eateth my fleſhe, and drinketh my blood, abideth in mee and I in him.*

57 *As the liuing father hath ſent me, I doe alſo liue for the father, and he that eateth me, he ſhall alſo liue for me.*

58 *This is the bread which came downe from heauen: not as your fathers eate Manna and dyed: hee that eateth this bread ſhall liue for euer.*

52. *Therefore the Iewes did ſtriue.* He nameth the Iewes againe not for honours ſake: but that he may caſt in their teeth their vnbeleife, becauſe they doe not receiue his familiar doctrine concerninge eternall life, or at leaſt, becauſe they doe enquire vnmodeſtly of a thing which was as yet darke and doubtfull. For it is a ſigne of frowardnes and contempt, in that he ſaith they did contende: and they who doe diſpute ſo contentiouſly, doe ſtoppe the way before themſelues, ſo that they cannot come vnto the knowledge of the truth. Neither is this ſimplie reprehended in them, that they did aske concerning the meanes: for then ſhould the ſame reprehenſion fall vpon Abraham & the bleſſed virgin. Therefore they are either deceiued through ignorance, or they deale vncourteouſly, who paſſing ouer the luſt and boldnes which they hadde to contende (which the Euangeliſte doth onely conde mne) doe onely toſſe this worde *howe*, as if it had beene wickednes for the Iewes to enquire of the manner of eatinge. But this is rather to be imputed vnto ſlouthfulnes, then vnto the obedience of faith, if wee keepe thoſe knottes of doubtes vnlooſed, willingly and wittingly, which are loſed for vs by the word of the Lord. Wherefore it is not onely lawfull to enquire of the maner of eating of the fleſh of Chriſt: but it is alſo profitable for vs to know the ſame, ſo farre forth as it is expounded in the ſcripture. Away with that twiſe ſtubborne colour of humilitie, that one onely ſaying of Chriſt is ſufficient for me, when he affirmeth that his fleſh is meate in deede, I am willingly blinde in the reſt, As if the heritikes may not haue the ſame colour, if they be willingly ignorant of this, that Chriſte is conceiued of the holy Ghoſt, becauſe beleeuing that he is the ſeed of Abraham, they will ſearch no farther. We muſt only hold this moderation in the ſecret workes of God, that we deſire to know no more then he ſetteth downe in his word.

53 *Verily, verily, I ſay vnto you.* Indignation did wring out of Chriſte this oath, when he ſaw his grace refuſed with ſo proud contempt: for he doth not nowe vſe plaine doctrine: but doth alſo intermingle threatnings to make them afraid withall: for he denounceth eternall deſtruction vnto all thoſe who ſhall refuſe to fet life from his fleſh, as if he ſhould ſay, if you deſpiſe my fleſh, know yee that there remaineth no other hope of life for you. This vengeance remaineth for all the contemners of the grace of Chriſt, that they doe wickedly periſh through their pride: and they are to bee vrged with this preciſe ſeueritie, that they may not proceede to flatter themſelues.. For if we dothreaten death vnto ſicke menne which refuſe remedies, what ſhall the wicked doe, when as they endeuour ſo much as in them lyeth to aboliſhe the life it ſelfe? In

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that he saith, *the flesh of the sonne of man*, it hath great force: for he toucheth their contempt, which did arise thereuppon, because they saw that he was like vnto other men. The meaning therfore of the wordes is, contemne me at your pleasure, because of the humble and base sight of my flesh: yet is there life included in this contemptible flesh, whereof if you depriue your selues, you shall finde no where els, that which can quicken you. It was a grosse errour of the men of olde, who thought that infants were depriued of eternal life, vnlesse þ the sacrament of the Lords body were giuen them. For he speaketh not of the supper: but of the euerlasting participation, which we haue without the vse of the supper. And the Boemians dealt not well, when as they did proue by this testimonie, that the vse of the Cuppe ought to bee common vnto all in generall. As touching infants, Christ his institution doth barre them from the partaking of the supper, because they cannot yet try themselues, they cannot obserue the memoriall of the death of Christ. The same institution maketh the Cuppe common vnto all, together with the bread: for he commandeth vs all to drinke thereof.

54 *He that eateth my flesh*. This is a repetition, but not superfluous: for it confirmeth that which was harde to beleeue, that the soules are no otherwise fed with his flesh and bloud, then the body is sustained with meate and drinke. Therefore as hee did of late testifie vnto all men, that there remaineth nothing but death for those who seeke life any where els saue onely in his flesh: so hee doeth now incourage the godly vnto good hope, whilest that he promiseth life vnto them in the same flesh. Note that he doeth so often adioyne the resurrection vnto eternall life: because our saluation shall lie hidde vntill that day. Therefore no manne can feele what wee haue of Christe, saue he who hauing ouercome the world doth set the last resurrection before his eyes. It appeareth plainely by these woordes, that all this place is vntruely expounded of the supper: for if it were true, that all those who thrust in vnto the holy Table of the Lord, are made partakers of his flesh and bloud, all men should finde life in like sort.

And truly it had beene a foolish and vnseasonable thinge to reason then concerning the supper, which he had not yet instituted: therefore it is certaine that he doth intreate of the continuall eating of faith. And yet not withstanding I doe also confesse, that there is nothing said in this place which is not figured in the supper, & is indeed performed vnto the faithfull. So that Christ would haue the holy supper to be as it were a seale of this sermon. And this is the reason why Iohn maketh no mention of the supper. Therefore *Augustine* followeth the naturall order, whilest that in expounding this chapter, hee doeth not touch the supper, vntill he come vnto the end. And then hee teacheth that this mysterie is represented in the sacrament, so often as the Churches do celebrate þ holy supper, in some places euery day, in some places only on þ sabboth daies.

55 *My flesh is meate indeed*. Hee confirmeth the same thinge with other woordes, that as the body pyneth away with hunger, so shall the soule perish with hunger, vnlesse it be refreshed with the heauenly bread. For when hee affirmeth that his flesh is meate indeede, hee giueth vs to vnderstande that the soules are hungry if they want the meate. Therefore thou shalt

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then finde life in Christ if thou shalt seeke the matter of life in his flesh. So that we must boast with Paule, that there is nothing excellent with vs saue Christe crucified, because so soone as we are once departed frō the sacrifice of his death, we can see nothing but death. Neither doth he bring vs any other way vnto the feeling of his diuine power, saue only by his death and resurrection. Therefore imbrace Christ the seruant of the father, that hee may shew himselfe vnto thee the prince of life. For in that he made himselfe poore, by this meanes are wee inriched with all aboundance of good thinges: his humbling and descending into hell, hath lifted vs vp into heauen: by taking vpon him the curse of the crosse, he hath erected a noble ensigne of righteousnes. Therefore they are peruerse interpreters, who lead away the soules from the flesh of christ But why doth Christe make mention apart of his bloud, which is contained vnder the flesh? I answere, that he hadde respect vnto our ignorance. For when he maketh mention of meate and drinke seuerally, he telleth vs that the life which he giueth is in all respectes perfect, least we should faigne vnto our selues halfe a life or an vnperfect life: as if hee should say, that we shall want no part of life, if so be wee doe eate his flesh, and drinke his bloud. So also in the Supper, which agreeth with this doctrine, being not contented with the signe of the bread, hee addeth also the Cuppe, that hauing a double token of life in him, we may learne to be content with him alone. For doubtlesse no man shal finde a part of life in christ, saue only he, who shall be perswaded that he is vnto him whole and perfect life.

56 *Hee that eateth my flesh.* Another confirmation. For seeing that he alone hath life in himselfe, he prescribeth the meanes to inioy it, that we doe eate his flesh: as if he should say that ther is no other meanes whereby he is made ours, saue onely when our faith is directed vnto his flesh. For hee shall neuer come vnto Christ as he is God, who neglecteth him as he is man. Wherfore if thou wilt haue any thing to doe with Christe, thou must aboue all thinges beware that thou loath not his flesh. When as he saith, that hee abideth in vs, it is as much as if he should say that this is the onely bond of vnitie, and that by this meanes he groweth to be one with vs, whē our faith leaneth vnto his death. Furthermore, wee may againe gather hence, that hee maketh not mention of the outwarde signe: which many of the infidels doe receiue, yet do they continue aliants from Christ.

Furthermore, out of this place is refuted that doting, that Iudas did no lesse receiue the body of Christ then the rest, whilest that Christe reached the bread vnto them all. For as this doctrine is foolishly restrained vnto the externall signe, so we must hold that which I said before, that the doctrine which is here set downe, is there sealed. But it is certaine that Iudas was neuer a member of Christ: secondly, it is more then absurde, to imagine the flesh of Christe to bee dead and without a spirit: last of all, they are to be laughed at who doe dreame of any eating of Christ his flesh without faith, seeing that faith only (that I may so say) is both the mouth and the stomacke of the soule.

57 *As the liuing father hath sent mee.* Christe hath hitherto taught howe wee must bee made partakers of life: now hee passeth ouer vnto the principall cause, because the firste beginning of life is in the Father. And hee

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preuenteth an obiection: becauſe he might ſeeme to take from God that which appertaineth vnto him, when as hee made himſelfe the cauſe of life. Therefore hee maketh himſelfe the authour of life in ſuch ſort, that hee granteth that this is giuen him by another, which he miniſtreth vnto others. Let vs alſo note that this ſentence is applyed vnto their capacitie, vnto whom Chriſt ſpake: for he doth onely compare himſelfe vnto the father in reſpect of his fleſh. For although the father is the beginning of life, notwithſtanding the eternall word he alſo is properly life. But Chriſt entreateth not in this place of his eternall diuinitie, becauſe he ſetteth himſelfe before vs, as hee reuealed himſelfe vnto the world being clothed with our fleſh. Therefore in that he ſayth, that he liueth for the father, it doth not agree with the bare diuinitie, neyther yet doth it appertaine ſimply and of it ſelfe vnto the humane nature, but it is a title of the Son of God reuealed in the fleſh Secondly, we know that Chriſt doth commonly aſcribe vnto the father what diuine thing ſoeuer he hadde in himſelfe. And wee muſt note that there are three degrees of life reckoned vpp in this place: the liuing father hath the firſt place, who is the fountaine, but yet placed farre off and hidden: the ſonne followeth, whom we haue layd out vnto vs as a fountain and through whom life is powred out vnto vs: the third is life which wee doe draw from him. Now wee know the ſumme: becauſe God the father in whoſe power is life, is farre diſtant from vs, Chriſt is placed in the middle, who is the ſecond cauſe of life, that that may come vnto vs thence, which ſhould otherwiſe lie hid in God.

58 *This is the bread.* He returneth vnto the compariſon of Manna and his fleſh where he began. For hee ſhoulde haue ended his ſpeech thus, there is no cauſe why yee ſhould preferre Moſes before me, becauſe he fed your fathers in the deſert: ſeeing that I giue you a farre better meate. For I bring the heauenly life with me. For (as it was ſayd before) the bread is ſayde to come downe from heauen, which taſteth of no earthly or corruptible thing, but breatheth out the immortalitie of the kingdome of God. They tryed not this power in Manna, who were only bent to feede their belly. For whereas there was a double vſe of Manna, the Iewes with whom Chriſte diſputeth in this place did looke vnto nothing but the corporall meate. But the life of the ſoule is not fraile but groweth to be better vntill the whole man ſhalbe renued.

59. *Theſe thinges ſaid he in the ſynagogue, teaching in Capernaum.*

60 *Therefore many of his diſciples, when they had heard, ſaid, This is a hard ſaying, who can heare it?*

61 *And when Ieſus knewe in him ſelfe that his diſciples murmured concerning this, he ſayd vnto them, doth this offend you?*

62 *If therfore you ſhall ſee the ſonne of man aſcending, where he was before?*

63 *It is the ſpirit that giueth life: the fleſh profiteth nothing, The wordes which I ſpeake vnto you, are ſpirit and life.*

64 *But there are ſome of you, that doe not beleeue. For Ieſus knew from the beginning, who they were that did not beleeue, and who it was that ſhould betray him.*

59. *Theſe thinges ſpake hee in the ſynagogue.* Iohn aſſigneth the place, that we may

may know that there were many preſent: and ſeconly, that the ſermon was made about a graue and waightie matter. Yet notwithſtanding it followeth by and by, that there were ſcant a few of ſo great a compānie, who did profit: yea this doctrine was vnto a great many who did profeſſe themſelues to bee Chriſt his diſciples, a cauſe of falling away. If the Euangeliſt had ſayd, that only ſome were offended, that might haue beene counted now a wonder: but in that they doe riſe againſt him in troupes and doe conſpire together, what maner example ſhall wee ſay this is? Wherefore let vs deepely imprint in our mindes this hiſtorie, leaſt at any time we do murmur againſt Chriſt when he ſpeaketh. Secondly if wee ſee any ſuch like thinge in others, let not their pride trouble our faith.

60. *This is an hard ſaying.* Nay there was rather hardnes in their heartes and not in the ſaying. But the reprobates are wont after this ſort to gather together ſtones out of the word of God, whereat they may ſtumble. And when as they runne headlong againſt Chriſt through their hard ſtubbornnes they cōplayne that his word is hard, which ought rather to make them ſoft. For whoſoeuer ſhall humbly ſubmit himſelfe vnto Chriſt his doctrine, he ſhall find no hard or ſharpe matter therein: and it ſhall bee vnto the vnbeleeuers who ſhall ſtubbornely ſet themſelues againſt it an hammer which breaketh the rockes, as the prophet calleth it. Ier. 23.29.

Furthermore, ſeeing þ the ſame hardnes is bred in vs all, if wee iudge according to our owne meaning of the doctrine of Chriſt, there ſhall be as many paradoxes as wordes. Wherefore there remaineth nothing but that euery one do commend himſelfe vnto the direction of the ſpirite, that he may write that in our heartes, which otherwiſe would not enter into our eares.

Who can heare it? Here we ſee how malicious vnbeleife is. For they which vngodlily and wickedly reiect the doctrine of ſaluation, being not content with an excuſe, they dare make the ſonne of God guiltie in their ſteede, and pronounce him to be vnworthie to be heard. So at this day the Papiſtes doe not onely boldly refuſe the Goſpell: but doe alſo thunder out horrible blaſphemies leaſt they ſhould ſeeme to reſiſt God without a cauſe. And truely ſeeing that they deſire darkneſſe, it is no maruell if Satan doe delude them with faigned monſters. But that which they by reaſon of their diſtemperature cannot endure, ſhall not onely bee ſuffered of the modeſt and thoſe who are eaſie to bee taught: but it ſhall alſo lift them vp and vphold them. In the meane while the reprobate ſhall doe nothing els with their murmuring raylings, but bring vpon themſelues a more greiuous deſtruction.

61. *And when Ieſus knew.* Chriſt knew that the offence which the reprobate had taken could not be remoued (for the doctrine doth not ſo much wounde them, as it doth diſcouer the rotten gall which they nouriſhed within in their hearts): yet would he by all meanes try, whether any of thoſe who were offended were as yet curable, intending to ſtop the mouth of the reſt. By asking the queſtion he giueth thē to vnderſtand, that they had no cauſe, or at leaſt that in the doctrin it ſelfe there was no matter of offēce. In like ſort the wickednes of thoſe men is to bee bridled, who being onely ſmitten with a dogged madneſſe

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do speak euill of the word of god. & their fooliſhnes is alſo to be corrected who ruſh raſhly againſt the truth. He ſayth that Ieſus knew in himſelfe becauſe they had not yet freely vttered, what did bite them: but did fret amongſt themſelues with a ſecret whiſpering. Therefore he preuenteth their open complaints. If any doe obiect that their nature was not obſcure, ſeeing that they did in plaine wordes refuſe Chriſt his doctrine, I confeſſe indeede that the wordes are plaine which Iohn recited before: but I ſay alſo that they did toſſe amongeſt themſelues theſe murmurings, and as it were ſecret ſpeeches and words after the maner of reuoltes. For if they had conferred with Chriſt, there had beene better hope, becauſe they had opened him a way vnto doctrine: nowe when as they murmur amongſt themſelues, they exclude themſelues from learning. Therfore there is nothing better then when as wee doe not at the firſt vnderſtande the Lords meaning, to come ſtraightway vnto him, that hee may open vnto vs all doubtes.

Doth this offend you? Chriſt ſeemeth in this place not ſo much to remoue the offence, as to increaſe it. yet if any man doe more narrowly weigh the cauſe of the offence, there was in this ſentence, that which ought to haue appeaſed their mindes. The low and baſe eſtate of Chriſte, which they ſawe with their eyes, ſeeing that being clothed with fleſh he differed nothing from the common ſort of men, was vnto them a let that they could not giue place to his diuine power, now hauing as it were pulled away the vaile, he reclaimeth them vnto the beholding of his heauenly glory: as if hee ſhould ſay, becauſe I am conuerſant amongeſt men without honour, you deſpiſe mee, neyther do yee acknowledge in me any diuine thing: but before it ſhall be long it ſhall come to paſſe, that God ſhall lift me vp aboue the heauens, being adorned with great power, from this contemptible ſtate of the mortall life. For in Chriſtes reſurrection, there appeared ſuch power of the holy ſpirite, as might make it knowne that Chriſte was the ſonne of God: as Paule alſo teacheth in the firſt chapter of the Epiſtle to the Romanes, the fourth verſe, when it is ſayde in the 2. Pſalme, the ſeuenth verſe, *Thou art my ſonne, this day haue I begotten thee:* the reſurrection is made as a token whereby this glory of Chriſt ought to bee knowne: and his aſcending into heauen, was the fulfilling of that glory. In that he ſayth, that *hee was in heauen before.* It doth not properly agree with his humanitie, and yet notwithſtanding hee ſpeaketh of the ſonne of man. But this kinde of ſpeech is not ſtrange, ſeeing that two natures doe make one perſon in Chriſte, to apply that which is proper to the one vnto the other.

63 *It is the ſpirit that giueth life.* In theſe wordes Chriſte teacheth that his doctrine had no ſucceſſe amongſt the Iewes: becauſe whereas it is ſpiritual and liuely, it findeth eares ſcarſe well prepared. But beecauſe this place hath beene diuerſly expounded, it is firſt of all requiſite to know the true and naturall meaning of the wordes: hereby ſhall we eaſily ſee what was Chriſt his drift. In that he denieth that the fleſh doth profite, Chryſoſtome in my iudgement doth not well referre it vnto the Iewes who were carnall. I confeſſe indeede that all the force of mans witte doeth vaniſh away and quaile in heauenly myſteries: but that is not the meaning of Chriſtes wordes, vnleſſe they bee violently wreſted. In like ſort the ſenſe ſhoulde bee farre fet in the contrarie: namely,

that the illumination of the ſpirit doth quicken. Neyther doe they ſay well, who ſay that the fleſh of Chriſt doth profite, inſomuch as it was crucified, but that it bringeth no good vnto vs being eaten: but wee muſt rather eate it, that it may profit vs being crucified. Auguſtine thinketh that this word *alone* or *of it ſelfe* ought to be vnderſtood, becauſe it ought to be ioyned with the ſpirit: which agreeth with the thing it ſelfe. For chriſt doth ſimply reſpect the maner of eating Therefore he doth not exclude all maner commoditie, as if there coulde none be reapt by his fleſh: but he doth affirme that it ſhall be vnprofitable if it be ſeparated from the ſpirit. For whence hath the fleſh this that it doth quicken, ſaue onely becauſe it is ſpirituall? Therefore who ſoeuer he be that ſhall remaine in the earthly nature of the fleſh, he ſhall finde nothing in it but that which is dead but thoſe who ſhall lift vp their eyes vnto the power of the ſpirit, wherewith the fleſh is beſprinkled, they ſhall perceiue that it is called liuely not in vaine, by the very effect, and experience of faith.

Now we know how the fleſh is meate indeede, and yet it profiteth nothing: namely, it is meate, becauſe through it wee haue life, beecauſe in it God is reconciled vnto vs: becauſe in it we haue all the partes of our ſaluation fulfilled it profiteth nothing if it be eſteemed according to the beginning & nature (for the ſeede of Abraham which of it ſelfe is ſubiect to death, ſhall not giue life): but it receiueth that of the ſpirit wherewith it feedeth vs. Wherefore to the end that we may be nouriſhed indeede by it, we muſt bring the ſpirituall mouth of faith. And in that the breuitie of the ſentence is ſo ſhort, it is to be thought that Chriſt did thus, becauſe he thought that he ought thus to deale with the vnbeleeuers. Therefore he brake of his ſpeech with this ſentence, becauſe they were vnworthy to haue any more ſpeeches. In the meane while hee did not neglect the godly and thoſe that were readie to be taught, becauſe they haue heere in a fewe wordes, that which may ſatisfie them aboundantly.

The wordes which I ſpeake. He alludeth vnto the ſentence next going before for he taketh the word *ſpirit* in another ſenſe. But becauſe he ſpake of the ſecret power of the ſpirite, he doth very finely apply this vnto his doctrine, becauſe it is ſpirituall. For the word *ſpirite* muſt be reſolued into an adiectiue. Furthermore, the word is called ſpirituall, becauſe it willeth vs to aſcend vpwarde, that wee may ſeeke Chriſt in his heauenly glory (the ſpirite being our guide) by faith: and not by the reaſon of the fleſh. For wee know that there is nothing of thoſe thinges which are ſpoken which canne bee vnderſtoode without faith. This is alſo woorthie the noting, that hee ioyneth life with the ſpirite. Hee calleth his worde life, of the effect, as being liuely yet hee teacheth that it is liuely vnto none ſaue onely vnto thoſe, who receiue it ſpiritually. For ſome ſhall rather draw death thence. This title of the Goſpell is moſt ſweete vnto the godly, becauſe they are certaine that it is appointed vnto them vnto eternall ſaluation. Notwithſtanding they are alſo admoniſhed to endeuour to ſhew themſelues apt ſchollers.

64. *But there are certaine of you.* Hee layeth the blame vppon themſelues againe, becauſe being voide of the ſpirite they doe wickedly corrupt & depraue his doctrine, and by this meanes turne it to their deſtruction.

For

For they might otherwise obiect. Thou doest boast that that which thou speakest is liuely, but we finde no such thing therein. Therefore hee saith that they hinder themselues. For vnbeleife as it is alwayes proud, will neuer attaine vnto any thing in the wordes of Christ, which it despiseth despightfully. Therefore if we couet to profite any thing vnder this master, let vs bring our mindes well prepared to heare him. For vnlesse humilitie and reuerence doe prepare a way for his doctrine, our mindes are more then deafe, neither will they admit any part of sound doctrine. Therefore let vs remember that it commeth to passe through the wickednesse of men, that there appeareth so small fruit of the Gospell at this day. For who is hee that renouncing himselfe doth addict himselfe wholy and truly to Christ? Whereas he saith that there be onely certaine that did not beleeue (when as this fault was common to them all almost) it seemeth that hee did it for this cause: least if there were any who were as yet curable they should be discouraged through dispaire.

For he knew from the beginning. The Euangelist added this for this cause least any man should thinke that Christ iudged rashly of his hearers. Many did professe that they were of his flocke: but their sodaine falling away did discouer their hypocrisie. The Euangelist saith that their vnfaithfulnes, when as it was as yet hidden from others was knowne to Christ: and that not so much for his sake, as that wee may learne not to iudge before wee know the truth of matters. For in that Christ knew it from the beginning, this was proper to his diuinitie. Our condition is otherwise: for because wee know not the heartes, wee must suspende our iudgement vntill godlines doe bewray it selfe by outward signes, and so the tree may be iudged by his fruites..

65 And he said, therefore haue I saide vnto you, that no man can come vnto me, vnlesse it shall be giuen him of my father.

66 After that many of his disciples went backward, neither did they walke any longer with him.

67 Therefore Iesus said vnto the twelue, will you also goe away?

68 Therefore Simon Peter answered him, Lord vnto whom shall we goe? Thou hast the words of eternall life.

69 And wee haue beleeued, and know that thou art Christe the Sonne of the liuinge God?

70 Iesus answered them, haue not I chosen you twelue, and one of you is a Diuell?

71 For he spake of Iudas Iscariot the sonne of Simon for hee was about to betray him, although he was one of the twelue.

65 Therefore haue I saide. Hee telleth vs againe that fayth is a very rare and singular gifte of the holy Ghoste, least wee shoulde marueyle, that the Gospell is not euery where receiued of all menne. For as wee are siniſter interpreters, wee thinke not so honourably of the Gospell aswee ought, because the whole worlde doeth not agree thereto. For

we thinke thus with our ſelues, how can it be that the greater part of the world doth reiect their ſaluation? Therfore Chriſt aſſigneth the cauſe why the faithfull are ſo few, becauſe no man commeth vnto faith by his owne quicknes of witte: for all men are blinde vntill they be illuminated by the ſpirite of God: and therefore they onely are made partakers of ſo great a good thing, whome God doth vouchſafe to make partakers thereof. For if this grace were common to all men, then ſhoulde mention be made hereof in this place beſides the matter out of ſeaſon. For we muſt marke Chriſt his driſt that there are not many who beleeue the Goſpell, becauſe faith proceedeth from the ſecret reuelation of the ſpirit alone. Hee vſeth the word *giue* for that which he ſaid before, *drawe*. Whereby hee meaneth that God hath none other cauſe to draw vs, ſaue onely becauſe he fauoureth freely and of his owne accord. For no manne doeth attaine vnto that by his owne induſtry, which we obtaine by the gift and grace of God.

66 *After that many of the diſciples.* The Euangeliſt declareth now what great perturbation did follow that Sermon. This is a very ſtrange and horrible matter, that ſo merciſull and gentle an inuiting of Chriſt, could eſtrange the minds of many, eſpecially thoſe who had giuen him their names before, and were ſuch familiar diſciples of his. But this example is ſet before vs as a glaſſe, wherin we may ſee, what great wickednes, frowardnes, & vnthankfullnes there is in the world, which findeth matter whereat to ſtumble euen the plaine way, leaſt it ſhoulde come vnto Chriſte. Many would ſay that it had beene better that no ſuch talke had beene moued, which was vnto many a cauſe of falling away: but we muſt thinke farre otherwiſe. For it was requiſite that that which was foretolde of Chriſte ſhould appeare in his doctrine, and it muſt now daily appeare: namely, hee is a ſtone of offence. As for vs wee muſt ſo temper our doctrine, that we offend none through our fault. So much as in vs lieth we muſt keepe all. Finally, wee muſt beware leaſt by ſpeaking vnaduiſedly wee trouble the ignorant and weake: yet canne wee neuer take ſo good heede, but that the doctrine of Chriſt is vnto many an occaſion of offence: becauſe the reprobate being giuen ouer vnto deſtruction, doe ſucke poyſon out of moſt wholſome meate, and gall out of honnie. The ſonne of GOD knew well what was profitable: yet wee ſee that hee doth not eſcape but hee offendeth many of his.

There fore howſoeuer many doe deteſt pure doctrine, yet is it not lawfull to ſuppreſſe the ſame. Onely let the teachers of the Church remember Paule his admonition, that the word of God ought rightly to be cut, and then they muſt goe forward couragiouſly through all maner of ſtumbling blocks. And if ſo be it chaunce that many doe fall away, let the word of the Lord bee neuer a whit the leſſe ſauourie in our mouthes, becauſe it doth not pleaſe the reprobate, for they are too daintie and faint hearted, whom the falling away of many doth ſo pierce, that they begin alſo to faint when theſe men fall. When the Euangeliſt addeth that *they walked no longer with Chriſt*, his meaning is, that their reuolting was not full: but that they did onely withdraw themſelues from keeping company with Chriſt.

2. Tim. 2. 15.

Yet doth he condemne them as reuolts. Whence we may learne that wee can-

cannot goe a footes breadth backward, but that there ſtayeth for vs the ſteepe downefall of vnfaithfull deniall.

67 *Therefore Ieſus ſayth vnto the twelue.* Beecauſe the Apoſtles faith might be ſore ſhaken, when as they ſawe that there did onely remaine ſuch a few of ſo many, Chriſt turneth his talke vnto them: and teacheth that there is no cauſe, why they ſhould ſuffer themſelues to be carried away with the lightneſſe & inconſtancie of other men. For when as he asketh them whether they alſo would depart or no, he doth it to confirme their faith. For whileſt that he ſetteth himſelfe before them, with whom they may remaine, he doth alſo exhort thē, that they doe not adioyne themſelues vnto the reuoltes. And truly if faith ſhall be grounded in Chriſt, it ſhall not depend vpon men, neyther ſhall it euer quaile, although it ſhall ſee heauen and earth goe together. Wee muſt note the circumſtance, that Chriſt being depriued of all his Diſciples almoſt, doeth onely retaine twelue, as Eſay 6. 16. was commanded firſt to binde the teſtimonie, and ſeale the law in the diſciples. Euery one of the faithfull is taught by ſuch examples to follow God, although he haue neuer a companion.

68. *Therefore Simon Peter anſwered him.* Simon anſwereth in this place, as els where, in the name of them all, becauſe they thought all the ſame, ſaue onely that in Iudas there was no ſinceritie. Furthermore, there are two members of this anſwere. For Peter ſheweth a cauſe why he together with his brethren doth reſt vpon Chriſt: becauſe they perceiue that his doctrine is wholeſome & liuely vnto them. Secondly he confeſſeth, that whither ſoeuer they goe when as they haue left him, there remaineth nothing but death. When as hee ſayth, *the words of life*, the genetiue caſe is put in ſteed of the adiunct, which is cōmon amongeſt the Hebrewes. Furthermore, this is an excellent commendation of the Goſpell in that it miniſtreth vnto vs eternall life. As Paul doth teſtifie that it is the power of God vnto ſaluation vnto euery one which beleeueth. The lawe truly conteineth life: but becauſe it denounceth the guiltines of eternall death vnto the tranſgreſſors, it can doe no other thing but kill. Life is offered vs in the Goſpell after a farre other ſort, namely whileſt that God doth reconcile himſelfe vnto vs freely, in not imputing our ſinnes. And Peter ſpeaketh no common thinge heere concerning Chriſt, when as hee ſayth that hee hath *the wordes of eternall life*: but he aſcribeth this vnto him, as proper to him: whereupon followeth that ſecond thing, which I touched of late, ſo ſoone as we are once departed from Chriſt, there remayneth nothing euery where ſaue death. Wherefore there remayneth certaine deſtruction for all thoſe who being not content to haue him to be their maiſter, doe flie away vnto mens inuentions. Rom. 1. 16.

69 *And we haue beleeued.* The verbes are of the preterperfect tenſe, but they may be reſolued into the preſent tenſe: but this doeth not much belonge vnto the ſenſe. Furthermore, Peter doth briefly comprehend the ſumme of fayth in theſe wordes. But it ſeemeth that this cōfeſſion doth but a little appertaine vnto the preſent matter: for the queſtion was moued concerning the eating of Chriſt his fleſh. I anſwere, although the twelue did not by and by comprehend whatſoeuer Chriſt taught, yet is it ſufficient that according to their ſmal meaſure of faith they confeſſe him to be the authour of ſaluation, & doe ſubmit themſelues vnto

vnto him in all thinges The worde *beleeued* is placed in the former place, because the obedience of faith is the beginning of true vnderstanding: yea faith it selfe is indeede the eye of the minde. But immediatly after is added knowledge which distinguisheth faith from erronious and false opinions For the Turkes, the Iewes, and the Papistes doe beleeue: but they know nothing, ne yet vnderstand any thing. But knowledge is annexed vnto faith: because we know certainely and vndoubtedly the trueth of God, not as humane sciences are apprehended: but whileſt that the spirite sealeth it in our heartes.

70. *Iesus answered them.* Seeing that Christ answereth them all, wee gather hereby, that they spake all by the mouth of Peter. Furthermore Christe doth in this place furnish and arme the eleuen Apostles, against the newe offence, which was now at hand. This had beene a greeuous engine of Satan to shake their faith, seeing they were brought vnto so small a number: but the fall of Iudas might haue vtterly discouraged them. For seeing that Christe had chosen that holy number, who would haue thought that there could any thing bee taken away from the integritie thereof? Therefore this admonition is as much as if he should haue sayd, You are onely twelue left of a great companie. If the vnbeleife of many hath made your faith to quaile, prepare your selues vnto a newe combate: for this band, though it be but a small one, shall yet be lesse by one man. In that Christ sayth that he chose twelue, it is not referred vnto the eternall counsell of God (for doubtlesse it can not bee that any of those should fall away who are predestinate vnto life) but seeing that they were chosen vnto the office of the Apostleshippe it was meete that they should excell others in godlinesse and holinesse of life. Therefore he put chosen in steede of excellent, and those which were separated from the common sort. *Is a deuill.* It is questionles that his meaning was to make Iudas most detestable by this name. For they are deceiued that doe extenuate the crueltie of the word: and truely we can not sufficiently detest those that doe disallow so holy an office. Those teachers are called Angels who doe execute their embassage well. Therefore he is worthily counted a Diueli, who being admitted into such an honorable order, doth degenerate through his vnfaithfulnesse and wickednes. There is also another reason why God doth suffer vs to vse more libertie against the reprobate and wicked ministers of Satan, then against any other of the common sorte of men. Wherefore if a diueliſh furie doeth driue them, and moone them, who were chosen to be pastours, that they become like vnto bruite beastes, & monsters, the dignitie of the order ought to bee so farre from waxing vile, because of this, that it may rather be cõmended vnto vs, seeing that such cruell reuenge doth follow the profanation thereof.

Mal. 2 7.

71 *And he spake of Iudas.* Although Iudas his owne conscience did accuse him, yet doe we not reade that he was moued: so dull are hypocrites, that they doe not feele their woundes: and their faces are so hard before men, that they doe not doubt to preferre themselues before the very best.

Chap. 7.

1 *AND after these thinges Iesus walked in Galilee: for he would not walke in Iudea because the Iewes sought to kill him.*
2 *And an holy day of the Iewes was at hand, the fastening of the Tabernacles.*
3 *Therefore his brethren said vnto him, goe hence and goe into Iurie, that thy disciples may also see thy workes, which thou doest.*
4 *For no man doth any thing in secrete, and he himselfe seeketh to be knowne: if thou doest these thinges shew thy selfe vnto the world.*
5 *For neither did his brethren beleeue in him*
6 *Therefore Iesus said vnto them, my time is not yet come: but your time is alwayes ready.*
7 *The worlde cannot hate you: but me it hateth because I testifie of it, that the works thereof are euill.*
8 *Goe you vp vnto this feast: I goe not vp yet vnto this feast, because my time is not yet fulfilled.*

1 *And he walked.* The Euangelist as it seemeth doth not set downe the whole hystorie in order, but doth gather out of diuers times such things as were worthie to be remembred. Hee saith here that Iesus was conuersant for a time in Galilee, because he had no safe abiding place amongst the Iewes. If any man doe thinke it an absurd thing, that Christ sought lurking places, who was able with his beck to breake and make voyde all the endeuours of his enemies: we may easily answer: namely, that being mindfull of the person which was giuen him by his father, he would keepe himselfe within the boundes of man. For Phil. 2. 7. hauing taken vpon him the person of man, he abased himselfe, vntill such time as his father should lift him vp. Therefore he escheweth danger after the maner of men. If any man obiect, seeing that hee knew that the time of his death was appointed before, there was no cause why hee should flie: that former answere doth also agree with this fitly. For hee behaued himselfe as a man subiect to perils: wherefore he ought not to burst in into the middest of dangers. It is not for vs to marke, in entring into dangers, what God hath determined with himselfe concerning vs: but what he commandeth and prescribeth, what our dutie doth exact and require, how we may lawfully lead our life. But Christ did so auoyd dangers, that notwithstanding hee turned not an hayres breadth aside from the course of his office: for to what end serueth safetie of life, saue onely that we may serue the Lord? Therefore wee must alwayes beware that wee loose not the causes of liuing for life. And in that the dispised corner of Galilee doth lodge Christ, whom Iurie cannot away with, wee doe hereby see and perceiue, that Godlinesand the feare of God do not alwayes appeare in the principall places of the Church.

2 *And the feast day.* Although I affirme nothinge, yet it is likely that this chaunced in the seconde yeare after Christe his Baptisme,

It skilleth not at this time to speake any more of this feast day, whereof the Euangelist maketh mention. *Moses* declareth to what ende and vse it was commaunded, Leuit. 23 34. namely, that by that yearely rite the Iewes might remember, that their fathers liued forty yeares vnder tents when as they wanted houses, that by this meanes th y might celebrate the grace of their deliuerance. Wee haue said before that a double cause did moue Christ to come vnto Ierusalem vnto the feast dayes: namely, because being subiect to the law that hee might redeeme vs from the bondage thereof, hee would omit no point of the obseruation thereof: and secondly, because he had better opportunitie offered to preach the Gospel, in such an extraordinary assembly and multitude of men. The Euangelist saith that Christ did so rest apart in Galilee, as if he would not haue come to Ierusalem.

3 *Therefore his brethren said vnto him*. Vnder this word doe the Hebrewes comprehend all kinsfolkes and alyantes of what degree soeuer they bee. Hee saith that Christ was mocked of them, because that he did lie hid in the obscure place of Galilee. Notwithstanding it may bee doubted whether ambition did moue them or no, to desire, that Christ might become famous. Although we grant this, yet it is manifest that they do cõtemptibly mocke him, because they doe thinke that he dealeth not according to reason and counsell: yea, they cast foolishnesse in his teeth, because when as hee would be something, distrusting himselfe he dare not come abroad, that he may be seene of men. When as they say, *that thy disciples may also see*, they doe not onely speake of those who were continually with him: but of those whom hee would gather to himselfe euery where out of the whole nation. For they adde afterward, thou wilt be knowne of all men, and in the meane season thou lyest hid. *If thou doest these thinges*, that is, if thou doest desire such honour, that all men may speake of thee, make all men to looke vpon thee They set the world against a few men, amongst whom he liued without honor. There may also another sense be gathered out of these words, If thou doest these thinges, that is, seeing that thou art endued with so great power, that thou purchasest fame vnto thy selfe with myracles, loose them not. For whatsoeuer is giuen thee of God thou spendest it here in vaine, whereas there are no fit witnesses and iudges. Here we see how great the slackness of men is, in considering vpon the workes of God: for Christes kinsmen would neuer haue spoken thus, vnlesse they had troden vnder foote the plentifull testimonies of his diuine power, which they ought to haue receiued & reuerenced with great admiration. That which we heare in this place of Christ falleth out daily, that neighbours doe more disquiet the children of God then strangers: for they are instruments of Sathan to prouoke those sometimes vnto ambition, sometimes vnto couetousnes, who desire to serue God purely, sincerely, and faithfully. But when as Christ doth driue away such Sathans, he teacheth vs by his example, that wee must not grant the foolish petitions of our brethren.

5 *For neither did his brethren*. Heereby wee gather howe little carnall kindred doeth auaile: for the spirite marketh Christe his kinsfolkes with a continuall marke of infamie, in that being conuinced with so many testimonies of workes, they did not then beleeue. Therefore as Paule saith, *whosoeuer doth wish to bee iudged in Christ let him bee a new creature*. For they

Cor. 5. 17
Galat. 6, 15.

who

who addict themselues wholy to serue God, are vnto Christe in steed of father, mother and brethren. Wherefore the superstition of the Papists is so much the more ridiculous, who setting apart all other, doe onely extoll the honour of the bloud in the virgin Mary: as if the woman was not reprehended by Christ himselfe, which cryed out of the middest of the company, *Blessed is the wombe which bare thee, and the paps which gaue thee sucke.* For Christ answered, *Nay rather blessed are they that heare the word of God.* Luk. 11. 27

6 *My time is not yet come.* Some doe falsly expounde it of the time of his death. For he speaketh of the time of his iourneying. And he doth testifie that hee differeth from his kinsfolkes in this, because they may freely and without feare goe abroad in the sight of the worlde at all houres because they haue the world to their friend: but he himself is afraid because the world hateth him. By these wordes he giueth them to vnderstand, that they giue him counsell amisse concerning a matter which they knew not: secondly he prooueth that they are altogether carnall, when as he saith that the world cannot hate them. For the peace of the world must bee redeemed with wicked consent vnto vices and all maner of euill.

7 *But me it hateth, because I testifie.* The world is taken in this place for the men who are not borne againe, who retaine their owne nature. Therefore whosoeuer are not begotten againe as yet with the spirite, Christe pronounceth them to be his aduersaries. And why? because he condemneth their workes. And if so beit we stay our selues vpon Christ his iudgement, we must needes grant that the whole nature of man is so corrupt, & peruerse, that there can no right thing, no sincere thing, no good thing proceed thence. Beholde why any of vs doth please himselfe, so long as he abideth at home with himselfe.

Now Christe saith that he is hated, because he doth testifie that the workes of the world are euill. He giueth vs to vnderstand that the Gospell cannot bee rightly preached, but that the whole world must bee cited guilty before Gods iudgement seate, that by that meanes it may bee troden downe, and that flesh and bloud may bee brought to nought, according to that, when the spirit shall come, he shall reproue the world of sinne. We do also learne here, that there is such pride bred in men, that they doe flatter themselues in their vices. For doubtlesse they would not waxe angry, when as they are reprehended, vnlesse being blinded with too much loue of themselues they did flatter themselues in their owne vices: yea, pride and arrogancie are the most deadly and the chiefest of all the vices which are in man. It is the spirite alone which maketh vs meeke and gentle, to suffer our selues to be reprehended, and so consequently to offer our selues to be slaine with the sword of the Gospell. Ioh. 16. 3.

9 *And when he had said these thinges vnto them hee aboade in Galilee.*

10 *When his brethrē were gone vp, then went he himselfe vnto the feast also not openly but as it were priuilie.*

11 *Therefore the Iewes sought him on the holy day, and they said, where is he?*

12 *And there was much murmuring concerning him in the companies: some saide hee is good, and other some said, Nay, but he seduceth the multitude.*

13 *Not-*

13 *Notwithſtanding no man ſpake openly of him, for feare of the Iewes.*

9 *He aboade in Galilee.* Heere the Euangeliſt ſetteth before our eyes on the one ſide the kinsfolkes of Chriſt, who after the common cuſtome make a ſhew of the worſhip of God: yet neuertheleſſe they are friendes with the wicked, & therfore they walke without feare. On the other ſide he ſetteth before vs chriſt who being hated of the world, came priuily into the cittie, vntill ſuch time as the neceſſitie of his office did compell him to ſhew himſelfe openly. And it ſobeit there is nothing more miſerable then to be pulled away from Chriſt, accurſed be that peace which coſteth ſo deare, that we muſt renounce Chriſt.

11 *Therefore the Iewes* Here we muſt conſider in what ſtate the Church did ſtand. For the Iewes did at that time gape after the promiſed redemption, as being hungry: yet when Chriſt appeareth vnto them they ſtand in doubt, hereupon did ariſe that confuſed murmuring, & diuers ſpeaches. In that they murmur priuily it is a ſigne of the tyrannie which the prieſts had taken to thēſelues. Truly it is an horrible example, that ſeeing there was but that Church only vpō the earth, there ſhall bee ſet before vs here a confuſed and disfigured diſorder. They who gouerne in ſteede of ſhepheardes doe keepe the people vnder with feare and terrour, in the whole body there is filthy waſtneſſe and dolefull diſſipation.

By the Iewes hee vnderſtandeth the common ſort, which being now accuſtomed to heare Chriſt for the ſpace of two yeares, doth ſeeke him, when as he appeareth not according to his common cuſtome. For when as they ſay *where is he?* They ſpeake of a knowne man: and yet notwithſtanding this word doth ſhew that they were not earneſtly affectioned hitherto, and that they ſtand alwayes in doubt.

12 *Much murmuring.* He giueth vs to vnderſtand, that whereſoeuer men did aſſemble themſelues in companies (as it falleth out often in great aſſemblies) there paſſed ſecret ſpeeches concerning Chriſt. The diſſention whereof mention is made in this place, doth declare, that there be diuers iudgements of men concerning Chriſt, euen in the middeſt of the Church. And as we are not afraid to receiue Chriſte who was condemned long agoe, of the moſt part of his nation: ſo we muſt be armed in ſuch ſort, that we be not troubled with the diſſention which raigneth at this day.

Againe we may ſee how great the raſhnes of man is in matters appertayning vnto God. They would not haue beene ſo licentious in any ſmall buſines: but ſo ſoone as there ariſeth a queſtion concerning the Sonn of God and his holy doctrine, they doe by and by iudge raſhly. Wherefore we muſt keepe ſo much the greater moderation, leaſt we doe raſhly condemne our life with the eternal truth of God. And if ſobeit the world count vs deceiuers, let vs remember that theſe are Chriſt his markes, ſo that in the meane ſeaſon we doe indeed declare that we ſpeake the truth. Furthermore, this place ſheweth, that in a great multitude, euen whereas the body it ſelfe is confuſed, there are alwayes ſome who thinke well: but theſe few who are ſober minded, are ouerrun of many that are mad.

13 *Notwith-*

13. *Notwithſtanding no man ſpake openly.* Hee calleth the cheife gouernours Iewes in this place, in whoſe power the gouernement was. They did ſo hate Chriſt, that they ſuffered no word to be ſpoken on either part: not becauſe it greeued them to haue him ſlaundered: but becauſe they thought that it was the beſt way to burie his name by forgetfulneſſe. So the enemies of the trueth after that they haue tryed, & they cannot preuaile by their crueltie, they would couet nothing more, then that the remembrance thereof may be ſuppreſſed, & this is all they goe about. In that beeing brought vnder with feare they kept ſilence, that was altogether tyrannicall, as I haue ſayd before. For as vnbrideled libertie hath no place in the eſtate of the Church, when as it is well ordered ſo when as all libertie is kept vnder with feare, that no man dare ſay any thing, it is a moſt miſerable eſtate. The power of Chriſt did appeare to bee ſo much the more excellent and wonderfull in that getting an audience amongſt his armed enemies, and their furious hatred, and in ſuch a fearefull gouernment, he did defend the truth (as they ſay) with open mouth.

14 *And when halfe the holy day was paſt, Ieſus went vppe into the Temple and taught.*

15 *And the Iewes wondered ſaying, how knoweth this man learning ſeeing he neuer learned?*

16 *Ieſus anſwered them and ſayd, My doctrine is not mine, but his that ſent mee.*

17 *If any man will doe his will, he ſhall know of the doctrine, whether it be of God, or I ſpeake of my ſelfe.*

18 *Hee that ſpeaketh of himſelfe, ſeeketh his owne glory: and hee that ſeeketh the glory of him that ſent him, this man ſpeaketh the truth and there is no vnrighteouſneſſe in him.*

19 *Did not Moſes giue you the law, and none of you doth the law? why doe ye ſeeke to kill mee?*

14 *He went vp into the Temple.* Now we ſee that Chriſt did not ſo feare, that he fayled in his duety. For this was the cauſe of his tarying, that he might make his Sermon in the moſt famous aſſembly. Therefore we may ſometimes giue place to danger, but no opportunitie of well doing muſt be omitted or neglected. In that hee teacheth in the Temple, hee doth this according to the auncient order and cuſtome. For when as God commaunded ſo many ceremonies he would not haue his people to bee occupied in colde and vaine ſightes onely. And that the commoditie might appeare, it was requiſite that the doctrine ſhould bee ioyned with them. By this meanes outward rites, are liuely images of ſpirituall thinges, when as they haue their forme out of the word of GOD. And now becauſe the Prieſtes were almoſt dumbe, and the Scribes did corrupt the pure doctrine with their leauen, and falſe gloſſes, Chriſt tooke vpon him the office of teaching: and that for good cauſes, ſeeing that he was the cheife prieſt as he doth ſhortly after affirme, that hee doth take in hand nothing but at his fathers commandement.

15 *And the Iewes marueiled.* They are deceiued who thinke that Chriſte

his

his talke was ſo picked, that it was greatly liked of. For the Iewes do ſo wonder that they take an occaſion to deſpiſe him therefore. For ſuch is the vnthankfulnes of men, that they doe alwayes willingly find matter to erre in eſteeming the workes of GOD. If God doe worke by ordinarie meanes, and by a common way (as they ſay) theſe meanes which appeare vnto the eyes, doe hinder vs like vailes from ſeeing the hand of God, therefore we acknowledge nothing then, but that which is humaine.

But and if the vnwonted power of GOD doe appeare aboue both the order of nature, and the meanes which are commonly knowne, we are aſtonied, and that paſſeth away as a dreame which ſhould haue moued all our ſenſes throughly. For (which is our pride) wee make no account of that, the reaſon whereof doth not appeare. This was a maruailous token of the grace and power of God, that Chriſt being taught of no maiſter, did yet notwithſtanding excell in the excellent knowledge of the Scripture: yea, he that was neuer a ſcholler, was a moſt excellent teacher and maiſter. And for this cauſe do the Iewes deſpiſe the grace of God, becauſe it doth exceede their capacitie. Therefoe being admoniſhed with this example, let vs learne to vſe greater reuerence in weighing the workes of God, then we are wont.

15 *My doctrine is not mine.* Chriſt telleth the Iewes that that which was vnto them an offence, is rather a ladder, which ought to carry them vp to behold the glory of God, as if he ſhuld ſay: When as you ſee a teacher that is not trayned vp in the ſchoole of men, confeſſe that hee is taught of God. For the heauenly father would therfore rather haue his ſonne to come out of a carpenters ſhop, then out of the ſchooles of the Scribes, to the ende the beginning of the Goſpell might be more famous leaſt any man ſhould thinke that it was forged vpon the earth: or leaſt any man ſhoulde faigne that manne is the authour thereof. So likewiſe Chriſt did chooſe to himſelfe ignorant men and idiots to be his Apoſtles, and he ſuffered them to continue in groſſe ignorance 3. yeares that being taught in one moment, he might bring them forth as new men, and conſequently as angels which came downe from heauen. In the meane ſeaſon Chriſt ſheweth from whence we muſt fet the authoritie of the ſpirituall doctrin namely, from God alone. And whereas he denieth ꝑ the doctrine which is his fathers, is his, he hath reſpect vnto the capacitie of the auditorie therein, who had no higher opinion of him, but that he was a man. Therefore by a conceſſion or graunting he ſuffereth himſelfe to be thought ſo to differ from the father that notwithſtanding hee ſpeaketh nothing, but that which hee commaunded. The ſumme is, that that which hee teacheth in his fathers name, is not mans neither did it proceed from man, that it may bee freely contemned. Wee ſee with what argument he winneth authoritie to his doctrine: namely, by referring it vnto God the author thereof. Wee ſee alſo by what right and reaſon hee deſireth to be heard: namely, becauſe hee is ſent of his father to bee a teacher. Therefore it is meete that he haue both theſe, whoſoeuer doth take vppon him the office of teaching, and will be beleeued.

17 *If any man will.* A preuention which cutteth of contrary obiections.

For

For seeing that he had there many aduersaries, euery man might easily murmur against him, why doest thou tell vs of the name of God, from whome wee doe not acknowledge that thou camest? Why doest thou inforce vpon vs that principle (which we doe not grant vnto thee) that thou teachest nothing but that which he commaundeth thee? Therefore Christ gathereth here that right iudgement doth flow from the feare of God, and reuerence: therefore if they had their mindes framed vnto the feare of God, they should easily know whether that bee true or no which he preacheth. Whereby he toucheth them also by the way. For how commeth it to passe that they cannot discerne, saue onely because the chiefe point of vnderstanding faileth them: namely, godlines, and the desire to obey God? This sentence is chiefly to be noted, Sathan lieth in waite for vs continually, and he setteth snares on euery side, that he may take vs by subtiltie. In this place Christ armeth vs very well to take heed, that wee may neuer be subiect to his seducings: namely, if we be ready to obey God, he will not faile vs, but will lighten vs with the light of his spirit, that wee may bee able to discerne betweene truth and lying.

Therefore there is nothing which hindreth vs from iudging aright, saue only because we are vnapt to be taught and stubborne, and we are iustly punished for our hypocrisie, so often as Sathan doth delude vs. So Moses telleth vs, that when as false Prophets arise, we are tempted and prooued of the Lord: because they shall neuer be deceiued that shall be of a right heart. Hereby it appeareth how wickedly and foolishly many men do keepe backe themselues from all studie and desire to learne with this feare, whilest that they are afraid least they should erre: as if it were spoken in vaine, *knock and it shall bee opened vnto you*. But let vs rather not doubt but be fully perswaded that the spirite of discretion is giuen vs, to be our continuall guide, if we be wholy giuen to serue & obey God. If other men be disposed to erre, they shall at length perceiue how vaine the cloakes and colours of their ignorance are. And truly whosoeuer doe doubt at this day, and had rather nourish their doubting, then either by reading or hearing earnestly to inquire where the truth of God is, we see that these men doe carelesly contemne God in generall principles. One man will say that hee prayeth for the dead, because distrusting his owne wit hee dare not condemne that which wicked men did inuent concerning Purgatory: In the meane season he will graunt himselfe liberty to play the whoremonger. Another manne will say that he hath not wit enough to distinguish betweene the pure doctrine of Christ and the corrupt inuentions of men: in the meane while he will haue enough to steale and forsweare.

Deut. 13. 3.

Mat. 7. 7.

Finally all these men who will hold nothing, who pretend the vaile of doubting in matters which at this day are called in question, doe bewray their manifest contempt of God, in matters which are nothing darke. Therefore there is no cause why we should maruell that the doctrine of the Gospell is at this day receiued of very fewe, seeing that the feare of God is so rare in the worlde. And in these wordes of Christe is contained a true definition of Godlines: namely, when as we are readie to follow the will of God with all our heart: which no manne can doe vnlesse hee doe abandon himselfe in his owne conceit.

Or-

Or I ſpeake of my ſelfe . Wee muſt note how Chriſte woulde haue vs to iudge of euery doctrine. For he will haue vs to receiue that without doubting which is of God : and doth freely permit vs to refuſe that which is of manne. For he ſetteth downe this marke onely , whereby we may diſcerne betweene the doctrines.

13 *Hee which ſpeaketh of himſelfe* . Hee hath hitherto taught that this is the onely cauſe why men are blinde, becauſe they are not gouerned with the feare of God : now hee addeth another marke in the doctrine it ſelfe, whereby wee may know whether it be man his doctrine or Gods. For what doctrine ſoeuer doth ſet forth the glory of God, it is holy and diuine : and what doctrine ſoeuer doth ſerue for the ambition of men, and doth darken the glory of God by extolling them, it doth not onely deſerue no credite, but it ought ſharply to be reiected. Therefore he ſhall neuer erre that ſhall ſett before his face the glory of god to aime at: he ſhal neuer be deceiued with the ſhew of that which is right, that ſhall try by this touchſtone, that which is brought in the name of God. We are alſo taught hereby, that no man can faithfully vndertake the office of a teacher in the Church, ſaue onely he who being voide of ambition, ſhall take this one thing in hande, with all his might and maine to further the glory of God. When as he ſaith, that there is no vnrighteouſneſſe in him, hee giueth vs to vnderſtand that there is no wicked or deceitfull thing in him : but that hee doeth that which becommeth a good and ſincere miniſter of God.

19 *Did not Moſes* . The Euangeliſt doth not recite all the wordes of Chriſt in order, but doth onely gather breifly the principall pointes of thinges, which appertaine vnto the ſumme of the whole matter . The Prieſtes and Scribes were incenſed againſt him, becauſe hee had healed the manne that was ſicke of the palſie : they profeſſed that they did this through zeale of the lawe, to the ende he may refute their hypocriſie, hee draweth an argument not from the matter, but from the perſon. For becauſe they do all of them lyencioufly pamper themſelues in their vice, as if they had neuer knowne any law, hee gathereth thence that they are touched with no loue or deſire of the law. Truly this defence were not ſufficient to prooue the matter: (for admit wee graunt that they did paint their wicked and vniuſt hatred with a falſe colour, yet not withſtanding it followeth not hereupon that Chriſt did well, if hee committed any thing contrary to the appoinment of the law, for we muſt not ſet the mittigation of our fault from other mens offences) but Chriſte doth in this place ioyne two members together : in the former he appealeth vnto the conſciences of his enemies, and ſeeing that they did proudly boaſt that they were patrons of the law, he plucketh this viſure from their face : for hee obiecteth vnto them, that they grant themſelues leaue to breake the law as often as they will: & that therfore they cared not for the law. That done he deſcendeth vnto the matter it ſelfe, as we ſhall by and by ſee : ſo that the full and perfect defence conſiſteth vpon his partes. Therefore the ſumme of this member is, that there is no zeale of the law in the deſpiſers thereof. Whereupon Chriſt inferreth that the Iewes are enforced vnto ſo great madneſſe by ſome other cauſe, whileſt that they conuet to kill him . After this ſort muſt wee pull out the wicked out of their lurking dennes, as often as they ſet themſelues againſt God and ſounde doctrine faigning

feigning that they doe this vppon a godly affection, Thoſe that are at this day the moſt bitter enemies of the Goſpell, and the moſt ſtout defenders of papiſtrie they haue nothing wherewith they doe more purchaſe fauour then this, that they are moued with feruentneſſe of zeale: but and if their life be throughly examined being altogether polluted with moſte filthy crimes, they doe openly mocke God. Who is he that knoweth not what groſſe Epicuriſme doth raigne in the Pope his court? Doe the Biſhops and Abbots ſo ſhamefully couer their filthines, that any ſhew of religion doth appeare? Are not the Monkes alſo, and ſuch brawlers ſo giuen ouer vnto all wickednes, luſt, couetouſnes, & all monſters of wickednes, that their life doth cry that they haue quite forgotten God? And now ſeeing that they are not aſhamed to make their boaſt of the zeale of God and the Church, they are to be bridled with this anſwere of Chriſt.

20 *The companie anſwered and ſayd, thou haſt a Diuell, who ſeeketh to kill thee?*

21 *Ieſus anſwered and ſayd vnto them, I haue done one worke, and yee all maruaile.*

22 *Therefore gaue Moſes you circumciſion (not that it is of Moſes, but of the fathers) and ye circumciſe a man on the Sabboth day.*

23 *If a man receiue circumciſion on the Sabboth day, that the lawe of Moſes may not be broken, are you angrie with me, becauſe I haue made a man all whole on the Sabboth day?*

24 *Iudge not according to the outward ſight: but iudge right iudgement.*

20. *Thou haſt a Deuill.* It is as much as if they had ſayde, thou art mad. For it was a cõmon ſpeech amongſt the Iewes, who were exerciſed in this doctrine that men are poſſeſſed of the deuill, when as they goe mad, or when as vnderſtanding and reaſon are taken from them. And truly as light & moderate chaſticemets, are the fatherly corrections of God: ſo when he handeleth vs more hardly and ſharpely, he ſeemeth not to ſtrike vs with his hande: but rather to vſe the Deuill as an executioner or miniſter of his wrath. But the multitude chideth Chriſte with a ſingle minde: for the counſels of the Prieſtes were not openly knowne. Therefore theſe fooliſh men doe aſcribe it vnto madnes, that Chriſt complaineth that they ſought to kill him. Hereby we are taught, that we muſt take good heede that we giue not iudgement vpon vnknowne things: but and if it fall out that at any time we are condemned raſhly of the vnskilfull, wee muſt according to the example of Chriſt paciently put vp iniurie.

21 *I haue done one worke.* Now bidding adue vnto the perſons, hee beginneth to intreat of the thing it ſelfe. For he ſheweth that that myracle which he hath wrought is not repugnant vnto the law of God. In that he ſayth that hee hath done one worke, his meaning is, that he is accuſed onely of one crime, or that he is reprehended for one worke onely, becauſe he had healed a man vpon the Sabboth day: and that when as they doe more works of the ſame ſort or altogether like vnto theſe, they are not found fault with. For there paſſed no Sabboth but there were many infantes circumciſed in Iurie. By this example doth he defend his fact: although he doth not ſimply reaſon from the like thing but it is a cõpariſon of the greater thing & the leſſer Circumciſion & the healing of the man that was ſicke of the palſie were like in this, becauſe they were both the worke of God: but Chriſt proueth that this ſecond was the more excellent, becauſe the benefit is extended vnto the whole man,

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Furthermore, if he had cured a man onely of a corporall diſeaſe, the compariſon ſhould haue beene nothing worth: for circumciſion which appertaineth to the health of the ſoule, ſhould be more excellent. Therefore Chriſt ioyneth the ſpirituall fruit of the miracle with the externall benefit done to the body, and therefore doth worthily preferre the perfect health of the man before circumciſion. There may be alſo another reaſon of the compariſon: namely, that the Sacraments haue not alwayes their force and effect preſent: but Chriſt himſelfe wrought effectually in curing the man that was ſicke of the palſie. But I rather imbrace that former expoſition: that the Iewes doe maliciouſly and reprochfully find fault with that worke, wherein the grace of GOD doeth more plainely appeare, then in circumciſion, which they doe ſo much honour, that they doe thinke that the Sabboth is not broken by it. The marueiling whereof he ſpeaketh, doth ſignifie that murmuring which aroſe about the fact of Chriſt: becauſe they thought that he durſt doe no more then was lawfull.

22. *Therefore Moſes gaue you circumciſion.* The illatiue word ſeemeth not to agree, therefore ſome doe take (*dia touto*) for (*dia to*,) but the Greeke conſtruction is repugnant to their opinion. Therefore I doe expound it more ſimply, that circumciſion was ſo commaunded, that the vſe of that ſigne was neceſſary euen vppon the Sabboths: as if hee ſhoulde ſay, that it was ſufficiently ſhewed vnto them thereby, that the worſhip of the Sabboth is not violated by the workes of God, that Chriſt may apply the example of circumciſion vnto the preſent cauſe: yet notwithſtanding he vſeth a correction by and by, when as he ſayth, that Moſes was not the firſt miniſter of circumciſion. But this was ſufficient for him, that Moſes who was ſo ſtraight an exactor of the Sabboth, did notwithſtanding commaund that infants ſhould be circumciſed the eight day, although it fell vpon the Sabboth day.

24. *Iudge not.* After that he had ended his defence, hee vſeth alſo an expoſtulation. becauſe being carried away with wicked affections, they iudge not according to the thing and the cauſe. Circumciſion was reuerenced amongeſt them for good cauſes, when as it was done vpon the Sabboth day. They knew that the law was not to be broken becauſe the works of God do agree well together: why do they not thinke the ſame of ỹ work of Chriſt, ſaue only becauſe a preiudice conceiued of the perſon of Chriſt doth poſſeſſe their mindes? Therefore there ſhall no iudgement be right ſaue that which ſhall be giuen according to the truth of the matter. For ſo ſoone as the perſons come abroad, they turne the eyes and ſenſes of all men vnto them, ſo that the truth doth vaniſh away by and by. As this admonition ought to be of force in all cauſes and matters, ſo is it more then neceſſary when as we haue the heauenly doctrine in hand. For there is nothing which happeneth ſooner, then that we be eſtranged from the ſame with the hatred and contempt of men.

25 *Therefore ſome of the men of Ieruſalem ſaide, Is not this hee whom they ſeeke to kill?*

26 *And behold hee ſpeaketh openly, and they ſay nothing to him whether or no doe the rulers know indeed that this is Chriſt indeede?*

27 *But*

27 *But we know whence this man is: but when Christ shall come no man shall knowe whence hee is.*

28 *Therefore Iesus cryed in the Temple, teaching, and saying you both know me, & ye know whence I am: and I came not of my selfe: but hee speaketh the truth that sent me, whom you know not.*

29 *But I know him, because I am of him, and he hath sent mee.*

30 *Therefore they sought to take him, and no manne layde hand on him, because his hower was not yet come.*

25 *Certaine of the men of Ierusalem.* Namely suche as knewe of the lying in waite of the rulers, and which knewe how greatly Christe was hated. For the common people (as we saw a little before) counted this as a dreame or doting. Therefore those who knewe with what outragious hatred the cheife rulers of their nation were incensed against Christ, do not maruaile in vaine that Christ was not onely openly conuersant in the temple they beeing quiet, but that hee did also preach freely. but they offend in that, that in a myracle altogether diuine, they doe not consider the prouidence of God. So carnall men so often as they see any strange worke of God, they maruaile indeede: but in the meane season, there commeth no consideration of Gods power into their minde. But it is our dutie more wisely to weigh the workes of God: especially seeing that the wicked when as they haue assayed all thinges, doe not so hinder the course of the Gospell as they woulde desire, wee may surely thinke that their endeuours are void, because God is able to throw them downe with his hand beeing set against them.

27 *But we know whence this man is.* Heere we doe see not onely how greate the blindnes of men is, when they are to iudge of diuine matters: but that this vice is almost ingendred in them, that they haue witte enough to lay stumbling blockes before themselues, that they may not come vnto the knowledge of the truth. There doe oftentimes fall out offences through the subtiltie of Satan, which may driue away moste men from Christe, but and if the way were plaine and equall euery man would feigne vnto himselfe an offence. So long as the rulers knew not Christ, this multitude woulde haue beene letted with their vnbeleife alone: now when as that impediment is remoued they inuent a new cause least they should come vnto Christe. Yea whereas it was meete that they should be moued with the example of the rulers, they are so farre from following that which is right, that they do willingly stumble at the first step. Euen so men that haue begun well are wont to faile by and by in such sort: vnlesse the Lord do direct their goings euen vnto the ende. Furthermore, the argument where with they hinder themselues, is this. The Prophets haue testified that the beginning of Christ shalbe vnknowne: but wee knowe from whence this man came: therefore he is not to be taken for Christ, Heereby are wee taught what a dangerous thing it is to teare in peeces the scriptures, & so consequently Christ himselfe, that he may be iudged onely by the halfe of himselfe. God promised a deliuerer of the seede of Dauid: but he challengeth this office euery where vnto himselfe, as proper to himselfe. Therfore it was requisite that God shoulde bee reuealed in the flesh, that hee might bee the Redeemer of his

Mich. 5.2. Church. So Micheas assigneth the place where Christ should bee borne. *Out of thee Bethlehem shall arise a captaine, that hee may gouerne my people.* But immediately he speaketh of an higher going out, & therefore hidden and secret. These miserable men, whilest that they respect nothing in Christe saue that which is subiect to contempt, they doe rashly gather that he is not he that was promised. Therefore let vs learne so to behold Christ being humble in the flesh, that this humilitie which is despised amongst the wicked, may extoll vs vnto his heauenly glory, So that Bethlehem where he should haue beene borne as he was man, shall be vnto vs as a gate through which we may goe in vnto the eternall God.

28 *Therefore Iesus cryed.* Hee inueigheth with bitter wordes against their rashnes, because that pleasing themselues proudly in a false opinion, they did exclude themselues from the knowledg of the truth As if he should say, whilest that you knowe all thinges, you knowe nothing. And truely there is no worse plague then when as the confidence of that little knowledge which men haue, doth make them so drunken, that they doe carelesly reiect whatsoeuer is contrarie to their meaning. He speaketh tauntingly, when he sayth, *Yee knowe mee, and yee know from whence I am, I came not of my selfe,* He setteth that which is true against the opinion which they had falsely conceiued: as if hee shoulde say, whilest that you haue your eyes fastened vppon the earth, you doe also thinke that I am wholy subiect to these thinges: and therefore you contemne me as a base start vp: but God will testifie that I came from heauen. Therefore howsoeuer you doe reiect me, God will indeede acknowledge that I am his. Hee calleth God *true* in the same sense wherein Paul calleth him faithfull, *If so bee it* (sayth he) *wee be vnfaithfull, hee continueth faithfull, he cannot denie himselfe.* For his drift is this, that there is no whit of the credite of the Gospell diminished howsoeuer the world doe goe about to supplant it: that howe much soeuer the wicked doe pull from Christ, yet doth hee remaine perfect: because the trueth of God remaineth alwayes sound and like to himselfe. Christ seeth that hee is despised: hee is so farre from yeelding that hee doth rather couragiously triumph against their madde arrogancie, who set nothing by him. It becommeth all the faithfull to bee endewed with this inuincible and heroicall stoutnesse. Yea our faith shall neuer bee firme and stable, vnlesse it set light by the frowardnes of the wicked when as they arise against Christ And it doth especially become godly teachers trusting to this ayde, to goe forewarde in defending sound doctrine, although the whole world say nay. So Ieremie calleth GOD his promiser and reuenger, because hee is condemned as a deceiuer. *Thou hast deceiued me O Lord* (sayth he) *and I am deceiued.* So Esayas beeing on euery side ouerwhelmed with slaunders and reproches, hee fleeth vnto this sanctuarie, that hee shall haue GOD the approuer of his cause. So Paule beeing oppressed with vniust iudgementes, prouoketh them all vnto the day of the Lorde, counting it sufficient to sette GOD alone against the raging world.

2. Tim. 2. 13.

Iere. 20. 7

Isay. 50. 7

Whome yee knowe not. His meaning is that it is no maruaile, if the Iewes knowe not him, who knowe not God: for this is the beeginning of true wisedome to haue respect vnto GOD. When hee doeth attribute vnto himselfe

selfe the knowledge of God, he giueth vs to vnderstand that he is not extolled rashly vnto so great confidence. And he teacheth vs by his example, that we must not lightly thrust in the name of God, that we may boast of our patron, & the reuenger of our cause. For there are many too bold in boasting of the authoritie of God, yea there is nothing more ready & bolde to reiect the iudgementes of all menne, then frantike persons, who make boast of their inuentions in steed of the oracles of God. But we are taught by these words of Christ, that we must take good heed of vaine and friuolous confidence: and that then we must valiantly resist men, when as wee know the truth of God throughly. And he that is certainely perswaded, that God is on his side, there is no cause why he shoulde feare the crime of insolencie in treading vnderfoote all the lofftines of the world.

29 *Because I am of him*. Some there bee that doe so distinguish these two members, that they referre the former vnto the diuine essence of Christ, the other vnto the office inioyned him of his father, which that he might take vpō him, hee cloathed himselfe with mans flesh and nature, which although I dare not reiect, yet I cannot tell whether Christ would speake so subtlie or no. I confesse in deed that the heauenly beginning & arising of Christ may be gathered thence: but yet this is no sufficient proofe of his eternall diuinitie against the Arrians.

30 *Therefore they sought to catch him.* There wanted no will in them to hurt him, nay no endeuour: and they had strength sufficient. Why then doe they linger in so great heate as though their hands and their feete had beene bound? The Euangelist answereth, *Because his houre was not yet come.* Whereby he telleth vs, that Christ was couered with his fathers ayde against their strength and furious force. And he doth also preuent the office of the crosse: because there is no cause why we should be troubled when as wee heare that Christ was caried away vnto death not at mans pleasure: but because hee was appointed of the father to be such a sacrifice. Hence may wee gather a generall doctrine. For howsoeuer wee liue vntill a day, yet the houre of euery mans death is appointed of God. It is an hard matter to beleeue, that being subiect to so many casualties, being laid open vnto so many iniuries and layings in wayte of men and wilde beastes, being inuironed with so many diseases, yet we are out of all daunger, vnlesse it be when the Lord will call vs away. But wee must striue with distrust: and first of all wee must holde such doctrine as wee heare in this place. Secondly the ende thereof, & the exhortation which is gathered thence that all cares being cast vpon God, euery man doe serue in his owne vocation, and that he be not called away with any feare from his office: Yet may no man passe his boundes. For wee must not goe any further trusting vpon the prouidence of God then God commaundeth.

31 *And many of the company beleeued on him, and said: when Christ shall come, shal he doe more myracles then this man doth?*

32 *The Phariſes heard the company murmuringe theſe thinges about him: and the Phariſes and Prieſtes ſent miniſters to take him.*

33 *Therefore Ieſus ſaid vnto them, yet a litle while am I with you, and I go vnto him that ſent me.*

34 *Yee ſhall ſeeke mee and ſhall not finde mee: and where I am, you cannot come.*

35 *Therefore the Iewes ſaide amongeſt themſelues, whether will he goe, that we ſhall not finde him? will he goe into the diſperſion of the Greekes, and teach the Greekes?*

36 *What ſpeach is this that he hath ſaid, yee ſhall ſeeke me, and ſhall not finde mee? and whether I goe, ye cannot come?*

31 *And many of the company.* It might ſeeme that Chriſt preached vnto thoſe which were deafe and altogether obſtinate: yet the Euangeliſt ſaith that there followed ſome fruite. Therefore howſoeuer ſome doe fret, ſome doe mocke, ſome doe cauill, diuers diſſentions doe ariſe: yet ſhall not the preaching of the Goſpel be vnprofitable. Therefore we muſt ſow the ſeede, and ſuffer patiently, vntill in tract of time the fruite doe ſhew it ſelfe. And here the word *beloued* is taken vnproperly, becauſe they did depend rather vpō the myracles, then leane vnto the doctrine, neither were they yet perſwaded that Ieſus was Chriſt: but becauſe they were ready to heare him, and becauſe they yeelded themſelues vnto him as vnto a maiſter to bee taught, ſuch preparation of faith is called faith. Therefore ſeeing that the ſpirit doth vouchſafe to giue ſuch a ſmall ſparke of a good affection, ſuch an honorable title, that ought to encourage vs to thinke that God accepteth faith how ſmall ſoeuer it be.

32 *The Phariſies heard.* Hereby it appeareth that the Phariſies were bent to take all opportunities, being placed as it were in ſcout watches, leaſt they ſhuld ſuffer Chriſt to come abroad. In the former place the Euangeliſt nameth them onely: then afterward he adioyneth the prieſts vnto them, a part whereof they were. It is queſtionleſſe that, as they would be accounted the moſt zealous obſeruers of the law, ſo they did more ſharply ſet themſelues againſt Chriſt then al the reſt. But becauſe ſo long as they were alone they were not able to oppreſſe Chriſte, they referred the buſineſſe vnto the whole order of the Prieſtes. So that they who did otherwiſe diſagree amongſt themſelues, doe now with one conſent through the ayde of Sathan, conſpire together againſt the Sonne of God.

And ſeeing that the Phariſies were ſo hot, & diligent to defend their tyranny and corrupt ſtate of the Church, how much more feruent ought we to be in defending the kingdome of Chriſt? As mad is the contention of the Papiſtes at this day to quench the Goſpel. In the meane ſeaſon this is the worſt, that they doe not ſharpen our ſtudies with their example, to ſweate & labour more courageouſly in the defending of ſound and godly doctrine.

33 *Yet a litle.* Some there bee that thinke that theſe woordes were ſpoken vnto the preſent aſſemblie of the people: other ſome who thinke that they were ſpoken vnto the miniſters that were ſent to take Chriſte: But I am certainely perſwaded that Chriſte ſpeaketh properly vnto his enemies, which

which tooke counsell together to destroy him. For he derideth their endeuours because they goe about all thinges in vaine, vntill such time as the time appointed of the father be come. And he casteth their stubbornesse in their teeth, because they doe not onely refuse the grace offered vnto them, but doe also furiously resist it, and he doth also threaten them, that it shall bee taken away shortly. When as he sayth, *I am with you*, hee toucheth their vnthankfulnesse, that whereas he was giuen them of the father, whereas he descended frõ his heauenly glory, whereas inuiting them vnto himselfe familiarly hee desired nothing more then to be present with them: yet were there but a fewe that did admitte him. When as hee sayth, yet a little while, hee telleth them that God will not long suffer his grace to be so filthily despised. And in the meane season hee giueth them to vnderstande that neyther his life nor death are subiect to their will: but that there is a time appointed him of his father which must be fulfilled.

I goe vnto him that sent mee In thesese words he doth testifie that he shall not be extinguished with death: but that rather when as he shall put off the mortall body, he shall declare, by the mightie triumph of his resurrection, that he is the sonne of God. As if hé should say, doe what you can: yet shall ye neuer bring to passe, but that my father shall receiue me into his heauenly glory, after that I haue ended the embassage enioyned me. Therefore my estate shall not onely remaine perfect after death: but there is a farre better estate prepared for mee then. And hence may wee gather a generall admonition: for Christ is present with vs so often as he calleth vs vnto hope of saluation, through the preaching of the Gospell. For the preaching of the Gospell is not called in vaine the comming downe of Christ vnto vs. If wee take hold of his hand, which he holdeth forth vnto vs, he will bring vs vnto the father: and he will not only shew himselfe nigh vnto vs so long as we are strangers in the worlde, but will dwell in vs continually. But and if wee doe neglect his presence, he shall bee no whit impayred: but when as he departeth from vs, hee shall leaue vs altogether aliantes from God and life.

34 *Yee shall seeke mee, and shall not finde mee: and where I am.* They sought Christ that they might put him to death. Here Christ deceiueth them with the diuers significatiõs of the word because it should shortly come to passe, that they should seeke him after another maner, namely, that they might find some help and comfort in their miserable and decayed affayres. As if hee shoulde say, it troubleth you, & you can not suffer me to be present with you a small space: but it shall come to passe shortly, that you shall seeke me in vaine: because being remoued farre from you not onely in body but also in power, I will behold your destruction. But here may a question be asked, what maner seeking of Christ this was, seeing that it is manifest enough that Christ speaketh of the reprobate who were obstinate euen vnto the end in the reiecting of the Gospell.

Some doe referre it vnto the doctrine: beecause the Iewes in following the righteousnesse of workes amisse, did not obtaine that which they woulde. Many menne doe vnderstande it of the person of the Messias, that the Iewes beeing broughte vnto extremitie shall seeke the Redeemer in vaine. But I doe simply interprete it, that heereby are meant the sorrow

full sighings of the wicked, whilest that being enforced with necessitie they after a sort haue respect vnto God. But euen then in seeking they seeke not. For vnbeleefe and stubbornes doe driue them from God, their hearts being as it were locked vp. They would desire that God might be present to deliuer them but they stoppe the way before themselues with their want of repentance and the hardnesse of their heart. Wee haue an example in Esau, who was not onely sory because the birthright was gotten away from him: but also fretting and fuming hee breaketh out into furious indignation. But in the meane season hee is so far from the right kind of seeking the blessing, that hee doth then make himselfe most vnworthie thereof. God is wont to reuenge the contempt of his grace in the reprobate in such sort, that being eyther sore punished, or bounde with the feeling of their miserie, or being driuen into other straights, they complaine, cry, and howle: but all in vaine because being alwayes like vnto themselues, they inwardly nourish the same cruelties which they had before: neyther are they carried vnto God: but they had rather haue him chaunged, when as they can not abolish him. Hence may we learne that we must receiue Christ in time, whilest that he standeth as it were before vs: least that the opportunitie to enioy him doe escape vs, because if the gate shall once be shut, wee shall in vaine allay to enter in. Seeke the Lord sayth Esay, while he may be found, call vpon him whilest he is nigh. Therefore we must diligently meete God, whilest the time of his good pleasure is present, as the same Prophet sayeth in another place: because we know not how long the Lorde will beare with our sluggishnesse. In these wordes, *where I am, you can not come*, the present tense is put in steede of the future tense.

Gen. 27. 38

Esay 55. 6

Esay. 49. 8

35 *Whether will he goe?* The Euangelist addeth this of set purpose, that he might declare the great dulnes of the people. So the wicked are not only deafe when they shoulde heare the doctrine of God: but they do also passe ouer horrible threatnings in mockage, as if they heard some friuolous thinge. Christe spake plainely and by name of the father: but they doe stay vppon the earth, neyther doe they thinke vpon any other thing saue onely the flitting into farre countries. It is well knowne that the Iewes did call the nations which were beyond the Seas, Greekes: yet doe they not meane that Christ would come vnto the vncircumcised, but vnto the Iewes which were dispearsed through diuers partes of the world. For the word *dispersion*, would not agree with those who abide in the place where they are borne, and which inhabite their natiue soyle. But it agreeth very well with the Iewes that were runnagates and banished men So Peter did write his former Epistle vnto those who dwelt here and there, throughout Pontus, Galatia, &c. And Iames Saluteth the twelue tribes which were scattered abroad. Which kinde of speech is taken from Moses and the prophets. Therefore the meaning of the wordes is this, will he goe ouer the sea, that hee may goe vnto the Iewes, who dwell in a worlde which we know not? And it may bee that their meaning was to molest Christ with this mocke, If this bee the Messias, will hee establish his kingdome in Grecia, seeing that God hath assigned the land of Chanaan to bee his owne dwelling place? But howsoeuer it bee, wee see that they were no whit moued with the sharpe denunciation of Christ.

37 *Further-*

37 *Furthermore in the laſt day, which was the greateſt day of the feaſt, Ieſus ſtoode and cryed, ſaying, If any man be a thirſt, let him come vnto me and drinke.*

38 *He that beleeueth in mee, as ſaith the ſcripture, there ſhall flowe out of his bellie flouds of liuing water.*

39 *And this ſpake he of the ſpirite which they ſhould receiue that beleeued in him. For the holy ſpirit was not yet, becauſe Ieſus was not yet glorified.*

37 *The laſt day.* Here wee muſt firſt of all note that Chriſt was not afrayde either with any layings in waite, or pollicies of his enemies, that hee did foreſhewe his office; but that his ſtoutnes of courage did increaſe with his dangers, ſo that he went more valiantly forward. This thing doth both the circumſtance of time, the great aſſemblie of people, and the libertie of crie, teſtifie, when as he ſaw them readie on euery ſide to lay hand vpon him. For it is likely that the miniſters were then ready to doe that which was commaunded them. Againe, wee muſt note that he ſtoode armed with no other thing ſaue onely with gods ayde againſt ſo violent endeuours, which could doe all things. For what other reaſon can be giuen, why Chriſt did preach after they had ſet their bande in order vpon a moſt famous day, in the middeſt of the Temple whereas they had a quiet kingdome, ſaue onely becauſe God did bridle their madneſſe? Notwithſtanding this is very profitable for vs, that the Euangeliſt bringeth in chriſt crying with open mouth, that they come vnto him whoſoeuer are a thirſt For wegather hence that it is not one or two that is inuited with a ſlender and obſcure whiſpering, but that his doctrine is ſo publiſhed vnto all men that it is hidden from no man, ſaue onely from him, who ſtopping his eares of his owne accord doth not admit the loud crying.

If any man be a thirſt. In this member he exhorteth all men to be partakers of his goodnes, ſo that acknowledging their owne pouertie they deſire to be helped. For we are all poore in deede, and voyd of all goodnes: but the feeling of pouertie doth not pricke forwarde all men to ſeeke remedy. Hereby it commeth to paſſe, that many not once mooning their foote, do pine away in their miſerable want: yea many are not touched with their want vntill ſuch time as the ſpirit of God doth with his fire kindle in their hearts, both an hunger and a thirſt. Therefore the office of the ſpirite is, to make vs deſire his grace. And as touching this preſent place we muſt chiefly holde this, that there are none called to obtaine the riches of the ſpirite, ſaue thoſe who doe earneſtly deſire the ſame. For we know that the torment of thirſt is moſt bitter: ſo that thoſe who are moſt ſtrong, and can endure all labours, doe notwithſtanding faint in thirſt. Notwithſtanding hee doth rather inuite the thirſtie then the hungry, that he may hold on in the metaphore, which he will afterwardes vſe, in the worde *water* and *drinke*, that all the partes of the ſentence may agree together. Neither doe I doubt but that he alludeth vnto the place of Ieſaias, *All that are a thirſt come vnto me.* For it was requiſite that that ſhould be fulfilled at length in Chriſte, which the Prophet doth in that place attribute vnto God: like as that againe which the bleſſed Virgin ſong, that hee ſendeth away the rich and full emptie. Luk. 1. 53. Iſay. 55. 1

Therefore he commandeth them to come vnto him ſtraightway. As if hee ſhould ſay: that hee alone is ſufficient to quench all their thirſt: and that they are deceiued and labour in vaine, whoſoeuer doe ſeeke euen the leaſt quenching of their thirſt at the handes of any other.

And let them drinke There is a promiſe added vnto the exhortation. For although this be a word of exhorting, yet doth it containe in it a promiſe: becauſe Chriſt doth teſtifie that he is no drie and emptie ceſterne, but a well that cannot bee drawne drie, which giueth drinke largely and plentifully to all menne. Whereupon it followeth that his deſire ſhall not bee in vaine, if wee beg of him that which we want.

38 *He that beleeueth in me.* The maner of comming is here ſhewed: namely, that we muſt come by faith, and not on our feete. Yea to come is nothing elſe but to beleeue, if ſobeit you doe rightly define the word *beleeue*, like as we haue ſaide before, that we doe beleeue in Chriſt whileſt that we imbrace him, as he ſetteth himſelfe before vs in the Goſpell repleniſhed with power, wiſedome, righteouſnes, puritie, life, and with all the giftes of the ſpirit. And he doth here confirme the promiſe more plainely which we touched of late: for he teacheth that he hath ſtore, wherewith he is able to refreſh vs ſufficiently. It is in deed a metaphore hard enough at the firſt ſight: whē as he ſaith that there ſhall flouds of liuing water flowe out of the belly of the faithfull: yet is the ſenſe no whit doubtfull, that the beleeuers ſhall neuer want any ſpirituall good thing. He calleth that liuing water, the ſpring whereof doth neuer waxe drie, neither doth the continuall flowing ceaſe. I expound that the manifold graces of the ſpirit, are called floudes in the plurall number, which are neceſſary vnto the ſpirituall life of the ſoule. To be briefe, aſwell the perpetuitie of the gifts of the ſpirit, as the aboundance thereof is promiſed vs in this place. Some do thinke that *waters do flow out of the belly* of the beleeuers, whē as he that is endowed with the ſpirit, doth impart ſome part vnto his brethren, as there ought to be a mutuall participation amongſt vs. Notwithſtanding the ſenſe ſeemeth to me to be more ſimple, that whoſoeuer ſhall beleeue in Chriſt, he ſhall haue a well of life as it were ſpringing in him. Like as Chriſt ſaid before in the fourth chapter, *Hee that ſhall drinke of this water ſhall neuer be a thirſt*. For whereas the ordinary drinke doth onely quench the thirſt for a ſhort time, Chriſt ſaith that we do draw vp by faith the ſpirite, which is a fountaine of water leaping out vnto eternall life. And yet notwithſtanding he doth not teach that the faithfull are ſo full of Chriſt the firſt day, that they are afterward neither an hungred nor a thirſt: but rather that the enioying of Chriſt doth kindle a new deſiring of him: and the ſenſe is, that the ſpirite is like to a liuely fountaine which runneth alwayes into the faithfull. Like as paule alſo doth teſtifie, that he is life in vs, although we doe yet carry about the matter of death in the relikes of ſinne. And truly ſeeing that euery one is made partaker of the giftes of the ſpirite according to the meaſure of his faith, there cannot be any perfect fulneſſe thereof bee hadde in this life. But in the meane ſeaſon the faithfull doe ſo often aſpire oftentimes vnto newe increaſinges of the ſpirit, by going forward in faith that the firſt fruites which they haue, are vnto them ſufficient vnto the continuance of life. But heereby wee are alſo admoniſhed howe ſmall the meaſure of our faith is, ſeeinge that the graces

Rom. Cap. 8. 10.

ces of the spirit doe scarce drop by little and little in vs, which should runne like flouds, if wee did yeeld vnto Christ due place as we ought: that is, if faith did make vs able to receiue him.

As saith the scripture. Some doe restraine this vnto the former member: other some vnto the latter: but I doe extend it vnto all the whole sentence. Againe, in my iudgement Christe doth not here assigne any certaine place of the scripture, but hee taketh a testimonie from the common doctrine of the Prophets. for so often as the Lorde promising the aboundance of his spirite, doth compare it vnto liuely waters, he doth chiefly respect the kingdome of Christe, and directeth the mindes of the faithfull thither. Therefore all the Prophesies concerning the liuely waters haue their fulfilling in christ: because he alone hath opened and reuealed vnto vs the hidden treasures of God. Therefore the graces of the spirit are powred out vpon him that we may all drawe of his fulnes. Therefore they are worthy miserably to perish, who beeing called so gently and mercifully of Christe, doe wander hither and thither. *Hee spake of the spirit,* The spirit is sometime called the name of water, because of the cleannesse, because it is proper to it to purge our filthinesse: but in this place and such like the maner of this phrase is vnlike; namely, that we are destitute of all iuyce and humour of life, saue onely when as the spirite of God doth quicken vs, and doeth water vs as it were with a secret force. And here is the figure *Synecdoche* vsed, because all the partes of life are comprehended vnder one word *water.* Whence we doe also gather that whosoeuer are not regenerate with the spirit of Christ, they are to be accounted as dead, howsoeuer they boast themselues as if they did liue.

For the spirite was not yet. Weeknow that the spirit is eternall: but the Euangelist saith, that that grace of the spirite which was powred out vpon men after Christ his resurrection, did not appeare openly so long as Christ was conuersant in the world vnder the humble shape of a seruant. And hee speaketh comparitiuely: like as when the new testament is set against the olde, God promiseth his spirit vnto the faithfull, as if he had neuer giuen it to the fathers. The disciples hadde then receiued the first fruites of the spirite: for whence commeth faith but from the spirite? Therefore the Euangelist doth not simply denie that the grace of the spirit was giuen vnto the godly before Christ his death. but that it was not then so apparant, as it should be afterward. For this is the principall worship of the kingdome of Christ, that he doth gouern his Church with his spirite. But hee did then take iust and as it were solemne possession of his kingdome, when as hee was lifted vppe vnto his fathers right hande. It is no maruell then if he did deferre the perfect giuing of his spirite vntill that time. Yet there remaineth one question, whether hee vnderstandeth in this place, the visible graces of the spirite, or regeneration, which is a fruite of adoption. I answere, that the spirite appeared in these visible gifts as in glasses which was promised by the comming of Christ: yet doth he properly intreate in this place of the power of the spirite, whereby wee are borne againe, and are made new creatures. In that therefore that Christ being glorious & indued with great maiestie of gouernement, doth sit at the right hand of

God, but we doe lie vpon the earth poore, hungry, and almost voide of spirituall gifts: it is to be imputed to our slownes, and weakenes of faith.

40 *Therefore many of the company, when they heard these wordes saide, This is indeed a Prophet:*

41 *Other some saide, This is Christ. And others saide: shall Christe come out of Galile?*

42 *Saith not the Scripture that Christ shall come out of the seede of Dauid and out of the towne of Bethlehem.*

43 *Therefore there was a strife in the company because of him. Furthermore, certaine of them would catch him: but no man laid handes on him.*

40 *Therefore many of the company.* Now the Euangelist reciteth what fruit did spring of the last Sermon: namely, that whilest one thought one thinge and another another, there arose dissention amongst the people. We must note that Iohn speaketh not of the professed enemies of Christ, or of those that hated sounde doctrine: but of the common sort of menne, where there should haue beene greater integritie. And he reckoneth vppe three sorts. The first did confesse in deede, that Iesus was a Prophet, whereupon wee gather that they did not loath his doctrine: but againe it appeareth how light and friuolous this confession was, that when as they allow of him as of a teacher, yet they doe neither vnderstand nor taste what hee meaneth or what hee teacheth. For they could not imbrace Christ in deede as a Prophet, vnlesse they did acknowledge him to be both the sonne of God and the Authour of their saluation. Yet there is this good thing in thē, that they perceiue that there is some diuine thing in christ which bringeth them to perceiue him: for they might easily passe afterward vnto faith from this docilitie. The secōd sort do better, who do flatly confesse that he is Christe: but others doe gainesay them: whereupon ariseth the conflict. By which example we are taught, that we ought not to maruell at this day, if men by diuers strifes be cut asunder. We heare that there arose a Schisme by reason of Christs wordes, and that not amongst the Gentiles who were strangers from the faith: but euen in the middest of the Church of Christ, and euen in the principall places of the Church: shall therefore the doctrine of christ be blamed as if it were the matter of tumults? Yea howsoeuer the whole world do rage, the truth of God is so precious, that we must wish that it may be receiued euen of a few. Wherfore there is no cause why our consciences should faint, whilest that we see euen those, who will be reckoned amongst the people of god to striue amongst thēselues with diuers opinions. Although we must also note that dissentiō hath not his beginning properly frō the gospel. For there can be no certaine & sound argument of men, saue only in some certaine truth, whereas therfore they keepe peace amongst thēselues, who are ignorant of god, that proceedeth rather frō some amazednes, thē from true consent & agreemēt. To be briefe, what dissentions soeuer arise whē as ꝑ gospel is preached, the cause & seed therof laid hid before in man: but being then as it were awaked out of sleepe, they begin to stirre; like as vapors do proceed frō some other thing then from

from the sunne, although they doe not appeare vntill the Sunne arise:

41 *Shall Christ come,* Least they should seeme rashly to reiect Christ they arme thēselues with the testimonie of the scripture: which although they do wickedly wreste against Christ, yet had it some shew of truth. They are onely deceiued in this, that they make Christ a Galilean. But whence came this ignorance saue only from contempt? For if they had not thought much to enquire, Christ had appeared vnto them to be notable for both titles, in that hee was borne in Bethlehem, & that he was the son of Dauid. But such is our nature, we are ashamed to be slouthfull in small things, we snort more then carelesly in the mysteries of the kingdome of heauen. This is also worthy the noting, that they are diligent to seeke some excuse whereby they may turne away thēselues from Christ: who were otherwise marueilous slothfull & sluggish to receiue sound doctrine. Behold how men are wont to frame to themselues a stumbling blocke, out of the very scriptures, least they should come vnto Christ.

43 *Certaine of them.* By these woordes the Euangelist giueth vs to vnderstand, that they did not onely despise Christ: but that there was also adioyned vnto the wicked reiecting of him crueltie, & a desire to hurt him: as superstition is alwayes cruell. And whereas their endeuours were in vaine, that must be attributed vnto Gods prouidence. For because Christ his houre was not yet come (as we said before) trusting to his fathers ayd, and being ouercome with the same, he was aboue all danger.

45 *Therefore the ministers came vnto the high Priests, and Pharisies, and they saide vnto them, why haue you not brought him?*

46 *The ministers answered, there was neuer man that spake as this man.*

47 *Therefore the Pharisies answered them, Are you also deceiued?*

48 *Hath any of the rulers beleeued on him, or of the Pharisies?*

49 *But this company, which knoweth not the law, are accursed.*

50 *Nicodemus said vnto them, he which came vnto him by night, although he was one of them:*

51 *Doth our law iudge a man vnlesse it shall heare of him first, and shall know what he doth?*

52 *They answered and saide vnto him, Art thou also of Galilee? search and see, that there hath risen no Prophet out of Galilee?*

53 *And euery man went vnto his owne house.*

45 *Therefore the ministers came.* Here may we see how blind the arrogancie of the wicked is, they are so in loue with, & do so adore the greatnes and honour wherein they excell in the world, that they are not afraid proudly to treade vnder foote equitie and right. And if any thing fall out other wise then they would they would gladly ioyne heauen & earth together. For whilest that the wicked priests do demand why christ was not brought vnto them they do so highly extoll their power, that nothing ought to haue gainstood their commaundement.

46 *There was neuer any man.* These menne doe confesse that their combes were cut, and they tamed with the woorde of Christ alone. yet doe they not repent, neyther giue due honour vnto the woorde. If it be true, that there were neuer any man that spake so, why did not the diuine power which they were en-

enforced to feele, so moue their heartes that they might giue themselues wholy vnto God? But it was meete it shuld be so that that of Iesaias might be fulfilled,

Esay. 11.4. *He shall throw downe the wicked with the breath of his mouth.*

Moreouer, we shall afterward see how those who sought him that they might put him to death, fell backward as if they had been beaten downe with beetles, being confounded with the onely voyce of Christ. Therefore let vs learne that there is such force in Christ his doctrine, that it doth euen terrifie the wicked: but seeing that this turneth to their destruction, let vs rather endeuour to bee softened then broken.

But wee see many at this day too like vnto those ministers, whome although the doctrine of the Gospell doth cause to woonder at it against their willes, yet are they so farre from submitting themselues vnto Christ, that they do notwithstanding remaine in the tents of the enemies. And there bee others who are worse, who doe deface and defame with what slaunders they can the doctrine, which they knowe assuredly, beeing conuict in their owne consciences, is of God.

46 *Are you also deceiued?* They doe so rate their ministers, that notwithstanding they keepe them vnder obedience. For by these wordes they meane, that it is an absurde and vnmeete thing that they should not stand, although all the people poe faile. And we must marke with what argument they are vnderpropped, when they doe so proudly vaunt against Christ. They say he hath only, the riffe raffe and vnskilfull men on his side: the rulers & euery notable man is set against him. They expresse the Pharisies by name, because they had the fame as well of knowledge as of holines aboue other men, so that they were as it were the princes of princes. This obiection seemeth in deede to haue some colour. For vnlesse the gouernours and rulers of the Church haue their authoritie, there can be nothing set downe well, neither can the estate also continue long in good order. Wee know how great the distemperature of the common people is: wherefore there must needes deformed confusion ensue immediately, where euery man may doe what him listeth.

Therefore the authoritie of those who are gouernours is a necessary bridle to

Deut. 17.9. moderate the order of the Church. And it was so prouided by the law of God, that if there shoulde any question or controuersie arise, the knowledge thereof should be in the high Priest his power. But these men offend in this, in that they do challenge to thēselues the chiefest authoritie, & doe refuse to submit themselues vnto God. God gaue vnto the high Priest the iudgement: but he would haue him to giue sentence only according to the law. Therefore what authoritie soeuer the pastors haue, it is subiect to the word of God, ỹ being all brought vnder frō the highest to the lowest, God alone may be aboue them all. If Pastors who execute their office wel & sincerely do challenge to thēselues authoritie, this shalbe an holy and lawfull boasting: but wheras the bare authoritie of men is extolled without the word of god it is vaine & friuolous bragging. But it falleth out oftentimes that the wicked do rule in the Church. So that we must beware that we doe attribute nothing vnto men so soone as they depart frō the worde of God. Wee see that almost all the Prophetes were vexed with this griefe.

griefe. For these gorgeous titles, Princes, Priestes, and Church were often-times obiected to ouerwhelme their doctrine. The Papists being furnished at this day with the same weapons, do no otherwise rage then did the aduersaries of Christ and the Prophets. This is horrible blindnesse, that mortall man is not afraid to set himselfe against God. But Sathan driueth them vnto such madnesse, who set more by ambition, then by the truth of God. In the meane season it is our part to giue such reuerence vnto the word of God, as may driue away all the whole brightnesse of the whole worlde, & may dispersse the vaine smoake thereof. For we stood in bad case if our saluation did depend vpon the will of rulers, and that faith were too vnstable, which shoulde stand or fall at their becke.

49 *This company.* The first part is a point of pride, in that trusting to the title of the Priesthood, they woulde bring all men in subiection vnder them tyrannously. The other is, that they despise other men as being nothing worth: like as they are alwayes reproachfull against other men whosoeuer haue better liking of themselues then they ought, and the contempt of our brethren doth follow the immoderate loue of our selues. They pronounce all the whole common people to be accursed, For which cause they colour this with the ignorance of the law: but there was another thing which lay hid vnder this: namely, that they thought that there was no holines saue onely in their order. Like as at this day, whilest the popish shauelings do only make boast of the title of the Church, they despise the lay men (as they call them) like prophane men. But to the end God may throw downe this mad loftinesse, he preferreth the base and despised before the most lofty and excellent. And we must note, that they do not make their boast of such knowledge of the law as did instruct men vnto godlines and the feare of God: but of such as they had, when as with a lofty countenance they answered as if they alone were fit interpreters of the law. And truly this is true that they are accursed whosoeuer are not taught in the law of God, the knowledge wherof doth sanctifie vs in deed: yet this knowledge is not restrayned vnto a few, that being puffed vp with wicked confidence, they may exempt themselues out of the number of other men: but it doth appertaine generally vnto all the children of God, that they may be gathered together vnto the same obedience of faith.

50 *Nicodemus saide vnto them.* The Euangelist describeth Nicodemus vnto vs as an indifferent manne, who neyther dare take vppon him earnestly to defend godly doctrine, neither yet canne suffer the truth to bee oppressed. When he saith, *that it was he that came by night*, this serueth partly to his cómendation, and partly to his discommendation. Vnlesse he had loued the doctrine of Christ he durst neuer haue set himselfe against the fury of the wicked. For he knew that if any did but once whisper, he should by and by be hated and be in danger. Therfore in that he dare say something though faintly, there shineth some smal sparkle of godlines out of his heart: but seeing that he doth not more freely defend Christ, he doth therein bewray his too great fearefulnes. Therefore the Euangelist giueth vs to vnderstande, that hee did yet smell of the lurking dennes of the night, and that he is not the true disciple of Christ. Hee saith that hee came once by night vnto Christe, and that hee stoode openly a-

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mongſt his enemies and did keepe a place in their tentes . Wee muſt note this ſo much the more diligently, becauſe that many whileſt that they do pretende that they are like vnto Nicodemus, hauing on his viſure, they doe thinke that they can mocke God freely . Admit wee doe graunt that which they require, that they differ nothing from Nicodemus , yet I pray you what doeth ſuch an example helpe them? Nicodemus ſaith that Chriſt was not to be condemned, vntill he was heard : truly there might ſo much be ſaide by a thiefe, by a royſter. For that is well knowne and famous, that it is better that the guiltie be acquitted, then that the innocent be condemned . Secondly, howſoeuer hee deſireth to lighten the perſon of Chriſt, he leaueth and forſaketh the doctrine it ſelfe, what ſhall we finde here that is meete for a godly and faithfull man ? Therefore the ſeede of the Goſpell which brought forth fruite afterwarde, did as yet lie hid being choked in him. We ſhall farre more profitably apply this example vnto another end, that the Lorde doth oftentimes bring to paſſe, that the doctrine which ſeemed to haue periſhed, doeth by little and little take roote ſecretly, and doth at length after a long time, ſhoote forth ſome bud, at the firſt like vnto one that is vntimely, but afterward liuing and hauing Sap: like as Nicodemus his faith had new & ſodaine force after and from the death of Chriſt.

52 *Art thou alſo of Galilee* ? They ſay that thoſe are of Galilee whoſoeuer are on Chriſt his ſide, and that reprochfully , as if hee coulde haue none in his ſecte , but out of the baſe corner of Galilee . And in that they are ſo earneſtly ſet againſt Nicodemus, it appeareth therby how furiouſly they hated Chriſt. For he did not as it were openly defend Chriſt: but did onely ſay that hee was not to be condemned before they had heard him . So falleth it out at this day amongſt the Papiſtes, no man can ſhew the leaſt token of equitie, that the goſpell may not be oppreſſed, but the enemies beeing moued with furies doe crie out that he is an heritike.

53 *And euery man went* . Nowe followeth the wonderfull ende of this action. If any man conſider what manner of kingdome the kingdome of the Prieſtes was then, howe great their furie was, what prouiſion they hadde made : and on the other ſide thinke with himſelfe that Chriſt was naked and without weapon, and that he was furniſhed with no gariſon of men: he was an hundreth times vndone . In that ſo valiant a conſpiracie doth paſſe away willingly, and they all doe one breake another with their owne force, like waues of the Sea , who will not confeſſe that they were driuen away with the hande of God? And God continueth alwayes like vnto himſelfe . Therefore hee ſhall and will make voyde the endeuours of the enemies ſo often as he will, ſo that although they haue all thinges readie at hand, and are ready and furniſhed to accompliſh their purpoſe, yet doe they depart, leauing their matters vndiſpatched. Wee haue oftentimes tryed that whatſoeuer the aduerſaries did inuent to ſuppreſſe the Goſpel withall, it was all in vaine through the wonderfull grace of God.

Chap. 8.

Chap. 8

1 *AND Ieſus went into the mount Oliuete.*

2 *And in the morning hee came againe into the Temple: and all the people came vnto him, and ſitting downe he taught them.*

3 *And the Scribes and the Phariſies bring vnto him a woman taken in adulterie, & ſetting her in the midſt:*

4 *They ſay vnto him, Maiſter, this woman was taken in the very act, when as ſhee did commit adultrie.*

5 *And Moſes commaunded vs in the law, that ſuch ſhould be ſtoned: therefore what ſayeſt thou?*

6 *Furthermore, they ſayd thus tempting him, that they might haue ſome matter to accuſe him. And Ieſus caſting downe his eyes, did write with his finger vpon the grounde.*

7 *And when as they continued asking him, lifting vp his eyes he ſayd vnto them, he that amongeſt you is free from ſinne, let him caſt the firſt ſtone at her.*

8 *And looking downe againe, he wrote vpon the earth.*

9 *And when they had heard, and were accuſed of their conſciences, they went out one after another, beginning at the elders euen vnto the laſt: ſo that Ieſus was left alone, and the woman that ſtoode in the middle.*

10 *And when Ieſus lift vp his eyes, and ſaw none but the woman, hee ſayd, woman where be theſe thine accuſers? hath no man condemned thee?*

11 *She ſayd, none Lord, Ieſus anſwered her ſaying, Neyther will I condemne thee: goe thy way and ſinne no more.*

3 *And the Scribes and the Phariſies bring.* It is well knowne that the Grecians did not know of this hiſtorie in times paſt, therefore ſome doe geſſe that it was annexed by ſome other: but becauſe it was alwayes receiued of the latine Churches, and it is found in the auncienteſt Greeke bookes, and it contemneth nothing that is vnmeete for the ſpirite of the Apoſtle, there is no cauſe why wee ſhould refuſe to apply it vnto our vſe. Whereas the Euangeliſte ſayeth that the Scribes brought the woman, his meaning is that they did that of ſette purpoſe, that they might lie in waite for Chriſt. Hee expreſſeth the Phariſies by name, becauſe they were the cheife in the order of the Scribes. And their wickednesſe was too great in catching a cloake for their craftineſſe, which they themſelues doe bewray with their owne mouth. For they do not diſſemble that they haue the manifeſt commandement of the law. Whereupon it followeth that they do it maliciouſly, becauſe they aske as yet as if it were concerning a doubtfull matter. But this was their purpoſe, to enforce Chriſt to departe from the office of preaching grace, that he might ſeeme to be diuers and vnconſtant. Therefore they ſay plainely & flatly that Moſes condemneth adultereſſes, to the end they may hold Chriſt faſt bound with a preiudice of the law. For doubtles it was lawfull to acquite thoſe whom the law did condemne. If he did ſubſcribe vnto the law he ſhould ſeeme after a ſort to be vnlike to himſelfe.

6 *And Ieſus hauing caſt his eyes downeward.* By this geſture hee ſhewed that hee contemned them, therefore in my iudgement they deale very vn[illegible]

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who thinke that he wrote this or that. Neither do I allow that ſubtile ſaying of Auguſtine, who thinketh that the difference of the law and the Goſpell was noted by this meanes, becauſe Chriſt did not write in tables of ſtone, but in man who is duſt and earth For Chriſte woulde rather declare the matter by doing nothing, how vnworthy they were to be heard. Like as if a man ſhould draw lynes vppon a wall whileſt another ſpeaketh, or turne away his backe, or by ſome other ſigne declare that he taketh no heede vnto thoſe thinges which are ſpoken. So ſeeing that Satan doth at this day endeuour by diuerſe meanes to leade vs away from the right courſe of teaching, we muſt lightly paſſe ouer many things which he obiecteth vnto vs. The Papiſts do moleſt vs ſo much as in them lyeth, with many friuolous cauils, as it were with cloudes diſpearſed in the ayre If godly teachers doe occupie themſelues in diſpearſing euery one of them, they ſhall beegin Penelopes webbe. Therefore ſuch trifles, which doe nothing els but hinder the courſe of the Goſpell, are wiſely contemned.

7 *He that amongeſt you is free.* He ſpake this according to the cuſtome of the lawe. For GOD hath appoynted that the witneſſes ſhoulde with their owne
eut. 17.7 handes ſlea the wicked doers according to whom iudgement was giuen, to the ende there might bee greater religion in bearing witneſſe. For many men doe runne headlong into periurie that they may ouerwhelme their brother, becauſe they doe not thinke that they make a deadly wounde with their tongue. And this ſelfe ſame reaſon was of force amongeſt theſe men though they were wicked ſlaunderers: becauſe being brought vnto the preſent matter, they doe lay away thoſe fierce ſpirites, wherewith they came puffed vppe. Although the wordes of Chriſt doe differ from the preſcript of the law in this, becauſe God did ſimply admoniſh them there, that they ſhould condemne no mã with their tongue ſaue onely him whome they might ſlea with their hands: in this place Chriſt requireth perfect innocencie of the witneſſes: that no man take vppon him to reuenge a fault in another man, ſaue he that is perfecte, pure, and free from all fault himſelfe.

And wee muſt take that as ſpoken to vs, all which was then ſpoken to a few: namely that whoſoeuer doth accuſe another hee doe appoynt vnto himſelfe the law of innocencie: otherwiſe we do not ſeeke to haue the euill deedes puniſhed, but doe rather enuie the perſons of the men: But in the meane ſeaſon hee ſeemeth to take away iudgement out of the worlde, ſo that no manne dare profeſſe himſelfe to be a puniſher of wickedneſſe. For what Iudge ſhall there be found, whoſe conſcience ſhall not be guiltie in ſome poynt? what witneſſe ſhall there come abroad that is ſubiect to no offence? Therefore hee ſeemeth to driue away all witneſſes from the common place of iudgement, and all iudges from the ſeate of iudgement. I anſwere, that this is no ſimple forbidding, whereby Chriſte forbiddeth ſinners to doe their dutie in correcting the faultes of other menne: but that hypocrites alone are reprehended by theſe words, who being more then ſeuere, yea cruell Iudges in other men faults, doe gently flatter themſelues in their owne vices. Therefore a mans owne ſinnes ſhall not hinder him from correcting the faultes of other men, and when need ſhall require let him alſo puniſh ſo that hee hate whatſoeuer is to be condemned as well in himſelfe as in others. Yea wee muſt begin heere, that euery man doe

doe ask his owne conscience, and be a witnes and iudge against himselfe, before he descend vnto others. So shall it come to passe, that wee shall bee at the staues end with sinne without hatred of men.

9 *And were accused of their conscience.* Heere it appeareth what great force an euill conscience hath Although these wicked hypocrites were determined to mocke Christ with their cauils: yet so soone as hee once pricketh them with one word, being striken they flie away. With this hammer must we breake the pride of hypocrites: to wit, wee must call them backe vnto Gods iudgement, Although it may be that the shame which they suffer amongst men shalbe more forceable with them, then the feare of God. Notwithstanding this is a greate matter, that they doe confesse themselues to bee guiltie of their owne accord, whilest that they flie away being ashamed. We must also note the circumstance which is expressed immediately, as one of them did exceede another in honour, they were so much the sooner touched with their guiltinesse. And would to God there were but so much shamefastnes in our Scribes, who doe all they are able at this day in the Pope his behalfe, that they may ouerthrow Christ: but they are become so shameless, that being polluted with all offences, they boast of this, that they may be reprochfull without punishment Furthermore, wee must note how much this feeling of sinne wherewith the Scribes were touched differeth from true repentance. For we must be so moued with the iudgement of God, that notwithstanding we must not flie into corners out of the sight of the Iudge: but let vs rather run straightway vnto him to craue pardon. *Iesus was left alone.* The spirit of wisedome brought this to passe, that the wicked departed, hauing tempted Christ in vaine. Neyther is it to be doubted but that wee shall escape and ouercome all the engines of our enemies, if so be it wee suffer our selues to be gouerned by the same spirite: but it falleth out that we are therefore oftentimes oppressed, because neglecting their lyings in waite, we are nothing carefull to take counsell, or trusting to our owne wisedome, wee doe not consider, how necessarie the gouernement of the spirit is for vs. Hee saith that Christ remained alone, not that he was left of the multitude and common people which he taught before: but because all the Scribes which brought foorth the adultresse did trouble him no longer. When it is sayd that the woman abode with Christ, let vs learne by this example that there is nothing better for vs then to be brought guiltie before his iudgement seate, so that we doe submit our selues quietly, meekely, and obediently vnto his iudgement,

11 *Neyther doe I condemne thee.* It is not sayd that Christ doth simply acquit the woman in this place, but that he doth onely set her at libertie: neyther is it any maruell. For he would take nothing vpon him that was not meete for his person. Hee was sent of his father to gather together the lost sheepe of Israell, therefore being mindfull of his vocation, he exhorteth the woman vnto repentance, & he comforteth her with the promise of grace. They which gather hence that adulterie is not to bee punished with death, they must of necessitie graunt by the same reason that inheritances are not to bee deuided, because Christe woulde not make himselfe a dayes man in that businesse betweene two brethren. Yea all maner of wickednes shalbe exempted frō ꝑ punishment of the lawes, if the adulterers be forgiuen. For then shall the gate be set open for all maner vn-

faithfulnes, for witchcraft, gluttonie and theft. Moreouer the adultresse whenas shee priuily stealeth in a bastard, shee doth not onely steale the name of a familie: but shee translateth the right of the heires being taken away from the lawfull issue vnto strangers. And this is the head of euils that the wife which was coupled vnto an husband doth set forth her selfe to commit wickednes with his shame, & doth also violate the holy couenant of God, without which there remaineth no holines in ꝧ world. And yet this is the Papisticall diuinitie, ꝧ Christ brought in, in this place the law of grace, whereby adulterers may bee set free from punishment. And whereas they do goe about to blot out by al meanes out of the minds of men, the grace of Christ which the doctrine of Christ doth euery where set forth vnto vs, they do onely preach the law of grace with open mouth in this point. And why so? that they may defile all beds almoste with their vnbrideled lust and that freely. This proceeded from that deuilish single life, that they commit whooredome generally who may not haue a lawfull wife. And let vs hold that Christ doth so forgiue men their sins, that notwithstãding he doth not ouerthrow politike order, he doth not abolish iudgements and punishments appointed by the lawes, *Sin no more*. Hence we gather what is ꝧ end of the grace of Christ, namely, that a sinner being reconciled vnto God, doe worship the authour of his saluation by liuing godlily and holily. To conclude we are called vnto repentance in the same word of God, wherein pardon is offered vnto vs. And although this exhortation doth respect the time to come, yet the remembrance of the former life doth also humble sinners.

12 *Therefore Iesus spake vnto them againe, saying, I am the light of the world: he that followeth me, shall not walke in darknes, but shall haue the light of life.*

13 *Therefore the Pharisees sayd vnto him, Thou doest testifie of thy selfe: thy testimonie is not true.*

14 *Iesus answered and sayd vnto them, Although I testifie of my selfe my testimony is true: because I know whence I came, and whither I shall goe: but yee know not whence I came, and whither I shall goe.*

12 *I am the light of the worlde.* They that omit the historie next going before doe ioyne this communication of Christ with the sermon which hee made the last day of the feast. And this is a most notable title of Christ, when as he is called the light of the world. For seeing that we are all blinde by nature, there is a remedie set before vs, whereby being deliuered from darknesse, we may bee partakers of the true light. Neyther is this benefitte offered vnto one or two onely, because Christ affirmeth that hee is the light of all the whole worlde. For his meaning was not onely to take away the difference that was betweene the Iewes and the Gentiles by this generall sentence: but also betweene the learned and the idiots, betweene the gouernours and the common sorte. But first of all wee must note the necessitie of the seeking of this light. For doubtlesse none will offer themselues to bee illuminated by Christe, saue those who shall first acknowledge that this worlde is darknes, and that they are altogether blinde. Therefore let vs knowe, that when as the meanes to obtaine light is shewed vnto vs in Christe, wee are all condemned in blindnes, and what light soeuer wee thinke to bee any where else, it is compared to darknes and thicke night. For Christ sheweth not what thing is common to him with others: but he challengeth this as proper and perticular to himselfe. Where-

upon

vpon it followeth that there is not one sparkle of true light without him. There commeth out in deede some kinde of brightnes: but being onely like vnto a lightning, it doth nothing els but make the eyes dasle. Furthermore wee must note, that the force and parts of lightning are not restrained vnto the person of Christe. For although he be farre from vs in respect of body: yet doth he shew vnto vs this light daily in the doctrine of the Gospell, and by the secret power of his spirite. Yet doe we not know the perfect definition of his light, vnlesse we learne that we are illuminated by the Gospel and spirit of Christ, that wee may knowe that in him is hidden the fountaine of all knowledge & wisedome, *He that followeth me.* There is an exhortation but after doctrine, which the promise which is added immediately doth confirme. For when as wee heare that they are out of danger of erring, whosoeuer doe suffer Christ to rule them, we must be stirred vp to follow him: and he himselfe draweth vs hither as it were with his out stretched hand. And also such a large and great promise ought to be of great force, that they are certaine that they haue a sure way through the middest of darknesse, who shall cast their eyes vpon Christ: and that not for a short time onely, but vntill they come vnto the marke it selfe. For the wordes of the future tense import so much, that *they shall not walke in darkenes, but shall haue the light of life.* To the same purpose serueth this last thing wherin the countenance of the light is plainely expressed. Wherefore we neede not to feare least hee failes vs in the middest of the iourney, seeing that he bringeth vs through vnto life. The Genetiue case is taken for the adiunct noting the effect, after the maner of the Hebricians, as if he had said, the liuely light. Furthermore, it is no marueil that there raigneth such grosse and thicke mists of errors and superstitions in the world, seeing that there be so few that behold Christ.

13 *Therefore the Pharisies said.* They obiect that which was wont cõmonly to be saide, that no man is to be trusted in his owne cause. For a true testimonie is put in steed of a lawfull testimonie, and such a one as is worthy to bee beleeued. To be short, their meaning is, that he looseth his wordes in vaine, vnlesse he haue some proofe from some other.

14 *And I testifie.* Christ maketh answere that his testimonie is of credit & authoritie enough: because he is no priuate man of the common sort of men: but he beareth a farre other person. For when as hee saith that he knoweth whence he commeth, & whether he will goe, he doth by this meanes exempt himselfe out of the cõmon sort of men. Therfore his meaning is, that whereas euery man is suspected in his own cause, & it is prouided by the lawes, that no man bee beleeued when as he speaketh in his owne cause, that taketh no place in the son of god, who is far aboue all the world. For he is not reckoned in the cõmon sort of men: but he is adorned with this priuiledge of the father, that hee can bring all mẽ into order by his word alone. *I know frõ whence I came.* In these words he affirmeth, ỹ he hath not his beginning of the world: but that he came frõ god: and that therefore it is an vniust and absurd thing that this doctrine which is diuine shoulde bee subiect to the lawes of men. But because being then cloathed with the forme of a seruaunt, he was despised of them because of the humilitie of the flesh, hee doeth also call them backe vnto the glory of the resurrection

which was to come, which was an excellent token of the godhead which was hidden and vnknowne before. Wherefore that meane estate should not haue hindred the Iewes from submitting themselues vnto the onely embassadour of God promised vnto thē long before in the law. When as he saith that he knoweth, & that they know not, his meaning is that their vnbeliefe doth no whit impayre his glory. Furthermore, seeing that he hath declared the same vnto vs, our faith must despise all the backbitings & whisperings of the wicked. For it cannot be grounded in God, vnlesse it be farre aboue the greatest height of the world. But to the end the Gospel may haue his maiestie amongst vs, we must alwayes take heed vnto the heauēly glory of christ, & so heare him speaking in the world, that we remember whence he came, & what maner empyre he hath now hauing ended his embassage. For as he humbled himselfe for a season, so he sitteth now vpon the right hand of the father, that euery knee may be bowed vnto him.

15 *You iudge according to the flesh, I iudge no man.*

16 *And if I Iudge, my iudgement is true: because I am not alone, but I and the father that sent me.*

17 *Further it is written in your law, that the testimonie of two men is true.*

18 *I am he that testifieth of my selfe, and the father that sent me doth testifie of me.*

19 *Therefore they said vnto him, where is thy father? Iesus answered them, you neither know mee nor my father, if you did know mee, you should also verily knowe my father.*

20 *These words spake Iesus in the treasurie, teaching in the temple, And no man laid hand on him because his houre was not yet come.*

15 *You Iudge according to the flesh.* It may be expounded two maner of wayes, either that they iudge according to the wicked iudgement of the flesh, or that they iudge with respect of person: for flesh is sometimes taken for the outwarde shew of men, and both senses will well agree with this place. Because whether the affections of the flesh doe beare rule, or the respect of persons doe preuaile in iudgement, neither truth nor equitie haue any place there, yet it seemeth to me that the sense is more sure, if wee set the flesh against the spirite so that hee doth deny that they are lawfull and meete iudges for this cause: because they haue not the spirit for their guide. *I iudge no man.* In this also do the interpreters vary. Some doe distinguish thus, that he iudgeth not as he is man. Othersome doe refer it vnto the time, that seeing he was vpon the earth, he did not yet take vpon him the office of a iudge. Augustine bringeth both expositions, suspending his iudgement. But that former distinction can by no meanes agree. For there be two members of this sentence, that Christ iudgeth not, & if he iudge, his iudgement is firme and authenticall, because it is diuine. Therfore I do restraine the former member, where he saith that he iudgeth not, rather vnto the circumstance of the present place. For to the end he may the better proue that his enemies are guilty of pride, hee vseth this comparison that they vsurpe vnto themselues the libertie of iudging preposterously, and yet they cannot away with him who teacheth simply, and abstaineth from the office of a iudge.

16 *And*

16. *And if I iudge.* This is a correction, least he seeme altogether to depart from his right. If I iudge, saith he, my iudgement is true, that is it deserueth authority. And the authoritie commeth thence, because he doth nothing but that which his father commaundeth. These wordes, *I am not alone*, import as much as if he should say, that he is not one of the number of men, but that he is to bee considered with the person which his father hath laid vpon him. But why dooth he not rather plainely chalendge to himselfe the diuinitie, as he might truely & worthily? To wit, because the godhead laid hid vnder the vaile of the flesh, he bringeth forth the father. wherein it did more plainly appeare: notwithstanding his wordes tend to this end, that that is to be accounted diuine whatsoeuer hee doth and teacheth.

17. *Furthermore, it is written in your law.* His argument might seeme weake at the first blush, because no man is suffered to beare witnesse in his owne cause. But we must remember that which I sayd euen nowe: namely, that Christ ought to be exempted from the common sort of men: because hee is neither a priuate man, neither doth hee yet handle his owne priuate busines. In that hee maketh himselfe to differ from the father, he doth in that apply himselfe vnto the capacitie of the hearers, and that in respecte of his office, beecause hee was then his fathers minister, and therefore hee maketh him the authour of all his doctrine.

19. *Where is thy father.* It is questionles that they enquired taunting ly of his father: For besides, that according to their accustomed pride, that was despitefully receiued of them, which hee spake concerning the father, they do also mocke him, because hee doeth rightly extoll his father as if hee had had his beginning from heauen. Therefore in these wordes they denie that they care so much for CHRIST his father, that they doe attribute any thing vnto the sonne for his sake. And heereupon it is that Christe is so boldly contemned euery where at this day, because there be but a few that thinke that hee is sent of God.

You neither know mee. He doth not vouchsafe to giue them a flat answere: but doth flatly cast in their teeth their ignorance wherein they flattered themselues. They enquire concerning the father: yet neuertheless whenas they had the sonne beefore their eyes, in seeing they sawe not. This was therefore a iust punishment for pride and such wicked vnthankfulnesse, that they who had despised the sonne of God shewed vnto them so familiarly, should neuer come vnto the father. For how shall any mortall man ascend vnto the highnes of God, vnlesse he be lifted vp on high by his hand? Furthermore, God did abase himselfe in Christ vnto the humilitie and basenes of men, that he might reach forth his hand. Are not those worthie to be driuen away from heauen, who do reiect God drawing neere vnto them after this sort? And let vs know that this selfe same thing is sayd to vs all. For whosoeuer he be that aspireth vnto God, and beginneth not at Christ, he must needes wander as it were in a labyrinth. For it is not in vaine that he is called the image of the father, as we haue said els wher. And as they are depriued of all right and true knowledge of God, who passing ouer Christe, doe striue like giants to come vnto heauen: so whosoeuer shall direct his minde and all his senses vnto Christe, he shal straight way be led vnto the father. For the Apostle doth not falsly say, 2. Cor. 3. 18. that through

the glaſſe of the goſpel we doe plainely behold God vnder the perſon of Chriſt This is an incomparable reward of the obedience of faith, that hee that humbleth himſelfe before Chriſt, doth peirce aboue all the heauens, euen vnto the myſteries which the Angels doe beholde and adore.

20. *Theſe wordes ſpake hee, &c.* The treaſurie was a part of the Temple, where the holy offeringes were laid vp. Therefore it was a famous place. Whence we doe gather that Chriſte ſpake theſe wordes in a great aſſemblie of men, that the people might haue the leſſe excuſe. And alſo the Euangeliſt commendeth vnto vs the wonderfull power of God in this, that they were enforced to ſuffer chriſt, when as he taught openly in the temple, whom they ſought of late to kill. For ſeeing that they had a quiet gouernment in the Temple, ſo that they might rule there with tyrannicall luſt, they were able to caſt out Chriſte with one becke. And ſeeing that he was ſo bold as to take vpon him the office of teaching, why doe they not ſtraightway lay hand vpon him? Therefore wee ſee that God did get him an audience, and did aſſiſt him, leaſt theſe cruel beaſtes ſhould touch him, when as he was euen almoſt in their iawes. He maketh mention againe of the houre, that we may know that we liue and die not by the will of man, but by the will of God.

21 *Therefore Ieſus ſaid vnto them againe, I go & ye ſhall ſeeke me and ye ſhall die in your ſinnes. Whether I goe, thither can ye not come.*

22 *Therefore the Iewes ſaid, will hee kill himſelfe, becauſe he ſaith, whether I goe, you cannot come?*

23 *Then he ſaid vnto them, you are from beneath, I am from aboue, you are of the worlde, I am not of the world.*

24 *Therefore ſaid I vnto you, that you ſhall die in your ſinnes, for vnleſſe you ſhall beleeue, that I am, you ſhall die in your ſinnes.*

21 *I goe.* After that he ſeeth that hee can doe no good amongeſt the obſtinate, he denounceth vnto them deſtruction. And this is the end of all thoſe that doe refuſe the goſpell. For it is not raſhly throwne into the ayre, but it muſt needes breath out the ſauour of life or death. The ſumme of the words is, that the wicked ſhall once perceiue that to their great dammage, they haue reiected Chriſte offering himſelfe vnto them willingly: but to late, when as there ſhall be no more place left for repentance. And to the end he may the more terrifie them with the nighneſſe of the puniſhment, he ſaith firſt that hee will be gone ſhortly (which ſignifieth, that the goſpel is preached vnto them onely for a ſhort time) and if ſo be it they paſſe ouer this opportunitie, there ſhall not alwayes be an acceptable time, and dayes appointed for ſaluation. So likewiſe when as Chriſt knocketh at our gate at this day, we muſt ſtraight way goe to meete him leaſt being wearie of our ſlouthfullnes he withdraw himſelfe from vs. And truly it hath beene knowne by many experiments of all times, how greatly we ought to bee afraide of this departure of Chriſt. But we muſt now firſt of all note how theſe ſought Chriſte, of whom the Euangeliſt ſpeaketh. For if their conuerſation had been true, thē they had not ſought him in vain: becauſe he did not falſly promiſe, that hee would be preſent ſo often as a ſinner ſhould grone. Therefore

Chriſt

Christ meaneth not that they would seeke him with true faith: but as men beeing brought into great distresse, do seeke deliuerance euery where. For the vnbeleeuers would couet to haue God to be mercifull vnto thē: but in the meane season they cease not to flie from him. God calleth them: the comming consisteth in faith and repentance. But they set the hardnesse of their heart against God: and being discouraged with despayre, they fret and fume against God. To be briefe they are so farre from desiring to come truely vnto God, that they leaue no place for his ayde vnlesse he denie himselfe: which hee will neuer doe. In like sort how wicked soeuer the Scribes were they would willingly haue applyed vnto themselues the redemption which was promised by the hande of the Messias, so Christ would haue transfigured himselfe vnto their nature. Therefore Christ threatneth in these words, & denounceth vnto all the vnbeleeuers, that they shalbe brought into such straights after that they haue despised the doctrine of the Gospell, that they shall be enforced to crie vnto God: but yet this then howling shall be in vaine: because (as we haue sayd) in seeking they doe not seeke. And that is expressed plainely enough in the next clause, when hee sayth, *You shall die in your sinne.* For he teacheth that this is the cause of their destruction, because they shall be disobedient and rebellious against God euen to the end. And we shall see by and by what maner of sinne this is.

22 *Will he slea himselfe?* The Scribes goe on forwarde not onely in careleſſe contempt, but also in frowardnes. For they mocke him because hee sayd, that they cannot follow him thither, whither he was about to goe, as if they should say, if hee kill himselfe, we confesse wee cannot beare him companie, because we will not doe so. For they did both make no account of Christe his absence, and they thought that they were his superiours in all thinges. Therefore they bid him be packing whither he will. This is horrible dulnesse: but Sathan doth so bewitch the wicked, that through their more then drunken slouthfulnes they throw themselues into the middest of the fire of Gods wrath. Do we not see the same fury in many at this day, who hauing their consciences made amazed, doe make a mocke of all that which they heare of the fearefull iudgements of God? Although it is certaine that this laughter is but from the teeth forward, because they are digged within with blind prickings: but by and by they burst out into furious nickerings like mad men.

23 *You are from beneath.* Because they were vnworthy to bee taught, his meaning was onely to strike them with short chidinges: as in this place hee affirmeth that they doe not receiue his doctrine, because they doe altogether loath the kingdome of God. Furthermore, he cōprehendeth vnder these words *worlde* and *beneath*, what thing soeuer men haue of nature: and so hee maketh his Gospell, and the sharpnes and quickenesse of mans minde to disagree. Because the Gospell is heauenly wisedome, and our minde resteth vpon the earth. Therefore no man shall bee a meete Disciple for Christ, saue onely hee whom hee shall fashion with his spirite And this is the cause that faith is so rare in the worlde: because all mankinde is naturally estraunged and turned away from Christ, saue onely those whom he listeth vpp with the peculiar grace of his spirite.

24 *You ſhall die in your ſinnes.* He putteth in the plurall number now, whereas he vſed the ſingular before in the ſame ſenſe: ſaue onely becauſe hee meant to note in the former place that vnbeleife is the cauſe and fountaine of all euils: not becauſe onely vnbeliefe is ſinne, or becauſe it alone doth make vs guilty of eternall death before God (as ſome doe ſay too hyperbolically:) but beecauſe it doth eſtrange vs from Chriſt, and depriueth vs of his grace, from whence we ſhould haue fet deliuerance from all our ſinnes. Therefore becauſe the Iewes doe of obſtinate malice refuſe medicine, this is vnto them a deadly euill: & here by it commeth to paſſe that being made the bondſlaues of Satan, they ceaſe not to heape ſinne vpon ſinne, and to make themſelues guiltie againe and againe. Therefore he addeth by and by, *Vnleſſe you beleeue, that I am.* For doubtleſſe the loſt haue no other meanes whereby they can recouer ſaluation, ſaue onely by flying vnto Chriſt. And in theſe wordes, *that I am*, is contained a great force: becauſe all theſe things are to be vnderſtood, whatſoeuer the ſcripture doth attribute vnto the Meſsias, and commaundeth vs to hope for at his handes. Notwithſtanding the ſumme is the reſtoring of the Church, the beginning whereof is the light of faith whence ſpring righteouſnes & newneſſe of life. Certaine of the old writers did falſely apply this vnto the diuine eſſence of Chriſt, where as he intreateth of his office toward vs This ſentence is worth the marking: for men doe neuer ſufficiently conſider the euils wherein they are drowned: againe although they bee enforced to acknowledg their deſtruction, yet neglecting Chriſt, they looke about them vnto vaine remedies. Wherefore we muſt hold this, that vntill ſuch time as the deliuering grace of Chriſt doe ſhew it ſelfe there raigneth an innumerable ſinke of all euils.

25 *Therefore they ſayd vnto him? who art thou Ieſus ſayde vnto them, from the beginning, becauſe I doe alſo ſpeake vnto you.*

26 *I haue many thinges to ſpeake and iudge of you: but hee that ſent mee is true: & I ſpeake thoſe thinges in the worlde which I haue heard of him.*

27 *They knew not that he ſpake vnto them of the father. Therefore Ieſus ſayde vnto them:*

28 *When yee haue lifted vp the ſonne of man, then ſhall ye know that I am, and that I doe nothing of my ſelfe: but like as the father hath taught mee, theſe thinges ſpeake I.*

29. *And he that hath ſent me, is with me, the father hath not left me alone, becauſe I doe alwayes thoſe thinges which pleaſe him.*

25 *From the beginning.* They are much deceiued that take *beginning* in the nominatiue caſe, as if Chriſt did in this place affirme his eternall Godhead. There can be no ſuch doubtfullnes in the Greeke: & yet notwithſtanding the Greeke interpreters do alſo vary amongeſt themſelues. All doe agree in this, that the prepoſition is to be vnderſtood: but many do expound it aduerbially, as if chriſt did ſay, that this is principally to be holden. Some alſo as Chryſoſtome, doe reade it in one text: The beginning which I alſo ſpeak vnto you, I haue many things both to ſpeake and iudge of you. Which ſentence *Nonnus* did alſo gather into a verſe, Yet the other reading is more vſuall, and ſeemeth to mee to bee the true

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reading. Furthermore, I interpret (*ten archen*) from the beginning, and in my iudgement the ſenſe is this, I am not ſtart vp of a ſodaine, but as I was promiſed in times paſt, now doe I come abroade. And hee addeth, *becauſe I doe alſo ſpeake vnto you*: whereby he meaneth, that he teſtifieth plainely enough, who he is, if ſo be it they had eares. The cauſall coniunction (*oti*) is not put ſimply to render a reaſon, as if Chriſt would proue that he was from the beginning becauſe he ſpeaketh now: but he affirmeth that his doctrine doth ſo agree with that euerlaſtingnes whereof he maketh mention, that it ought to be accounted in ſteed of an vndoubted confirmation. It may be thus reſolued: According to the beginning: that is, he of whome alreadie in times paſt, like as now alſo, I doe confirme as it were againe: or, & truly that which I now ſpeake agreeth alſo with the oracles of all ages: ſo that it is a ſure approbation. To bee breefe, this anſwere conſiſteth vpon two members: for vnder the worde *beginning*, hee comprehendeth the continual courſe of all ages, ſince that the couenant of god was eſtabliſhed with the fathers. When as hee ſaith that he doth alſo *ſpeake*, he ioyneth his preſent doctrine with the olde propheſies, and teacheth that it dependeth thereupon. Whereupon it followeth that this was the only cauſe of the Iewiſh ignorance, becauſe they did neither beleeue the Prophets nor the goſpel. For there is one Chriſt ſet before them euery where. They did faigne that they were the Prophetes ſchollers, and that they had reſpect vnto the eternall couenant of God: but in the meane ſeaſon they refuſe Chriſt, who was promiſed from the beginning, and did offer himſelfe vnto them.

26 *I haue many things to ſpeake vnto you*. Becauſe hee ſaw that he ſung a ſong vnto a deafe man, hee proceedeth no farther in his talke: but doth onely pronounce that God will reuenge that doctrine which they do contemne, becauſe he is the authour thereof. If (ſaith hee) I would accuſe you, your malice and wickednes doth miniſter vnto me large matter: but I doe now omit that. But the father who hath commanded me to teach, he ſhall not foreſlow his duetie: for he will ſurely defend and deliuer his word from the wicked and ſacrilegious contempt of men. The ſaying of Chriſte tendeth almoſt vnto the ſame ende, whereunto that of Paul. 2. Tim. 2 13. *If we ſhall deny he continueth faithfull, hee cannot denie himſelfe.* To be briefe, hee threatneth the iudgement of God vnto the vnbeleeuers, who do not beleeue his word, becauſe he muſt needes defend his truth. And this is the true ſtabilitie of our faith, when as we are perſwaded that God alone is ſufficient to eſtabliſh the authoritie of his doctrine, although the whole worlde doe refuſe it. All thoſe which ſerue Chriſt & truſt to his ayd, may ſafely conuince the whole world of lying.

And the things which I haue heard. Hee ſaith that he vttereth nothing ſaue that which he hath receiued of the father. And this is the only approbation of doctrine, when as the miniſter ſheweth that all that proceedeth from God which he ſpeaketh. Furthermore, we know that Chriſt did then play the part of a miniſter: therefore it is no maruell, if he do therefore deſire to be heard, becauſe he bringeth the cõmandements of God vnto men. And by this example he preſcribeth a cõmon law, vnto all the whole Church, that none be heard ſaue only hee that ſpeaketh out of the mouth of God. But like as hee calleth downe the

peruers arrogancie of men who thrust in themselues without the word of God, so doth he furnish and arme with inuincible constancie, godly teachers, who are well assured in their consciences of their calling: so that whilest that they haue God for their guide they may boldly triumph against all mortall men.

27 *They know not.* Heereby it appeareth how dull those men are, whose minds Sathan doth oppresse. There could nothing be more certaine then that they are cited vnto the throne of God: but they are altogether blinde, which thing chanceth also daily vnto other enemies of the Gospel. Furthermore, such making blinde of them ought to teach vs to feare. 28. *When yee haue lifted vp.* Christ being offended with that dulnes which the Euangelist noteth, he affirmeth againe that they are altogether vnworthy to heare any thinge out of his mouth. You haue (saith hee) all your senses as it were bewitched, and therefore you vnderstand nothing of these thinges which I speake: but there shall once be a time when you shall know that there was a Prophet of God conuersant amongst you, which spake vnto you. Thus must wee deale with the wicked: they must bee called precisely vnto the iudgement seate of the highest Iudge. And this knowledge whereof Christ maketh mention is too late, when as the wicked being drawne vnto punishment, doe against their willes acknowledg God to be their iudge, whom they should haue meekely reuerenced. Neither doth he promise vnto them amendment of life: but hee saith plainely that after they shall be striken with a new and vnlooked for feare of Gods wrath, the dulnes wherein they now rest shall be taken from them. So the eyes of Adam were opened, that being ashamed, in seeking lurking dennes in vaine, he might at length perceiue that he was lost. Although that knowledge of Adam, which might haue beene of it selfe vnprofitable, turned to his good through the grace of God: but the reprobate being ouerwhelmed with dispayre, haue their eyes opened onely to this end, that they may see their distruction. And God doth bring them to this kinde of knowledge diuers wayes. For oftentimes being scourged they learne that God is angry with them: sometimes he vexeth them inwardly without vsing any outward torment: sometimes he suffereth them to sleepe vntil he call them out of the world. By the word *lifted vp*, Christ meaneth his death. And he maketh mention of his death, that he may foretell them, that although they extinguish him according to the flesh, yet shall it profit them nothing: as if he should say, You do now proudly mocke me when I speake vnto you: your vngodlinesse shall shortly goe farther, to wit, euen vnto my death: then shall you triumph as if you had obtained your desire. But you shall shortly perceiue by your most wicked destruction, howe much my death differeth from destruction. He vseth the woorde (*lifted vppe*) that he may the more pricke them. Their purpose was to drowne Christe in the nethermost hell: he affirmeth that their hope shall be frustrate, and that the euent shall be farre contrary. It may be indeede that hee alludeth vnto the externall manner of his death, to wit, because he was to be lifted vp vppon the Crosse: yet hee did chiefly regard his glorious successe, which followed shortly after contrary to all their expectations. He did triumph gloriously ouer Sathan before God and his Angels, hauing blotted out the hand writing of sinne, & abolished the guiltines of death vpon the crosse: but this triumph began at the length to appeare

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vnto men, when the gospel was preached. The same thing chaunced afterward, that Christe should rise out of the graue, and ascend into heauen. Which thing we must hope for at this day: for whatsoeuer the wicked doe inuent to oppresse Christ with in his doctrine and church, he shall not onely spring vp against their willes: but shall turne their wicked endeuours vnto the greater encrease of his kingdome. *That I am.* I haue alreadie said that this is not referred vnto the diuine essence of Christ, but vnto his office onely, which thing doth also appeare by the text, where he denieth that he doth any thing saue only according to his fathers commaundement. For this is as much as if he should say, that he is sent of God, and that he did discharge his dutie faithfully.

I doe nothing of my selfe, That is, I doe not rashly thrust in my selfe to do any thing. The woorde *speake* tendeth to the same ende: namely, vnto the office of teaching. For when Christ will proue that he doth nothing without his fathers commandement, he saith that he speaketh according as he teacheth him There fore this is the summe of the wordes: In all this administration which ye condemne there is nothing mine: but I doe onely execute that which God hath enioyned me: they be his wordes which you heare out of my mouth: and hee alone doth gouerne my calling, the authour whereof he is. Let vs remember, that which I haue sometimes touched, that these wordes are applyed vnto the capacitie of the hearers. For because they iudged Christ to bee one of the common sort of men, he denieth that that is his, what diuine thing soeuer he hath: as if he should say, that it is not mans, neither of man: because the father teacheth vs by him, and maketh him the onely schoole master of the church: therefore he affirmeth that he is taught of the father.

29. *And he that sent me,* He boasteth againe that God, through whose conduct and aid he doth all things, wil be present with him, least he labor in vain & without fruit: as if hee should say, that the power of the spirite of God is ioyned with his ministerie. All godly teachers must bee endowed with the same confidence, that they doubt not but be fully assured that the hand of god wil be nigh vnto thē, whilest that with a pure cōscience they shew thēselues to be such ministers vnto him as he requireth. For God doth not furnish them with his word that they may beate the ayre with a cold & vaine sound: but hee giueth successe by the secret working of his spirit & he doth also couer them w th his ayde, that their enemies being thrown down they may stand inuincible against the whole world. And truly if they looke vpon themselues and their owne habilitie, they must needes fall euery moment. Therefore the onely way to stand is this, if they be perswaded that they are holden with the hand of God. But wee must note the cause why Christ doth professe that God is on his side & that hee shal neuer be destitute of his ayd. namely, because he dependeth wholy vpon him, and doth serue him faithfully. For the aduerbe (alwayes) imp reth thus much that hee doth obey God not onely in some parte: but that hee is altogether and without exception addicted to serue and obey him. Therefore if we couet to ty the same presence of God, wee must submit all our reason vnto his gouernmēt For if our wit doe possesse any part of the gouernment, because God blessing shalbe absent, all our studies shall be in vain & if sobeit there appeare for a time some ioyfull shew of prosperous successe, yet the end shalbe vnfortunate.

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When as Christ saith, that hee was not left *alone*, hee complaineth by the way of the vnfaithfulnesse of his nation, wherein hee did almost finde none whiche did ioyne hands with him. Neuertheleſſe he sheweth that this one thing is sufficient for him, that he hath God to bee his reuenger. So must we also bee encouraged at this day, least we be discouraged with the smalnes of the number of the faithfull. For although all the whole world doe gainstand our doctrine, yet are we not alone. Moreouer, it appeareth hereby, how fooliſh the boasting of the Papistes is, who passing ouer God, doe make their boast of their multitude.

30. *As he spake these things many beleeued on him.*

31. *Therefore Iesus sayd vnto the Iewes, which beleeued in him, If you shall abide in my worde, you are my disciples indeed.*

32. *And ye e shall knowe the truth, and the truth shall make you free.*

33. *They answered him, we are the seede of Abraham, & we neuer serued any man: how sayest thou yee shall be free?*

34. *Iesus answered them, verily, verily, I say vnto you, that euery one that doth sinne is the seruant of sinne.*

35. *And the seruant abideth not in the house euer: but the sonne abideth for euer.*

36. *Therefore if the sonne shall set you free, you shalbe free indeed.*

37. *I know that you are the seed of Abraham: but you seeke to kill mee: because my word dwelleth not in you.*

38. *I speake that which I haue seene with my father: and you doe that which you haue seene with your father.*

30. *As he spake these things.* Although the Iewes were then almost like to drie and barren land, yet God did not suffer the seed of his word to perish wholy. Therefore there ariseth some fruit amongst so many lets, contrary to hope. And the Euangelist termeth that faith vnproperly, which was onely a certaine preparation vnto faith. For he speaketh no higher thing of them saue only that they were bent to receiue Christ his doctrine: whereunto the next admonition doth also appertaine.

31. *If you shall abide in my worde.* Christ doth in this place first of all admonish vs, that it is not sufficient if a man begin well, vnleſſe his proceedings euen vnto the end be answerable. By this meanes doth he exhort those who haue tasted his doctrine, vnto the perseuerance of faith, when as he affirmeth that they are his disciples in deede, who haue taken deepe and sure root in his word, that they may abide in him. He giueth vs to vnderstand that there be many disciples by profession, who notwithstanding are not Disciples indeede, neither do they also deserue to be so accounted. And hee distinguisheth his from hypocrites by this marke, that they who haue falsly made their bragge of faith, doe either faint so soone as they are begunne to runne, or else in the middest of the race: but the faithfull goe constantly forwarde vnto the marke. Therefore must wee bee constant that Christe may take vs for his Disciples.

32. *Yee shall know the truth.* Hee sayth that they shall knowe the trueth, who

who were come vnto some knowledge thereof. They were as yet very rude, and scarce taught in their A. B. C. vnto whom Christ speaketh: Therefore it is no maruell if he promiseth vnto them greater vnderstanding of his doctrine: but the sentence is generall. Therefore how much soeuer euery one of vs hath profited in the Gospell, let him know that he hath neede of new increasinges. And Christ vouchsafeth to bestow this reward vpon the constancie of his, that he maketh himselfe more familiar with them. Although hee doth nothing els by this meanes but augment the other gift, least any man shoulde thinke that there is any thing repayed vnto mans merit. For it is he that fastneth his word in our heartes by his spirite: the same doeth daily wipe away the cloudes of ignorance in our mindes, which doe darken the brightnesse of the Gospel. Therefore to the ende the truth may bee reuealed vnto vs to the full, we must striue to attaine vnto the knowledge thereof, with an earnest and constant affection.

Furthermore, it is the same and no other truth, which Christe teacheth his from the beginning vntill the end: but whom he doth lighten a little in the beginning as it were with small sparkles, those doth he at length lighten with perfect light. So that the faithfull vntill they shalbe fully confirmed, are after a sort ignorant of that which they know. Notwithstanding there is no so obscure or small knowledge of faith, which is not effectuall vnto saluation.

The truth shall make you free. He commendeth the knowledge of his Gospell for the fruite which we reape thereof, or (which is all one) for the effecte: namely, that it maketh vs free. Furthermore, this is an vncomfortable good thing: whereunto it followeth that there is nothing more better or more to be desired thē the knowledge of the Gospel. All men do feele bondage and confesse that it is a most miserable thing: seeing that the Gospel deliuereth vs from it, it followeth that the treasure of blessed life proceedeth from the same. Now must we note what manner libertie Christe speaketh of in this place: namely, such as setteth vs free from the tyranny of Sathan, sinne, and death. And it sobeit we obtaine the same by the benefit of the Gospel, it appeareth hereby that we are all the seruants of sinne by nature. Furthermore, wee must also knowe the manner of this deliuerance. For so long as we are gouerned by our owne wit and vnderstanding, we are the bondslaues of sin: but when the Lord doth regenerate vs with his spirite, he doth also make vs free, that being loosed from the miserable snares of Sathan, we may of our owne accord obey righteousnes But regeneration commeth from faith: whereby it appeareth that libertie commeth from the Gospel.

Now let the Papistes be packing, and let them proudly extoll their free will: but let vs being guiltie in our owne consciences of our owne bondage, let vs, I say, boast onely of Christ who is our deliuerer. For euen for this cause is the Gospel as it were the rod and signe of our manumission or freedome, becauseth it offereth vs vnto Christ, & deliuereth vs to be set free from the yoke of sinne. Lastly, we must also note this, that freedome hath his degrees according to the maner of his faith. Wherefore Paule being alreadie set free, doth notwithstanding grone as yet, desiring to be fully set free.

33 *The seede of Abraham.* It is vncertaine whether the Euangelist bringeth in the same men, or other speaking. I thinke thus, that as it falleth out in a great multitude, there was answere made vnto Christ, and that indeed rather by the despisers, then those that beleeued. And this is a thing much vsed in the Scripture, so often as there is any mention made of the body of the people, generally to ascribe that vnto all, which belongeth only vnto the one part. Furthermore those that obiect, that they are the seed of Abraham, & that they were alwayes free, did easily gather out of Christ his wordes that libertie is promised vnto them as vntoseruaunts. They cannot digest this, that they that were an holy and an elect people should be accounted bound. For what did the adoption & couenant wherby they were separated from the other nations profite them, vnlesse they were counted the children of God? Therefore they thinke that they haue iniurie offered them, when as libertie is promised vntothem as an accidental good thing. Notwithstanding it may seeme an absurd thing in that they say that they did neuer serue, seeing they had beene so often oppressed by other tyrants, & being then subiect to the Roman Empire they groned vnder the most heauy burden of bondage. Heereby it appeareth how ridiculous their boasting was: yet this was some cloake & colour, that the vniust gouernement of their enemies did nowhit hinder them, but that they continued free by right. But they erre first, in that they did not consider that the right of their adoption was grounded in the mediatour alone. For whence came the free seed of Abrahm, saue onely because it is exempted from the common seruitude of mankinde, by the singular grace of the Redeemer? And also the other error is not to be borne with, that whereas they were altogether growne out of kinde, yet woulde they be reckoned amongst the children of Abraham: neither did they thinke that it is onely the regeneration of the spirit, which maketh the lawfull children of Abraham. This hath bin a fault amongst all ages too common, to referre the extraordinarie gifts of God, vnto the beginning of the flesh: and to ascribe vnto nature those remedies which God giueth vs to correcte our nature. In the meane season wee doe see how they doe driue away from thēselues the graces of Christ, whosoeuer being puffed vp with a vaine confidence doe flatter themselues in their owne estate. This pride goeth through the whole world almost, so that there is scarce one amongst an hundred that doth perceiue that he hath neede of the grace of God.

34 *Hee that doth sinne &c.* An argument drawne from contraries. They made their boast that they were free: he proueth that they are the seruants of sinne, because being subiect to the desires of the flesh, they sinne continually. And it is a maruell that men are not conuinced with their own experience, that hauing laide away pride, they may learne to humble themselues. This thing is at this day too common, that the more a mans vices are, so much the more fiercely doth he with his loftie words extoll free will. And Christ (as it seemeth) affirmeth no other thing in this place, saue that which in times past was tossed amongst the Philosophers, that those who are addicted vnto their lustes, are in the worst bondage. But there is a more deeper and more hidden sense. For he doth not only dispute what euill men do bring vpon themselues, but what maner estate the estate of mans nature is. The Philosophers thought that euery mā is made a bondslaue at his owne pleasure, & doth returne vntoliberty again. But

Christ

Christe proueth and auoucheth in this place that all those are subiect to bondage whom he doth not set free, and so consequently that they are seruantes by beginning, who draw the infection of sinne from corrupt nature: we must note the comparison of grace and nature, whereupon Christe standeth in this place whereby it shall easily appeare that men are spoyled of libertie vnlesse they recouer the same by some other meanes. This bondage is so voluntarie, that those which offend necessarily are not compelled to sinne. 35. *And the seruant &c.* He addeth a similitude, taken from the lawes & the politik law, as a seruant although he rule for a time, yet is hee not the heire of the house, whereuppon hee concludeth that ther is no perfect and continual libertie saue that which is obtayned through the sonne. By this meanes he doth accuse the Iewes of vanitie, because they make boast of the shadow instead of the thing. For in that they were the carnall progenie of Abrahã, they were nothing els but a shadow, they had a place in the church of God, but such an one as Ismaell did vsurp vnto him selfe for a short space, the seruant triumphing against the free brother. The sum is, whosoeuer doe boast that they are the children of Abraham, they haue nothing but a false & vanishing show. 36. *Therefore if the sonne shall make you free.* In these wordes he giueth vs to vnderstand that the right of libertie appertaineth vnto him alone: & that all other for as much as they are borne seruants, are set free onely through his grace. For he doth impart that vnto vs by adoption which is proper to himselfe by nature, whilest that we are engrafted into his body by faith, & are made his mẽbers. So that we must remember that which I said before, that he setteth vs free by the gospell. Therfore our libertie is the benefit of Christ: but we obtaine the same by faith, which doth also cause Christ to regenerate vs by his spirit. When as he sayth that they *are free indeede*, there is greate force in the aduerb (*indeede*,) for we must vnderstand the contrary, which is the false perswasion wherewith the Iewes did swell: like as euen now a great part of the world imagineth to themselues a kingdome in most miserable subiection.

37. *I know that you are the seede of Abraham.* I take this to be spoken by a kind of concession. Notwithstanding in the meane season he derideth their foolishnes, because they boast of a friuolous title: as if he should say, admit I grant you that, wherein you do so much flatter your selues, Yet what doth it profite those to be called the seede of Abraham, who rage against God & his ministers: who being moued with an vngodly and wicked hatred of the truth, are carried head long to shed innocent bloud. Whereupõ it followeth that they are nothing lesse then that which they wilbe called, because they are in no point like vnto Abraham. *You seeke to kill me.* When he sayth that they seek to put him to death, because his word hath no place in thẽ: his meaning is that they are not simply manslears but that they are enforced vnto such madnes with the hatred of God and his truth: which is far more cruell. For the iniurie doth not then keepe it selfe within the compasse of men, but it doth also dishonour God. He sayth that they cannot receiue his word, because their mindes are full fraught with malice, so that they can admit no sound thing. 38. *That which I haue seene with my father.* He had oftentimes alreadie made mention of his father. Now he gathereth by an argument drawn from contraries, that they are both the enemies of god & children of the Deuill & resist his doctrin. I doe onely (sayth he) speake that which I haue heard of my father. therfore how commeth it to passe that the word of God doth

doeth ſo nettle you, ſaue onely becauſe you haue the father ſette againſt you? He ſayth, that he *ſpeaketh* and they *doe*, becauſe he did take vpon him the office of a teacher: and they did furiouſly endeuour to extinguiſh his doctrine. Neuertheleſſe he ſetteth his Goſpell free from contempt, becauſe it is no maruell if the children of the Deuill doe reſiſt it. Some do tranſlate it *do ye*: as if Chriſt did ſay, goe too, ſhew your ſelues to bee the children of the Deuill, in reſiſting me. For I doe onely ſpeake according to the preſcript of God.

39 *They aunſwered, and ſayde vnto him, Abraham is our father, Ieſus ſayth vnto them. If you were the children of Abraham, yee would doe the workes of Abraham.*

40 *And now yee ſeeke to kill me, a man that haue ſpoken the truth vnto you, which I haue heard of God, Abraham did not this.*

41 *You doe the workes of your father. Therefore they ſayde vnto him, wee are not begotten of fornication, wee haue one father which is God.*

42 *Ieſus ſayd vnto them, If God were your father, you would loue mee: for I came out from God, and came, neither came I of my ſelfe but he ſent me.*

39 *Our father Abraham.* This chiding doth plainely declare howe proudly and cruelly they deſpiſed all Chriſte his chidinges. They challendge this to themſelues continually, that they are the children of Abraham: and not onely in that ſenſe, becauſe they had Abraham his progenie for their progenitours: but becauſe they are an holy kinred, gods inheritance, and the children of God Notwithſtanding they leane onely vnto the confidence of the fleſhe. But the fleſhly ſtocke is nothing els but a meere viſure without faith. Now wee vnderſtand what did ſo blind them, that they toſſed Chriſt to and fro being euen armed with a deadly thunderbolt. So at this day the Papiſts doe laugh at, and boldly with fire and ſword perſecute the word of God which is able to mooue ſtones: onely becauſe truſting to the deceitfull title of the Church, they thinke that they are able to mocke God and men. To bee briefe, hypocrites ſo ſoone as they haue gotten any beautifull cloake, doe oppoſe harde ſtubbornes againſt God, as if he did not pearce into their heartes.

If yee were the children of Abraham. Chriſt doth more plainely extinguiſh the degenerate children of Abraham from lawfull children, for he taketh away the very name from all thoſe that are vnlike vnto Abraham. It falleth out oftentimes indeede, that the children doe not repreſent in manners their fathers, which begate them: But Chriſt doth not diſpute in this place of the carnall originall: but doth only deny that they are accounted amongeſt the children of Abraham before God, which doe not hold the grace of adoption by faith. For ſeeing that the Lord had promiſed vnto the ſeede of Abraham that hee would be their God, all the vnbeleeuers which did caſt away this promiſe, did thruſt themſelues out of the ſtocke of Abraham.

Therefore the ſtate of the queſtion is, whether they are to be accounted the children of Abraham or no, which doe caſt away the bleſſing offered vnto them in the worde, ſo that they may bee neuertheles an holy ſtocke, the peculiar people of GOD, and a princely prieſthoode. Chriſt denieth

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this and that for good cauſes: becauſe they muſt be borne againe of the ſpirite, which are the children of promiſe, and be newe creatures,, whoſoeuer deſire a place in the kingdome of God. The fleſhly ſtocke of Abraham, was no vnprofitable thing or of no valew, if ſobeit the truth were added. For the election of God reſteth in the ſeede of Abraham, yet being free, ſo that they are accounted the heires of life, whom God doth ſanctifie by his ſpirit.

40. *And nowe yee ſeeke.* He proueth by the effect, that they are not the children of Abraham, as they did bragge, becauſe they reſiſt God. For what is chiefly commended in Abraham but the obedience of faith? Therefore this is the marke of the difference, ſo often as we are to diſtinguiſh his children from ſtraungers. For vaine titles are nothing worth before God, what credite ſoeuer they carry before men. Therefore Chriſt concludeth againe that they are the children of the Diuell, becauſe they are ſuch deadly enemies vnto true and ſound doctrine.

41. *We are not of fornication.* They challenge no more to themſelues now, then before. For they thought it was all one to be the ſonne of Abraham and of God. But they were greatly deceiued therein, in that they thought that god was bound vnto all the ſeed of Abraham. For they reaſon on this wiſe, God adopted vnto himſelfe the ſtocke of Abraham, therefore ſeeing that we are begotten of Abraham, we muſt needs be the children of God. We ſee nowe howe they thought that they had holineſſe from the wombe, becauſe they ſprang frō an holy roote. Finally, they affirme that they are the Church of God, becauſe they deſcende from the holy fathers. Like as at this day the continuall ſucceſſion from the fathers puffeth vppe the Papiſtes, and maketh them more then ſwell. Sathan doth ſo delude them and deceiue them, that they ſeparate God from his worde, the Church from faith, the kingdome of heauen from the ſpirite.

Therefore let vs know, that although they bee not baſtards according to the fleſh, but boaſt of the laudible title of the Church, yet are they nothing leſſe then the children of God, who haue corrupted the ſeede of life. For what corners ſoeuer they runne into, yet ſhall they neuer bee able to eſcape, but that they bee puffed vp with this vaine bragge onely: We ſucceede the holy fathers: therefore we are the Church. And if ſo bee it Chriſt his anſwere was ſufficient to refute the Iewes withall, it is no leſſe ſufficient at this day to refute theſe mē It will neuer be otherwiſe but that hypocrites wil with their moſt wicked boldnes vainely make boaſt of the name of God: but they ſhall neuer make thoſe beleeue that will ſtand to the iudgement of Chriſt, but that theſe falſe boaſtinges which they blunder out are ridiculous.

42. *If God were your father you woulde loue mee: for I.* This is Chriſt his argument: Whoſoeuer is the child of GOD, hee will acknowledge and loue his firſt begotten Sonne: but you hate mee. therefore there is no cauſe, why you ſhoulde boaſt that you are GODS children. We muſt diligently note this place, that there is no godlineſſe, no feare of GOD, where CHRIST is reiected. Feigned religion pretendeth GOD boldly, but what agreement can they haue with the father, who diſagree with his

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onely ſonne? what maner knowledge of God is this, where his liuely image is refuſed? And this is the meaning of Chriſt his wordes, when hee teſtifieth that he came from the father. For he giueth vs to vnderſtand that all that is diuine which he hath: and that therfore it is not likely that the true worſhippers of God doe refuſe his truth. I came not (ſaith he) of my ſelfe, you can obiect no thing vnto me which agreeth not with God: and finally you ſhall finde no earthly or humane thing in my doctrine, and in the whole adminiſtration thereof. For hee intreateth not of his eſſence but of his doctrine.

43 *Why doe yee not acknowledge my ſpeeche, becauſe you cannot heare my woorde?*
44 *You are of your father the Diuell, and yee will doe the luſtes of your father, He was a murtherer frō the beginning, & ſtood not in the truth, becauſe the truth is not in him. When he ſpeaketh a lye, he ſpeaketh of his owne, becauſe he is a lyer and the father thereof.*
45 *But becauſe I ſay the truth, you beleeue not mee.*

43 *Why doe yee not.* He caſteth the ſtubbornnes of the Iewes in their teeth in this place, which was ſo great that they could not abide to heare him. Hence gathereth he that they were caried with a diueliſh furie. I ſee no difference betweene *ſpeech* and *word*. For it is more to ſay, then to ſpeake. But it were an vnmeete thing to put the leſſer in the former place. Many doe diſtinguiſh it ſo, that the ende of the interrogation may be in the worde, *ſpeech*, as if the interrogation did onely conſiſt in theſe words, *Why doe yee not acknowledge my ſpeech?* ſo that the rendring of the reaſon doth follow immediately, becauſe you cannot heare my word. But I thinke they ought rather to be read in one text, as if hee ſhould haue ſaid, what is the cauſe that my word is barbarous and vnknowne to you, that I do you no good by ſpeaking vnto you, and ſo conſequently that you cannot vouchſafe to heare that which I ſpeake? Therefore he toucheth their dulnes in the former member: in the other, the ſtubborne hatred of his doctrine: afterward he aſſigneth the cauſe of both, when as he ſaith, that they are the children of the diuell. For his meaning was to cut of that whereof they made their boaſt continually, that they were perſwaded by reaſon and iudgement to reſiſt.

44. *You are of your father the Diuell.* Hee doth nowe more fully expreſſe that which he ſpake twiſe obſcurely. And wee muſt vnderſtand the oppoſition, that they could not be ſo enuious againſt the ſonne of God, vnleſſe they had the continuall aduerſarie of God, to be their father. Furthermore, he calleth them the children of the Deuill, not onely becauſe they doe imitate him, but becauſe they are enforced by him to gainſtand Chriſt. For like as we are called the children of God, not onely becauſe wee are like him, but becauſe he gouerneth vs with his ſpirite, becauſe Chriſt doth liue in vs, that he may make vs like vnto the image of his father: ſo againe, the Diuel is called their father, whoſe mindes he blindeth, whoſe heartes hee pricketh forward vnto all vnrighteouſneſſe: and finally in whome hee exerciſeth his tyranny by working mightily. But the Maniches did in vaine and fooliſhly abuſe this place to proue their doting. For like as when the ſcripture calleth vs the children of God, it doth not referre this-

2. Cor. 4. 4. Eph. 2. 2.

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vnto the propagatiō or beginning of the substāce, but vnto the grace of the spirit which doth regenerate vs vnto newnes of life: so this saying of Christ doth nothing appertaine vnto the propagation of the substance: but vnto the corruption of nature the cause and beginning whereof is the fall of man. In that therefore men are borne the children of the deuill, it is not to bee imputed vnto the creation, but vnto the vice of sinne. And this doth Christe prooue by the effect, because they are bent readily and willingly to follow the deuill.

He was a manslear. He expresseth what these lustes bee: and he reckoneth vpon two kindes, cruelte and lying: wherein the Iewes were too like Sathan. In that he saith hee was a manslear: he meaneth that hee imagined mans destruction. For so soone as man was created, Sathan being pricked forwarde with a wicked desire to hurt, did bend all his force to destroy him. And Christ doth not meane the beginning of the creation, as if god had giuen him a desire to hurt: but hee vnderstandeth the corruption of nature in Sathan, which hee got to himselfe, which appeareth out of the seconde member, where hee saith that he stood not in the truth. For although they would escape who faigne that the deuill was euill by nature, notwithstanding these wordes doe plainely expresse a changing vnto worse: & that therefore Sathan is a lyer: because he fell away from the truth. Therefore in that he is a lyer, it is not therefore because he dissented from the truth by nature: but because he fell away from the same by a voluntary fall. This description of Sathan is very profitable for vs, that euery man may take heede of his subtiltie, and also studie to resist his violence and force. For he goeth about like a roaring Lion seeking whome he may deuour, and he is furnished with a thousand crafres and sleightes to deceiue: where fore the faithfull ought so much the more to bee furnished with spirituall weapons to fight, and to be giuen to watchfull sobrietie that they may watch. Now if Sathan cannot put off this affection, there is no cause why we should be troubled with this as with some new and vnwonted thing, when as errours arise: for Sathan pricketh forwarde his children, as fannes to make mad the worlde with their errours. And it is no maruell if Sathan doe so earnestly endeuour, to ouer runne the truth: for it is the onely life of the soule. Therefore lying hath a most deadly dart to slay the soule. Seeing that all men which haue eyes, doe see this image of Sathan in Papistrie at this day, they must first of all consider with what enemie they make warre: and secondly flie vnto the ayde of Christ their captaine, vnder whose banner they fight. That which followeth next, *because the truth is not in him*, is a confirmation of the effect, or taken (as they say) from the latter. For because Sathan hateth the truth, neyther canne abide the same, but is rather altogether full of lyes: Christ gatherth hence that he is altogether fallen from the truth, & that he is an enemie to the same. Therefore let vs not maruell if he shew some fruite of his Apostacie. 1. Pet. 5. 8.

Whē he speaketh a lye. They expoūd this cōmonly thus: as if christ did deny that lying did belong vnto God the authour of nature, & did rather say ỹ it came frō deprauation. But I interprete it more simply, that it is the Deuill his common custome to lye, and that hee canne doe nothing els but woorke fraude,

deceite and guile . And yet may wee fitly gather out of theſe wordes, that the diuell hath his vice of himſelfe, and that it is ſo proper vnto him, that it is alſo accidentall. For when as Chriſte maketh the Deuill the craftes man of lying, he doth manifeſtly ſeperate him from God, yea he affirmeth that he is contrary vnto him. To the ſame end tendeth the worde *father*, which is added immediately: for Sathan is called the father of lying for this cauſe, becauſe he is eſtranged from God, in whom alone the truth abideth, and from whom as from the onely fountaine it floweth.

45 *And becauſe.* Hee confirmeth the former ſentence: becauſe ſeeing that they haue no cauſe to reſiſt, ſaue onely becauſe they hate the truth, they doe openly bewray themſelues to bee the children of Sathan.

46 *Which of you accuſeth me of ſinne? And if I ſpeake the truth, why doe ye not beleeue me?*

47 *He that is of God, heareth the words of God: yee heare not, becauſe yee are not of God.*

48 *Therefore the Iewes anſwered, and ſaid vnto him, doe not we ſay well, that thou art a Samaritane, and haſt a deuill?*

49 *Ieſus anſwered, I haue not a diuell: but I honour my father, and yee haue diſhonoured me.*

50 *And I ſeeke not my glory: there is one that ſeeketh and iudgeth.*

46 *Which of you* This interrogation proceedeth from boldnes. For ſeeing that he was guilty of no crime, he triumpheth ouer his aduerſaries as a conquerour. And yet notwithſtanding he doth not ſay that he is free from their ſlaunders: for when as they hadde no matter to ſpeake againſt him, yet did they not ceaſe to rayle vpon Chriſt: but he vnderſtandeth that there was no fault in him. And thus much doth the worde *elegchein* ſignifie, as the latines doe call it (rebuking) when as any man is found guiltie indeede. And yet notwithſtanding they are deceiued who thinke that Chriſt doth in this place defend his perfecte innocencie, wherein hee alone did excell amongſt men, inſomuch as hee was the ſonne of God. For this defence muſt be reſtrained vnto the circumſtance of the place, as if hee did deny that any thinge can bee obiected vnto him, for 1.Cor.4.4. which he is not the faithfull miniſter of God . Like as Paule boaſteth that he knew nothing by himſelfe. For this is not extended vnto the whole life: but it is a defence of his doctrine and Apoſtleſhip alone. Therefore ſome there be who without cauſe doe play the Philoſophers concerninge the perfection of righteouſnes, which appertaineth onely vnto the ſonne of God, ſeeing this is his onely purpoſe, to make his miniſtery to bee of credite, as it appeareth more plainely by that which followeth. For he addeth againe immediately . *If I ſay the truth, &c.* Whence wee gather that Chriſt doth rather defend his doctrine then his perſon.

47 *He that is of God* . Becauſe hee may by good right take this for a thinge graunted , that he is the Embaſſadour of his Father , and that hee doeth truely execute the function which was enioyned him , hee inueigheth

inueigheth more vehemently against them. For their vngodlinesse was not nowe vnknowne, seeing that they were so stubborn in refusing the word of god He had declared that they could lay nothing to his charge, but that he taught as out of the mouth of God. Therefore he concludeth that they had nothing to doe with God, because they heare not: and omitting to speake of himselfe, he denounceth that they did fight against God. Wee are taught by this place that there is no more euident signe of a reprobate minde, then when as a man cannot abide the doctrine of Christ although otherwise he shine with angelicall holinesse to looke vnto: like as if we willingly embrace the same, we haue as it were a visible seale of our election. For he that hath the word enioyeth god himselfe: and he that reiecteth it depriueth himselfe of righteousnesse and life. Wherefore we ought to be afraid of nothing more, then least wee fall into that horrible iudgement.

48 *Say wee not well* They doe more and more bewray howe greatly they were made amazed by Sathan, who being more then conuinced, are not yet afraid to runne headlong through the middest of despayre. Furthermore, in that they raile double vpon Christ, yet this is their whole drift, to proue him to bee a detestable man, and that he is driuen with an euill spirite. Because the Iewes did account the Samaritanes reuoltes & corrupters of the law, so often as they would slaunder any man, they called him a Samaritane. And therefore nowe because they haue no greater fault, wherewith they can defame Christe, they snatch at that without iudgement and rashly, which was common. To be briefe we see that they doe wantonly rayle, because beeing incensed with a dogged madnes they can finde nothing to say.

49 *I haue not a Diuell.* In that passing ouer the former fault he doth onely purge himselfe of the seconde, some doe thinke that it was done for this cause, because he neglected the reproch doone to his person, and did onely take in hand the defence of his doctrine: but in my iudgement they are deceiued: for it is not to be thought that the Iewes did so cunningly distinguish betweene his life and doctrine. Againe, the hatred of this name proceeded hence (as we haue said) because the Samaritanes being peruers and degenerate keepers of the law hadde corrupted the same with much superstition and corruption. And they polluted the whole worship of God with straunge inuentions. Auguistine flyeth vnto the allegorie that Christ did not refuse to be called a Samaritane, because he is the true keeper of his flocke, But I thinke that Christ did ayme at an other marke. For seeing that the two reproches did tend both to one end, hee refuteth both vnder one. Yea if a man doe well weigh the words they did burden him sorer by calling him a Samaritane, then one that had a Diuell. But (like as I haue alreadie said, Christ was content with a simple refutation, which he taketh from the contrary, when as he affirmeth that he is desirous to honour his father. For he must needes be gouerned with the spirit of God, and be the seruant of God, which honoreth him aright and sincerely.

You slaunder mee. This member may bee expounded thus, as if Christ did complaine that hee was not honoured with that honour, whereof hee is worthie that furthereth GODS glory: but I thinke that hee hath respect vnto a farther thing; namely, that hee ioyneth his fathers glory with his

his owne glory as if he should say, I take nothing vnto my selfe, which turneth not vnto Gods glory: for his maiestie shineth in mee, his power and gouernment are resident in me. Therfore seeing that you entertaine me so simply, you are reprochfull against God himselfe. Therefore hee addeth by and by, that God would reuenge this iniurie. For they might lay ambition vnto his charge, vnlesse he had testified that he was carefull for his owne honour or contempt, not for any priuate affection of the flesh, but so farre forth as it concerneth the honour or dishonour of God. And although we be farre distant from Christe, yet euery man may be fully perswaded, that if he be fully bent to seeke the glory of God: there is sufficient praise laide vp for him with God. For hee shall al-
1. Sam. 2. 30. wayes trie that that is true, *Those that honour mee, will I make honourable.* If he be not only despised amongst men, but also rayled vpon, let him wait patiently vntill the day of the Lord appeare.

51 *Verily, verily, I say vnto you, if any man shall keepe my worde, hee shall not see death.*

52 *Therefore the Iewes said vnto him, Now we know that thou hast a diuell: Abraham is dead, and the Prophets, and thou sayest, If any man shall keepe my word he shal not tast of death.*

53 *Art thou greater then our father Abraham that is dead? and the Prophets are dead, whom doest thou make thy selfe?*

54 *Iesus answered If I glorifie my selfe, my glory is nothing, it is my father that glorifieth me, who you say is your God.*

55 *And you know him not: but I know him: and if I shall say that I know him not, I shalbe a lyar like vnto you: but I know him, and keepe his worde.*

51 *Verily, verily, I say vnto you.* It is questionles that Christ knew that there were some in that company that were curable, & also that there were sōe which were not aduersaries to his doctrine. Therefore he meant so to terrifie the wicked, whose wickednesse was desperate, that notwithstanding he might leaue some matter of comfort for the good, or he might yet allure vnto himselfe those that were not yet lost. Therefore howsoeuer the greater part doth loath the worde of God, yet a godly teacher must neuer be bent so wholy to reproue the wicked, but that hee must also impart vnto the children of God the doctrine of saluation, and endeuour to bring them vnto a sound mind, if there bee any that are not altogether vncurable. Therefore Christ promiseth in this place vnto his disciples eternall life: but he requireth such Disciples as may not onely becken with their eares as asses, or professe with their mouthes that they allow his doctrine, but those that will keepe it as a precious treasure, he saith, *they shall not see death*, beecause where faith doth quickē the soule of man, death cannot giue any deadly wound any more hauing his sting beaten backe, & poyson wyped away.

52. *Now wee knowe.* The wicked persist in their dulnesse, neither are they touched any more with promises then with threatnings: so that they can neither bee led nor drawne vnto CHRIST. Whereas some doe thinke that they craftily wrest the wordes, beecause they say, *tast of death*, which

which they heard not of Chriſte, I thinke it is ſcarſe ſound. I doe rather thinke that the phraſes did ſignifie all one thing amongſt the Hebrues: To taſt of death and to ſee death, for to die. But in this they are falſe interpreters, becauſe they apply the ſpirituall doctrine of Chriſt vnto the body.

None of the faithfull ſhall ſee death, becauſe beeing borne againe of vncorruptible ſeede they liue euen by dying, becauſe being ioyned vnto Chriſt their head, they cannot be extinguiſhed by death, becauſe death is vnto them a paſſage into the kingdome of heauen, becauſe the ſpirit that dwelleth in thē is life for righteouſnes, vntill hee ſwallow vpp the death which remaineth. But theſe men as they are carnall, ſo they do acknowledge no deliuerance from death but ſuch as may appeare openly in the body. And this diſeaſe is too common in the world, ſo that moſt men doe almoſt make no account of the grace of Chriſte, becauſe they eſteeme the ſame only by the ſenſe of fleſh. Therefore leaſt the ſame befall vs, our mindes are to be awaked, that they may be made partakers of the ſpirituall life in the middeſt of death.

53 *Then our father.* This is the other vice, becauſe they endeuour to darken the glory of Chriſt with the brightneſſe of Abraham and the ſaintes. But as the brightneſſe of the Sunne doth darken all the ſtarres, ſo all the glory which is in the Saintes muſte vaniſh away at the vnmeaſurable brightneſſe of Chriſte. Therefore they deale vniuſtly and peruerſly in that they ſet the ſeruants againſt the maiſter. Nay, moreouer they are iniurious vnto Abraham & the Prophets, whileſt that they abuſe their name againſt Chriſt. But this frowardnes hath alſo reigned almoſt in all ages, and doth as yet reigne at this day, that the wicked by pulling in peeces the workes of God, doe make him as it were their aduerſarie. God did make his name knowne by the Apoſtles and Martyres: the Papiſtes make vnto themſelues Idols of the Apoſtles and Martyrs, that they may ſupply the place of God: doe they not by this meanes forge vnto themſelues of the graces of God, engins to pull downe his power? For what remaineth vnto God or Chriſt, if the Saintes haue that which the Papiſtes do giue vnto them lauiſhingly? Therefore wee muſt knowe that all the order of the kingdome of God is confounded vnleſſe the Prophets, Apoſtles, and all the Saintes bee farre inferiour vnto Chriſte that hee alone may excell them all. And truely wee can not ſpeake more honourably of the Saintes then when as wee put them vnder Chriſt.

But howſoeuer the Papiſtes doe deceiue the vnskillfull, by boaſting that they are good worſhippers of the Saintes, yet they are iniurious both vnto God and them, becauſe they pull downe Chriſt by ſetting them vp. And truly they offend double in this, that they preferre the Saintes before Chriſt in their doctrine: ſecondly in that cloathing them with that which they take from Chriſt, they doe almoſt diſpoyle Chriſt of his power.

54 *If I glorifie.* Before hee aunſwere them concerning that vnequall compariſon, hee ſayth firſt, that hee ſeeketh not his owne glory, and by this meanes hee aunſwereth their ſlaunder. If any man obiect that Chriſte did alſo glorifie himſelfe, wee may readily anſwere, that hee did this not after

the maner of men, but hauing God for his authour and guide: for in this place (as in many other) he separateth himselfe from God by a kinde of graunting, In summe, he affirmeth that he desireth no glory, saue that which is giuen him of his father. And we are taught by these wordes, that sithence God doth glorifie his son, he will not suffer the world to contemne him freely. In the meane season these voyces of God sounding from heauen ought not a little to encourage the faithfull to worship Christ reuerently, *kisse the sonne, Let all the Angelles worship him, Let euery knee bowe vnto him, heare him, let the Gentiles seeke after him, let all flesh be humbled.* Furthermore, we are admonished by these words, that all that glory is vaine and nothing worth, which men do purchase to themselues of themselues. Therefore what blind ambition is this when as we are busie about nothing? Therefore let vs alwayes haue that saying of Paule before our eyes, 2. Cor. 10. 17 *He that commendeth himselfe is not allowed, but he whom God commendeth.* And because we are all destitute of the glory of God, let vs learne to glory in Christ alone, for asmuch as he maketh vs partakers of his glory through grace.

Who you say. He wresteth from them the false colour and cloake of the name of God, which they were wont to catch at. I knowe (saith hee) howe boldly you boast, that you are the people of God: but that is a false title beecause you doe not acknowledge GOD. Whence wee doe also learne what profession of faith is lawfull: namely, that which springeth from the true knowledge: and whence commeth that knowlegde but from the woorde? therefore whosoeuer make boast of the name of God without the word of God, they doe nothing els but lie. In the meane seasō, Christ setteth the boldnes of his conscience against their frowardnes. And thus doth it become all the seruants of God to haue their mindes so setled, that they be content with this one thing, that God is on their side, although all the whole world doe rebell against him. Thus did the couragiousnes of the Prophets & Apostles stād inuincible against all ꝑ horible brunts of the whole world: because they knew who it was that sent thē. And whereas the perfect knowledg of God is wanting there is nothing that can hold vs vp.

55 *And if I shall say.* By this clause Christ doth testifie that he is enforced by the necessitie of his office to speake: because his silence should be a traiterous betraying of the truth. An excellent sentence, that God doth reueale himselfe vnto vs to this end, that we may with our mouth professe amongest men, the faith of our heart when neede requireth. For doubtlesse this ought not a little to terrifie vs, that they which doe dissemble for mans sake, and do either denie the truth of god, or disfigure the same with false inuentions and glosses, are not only a little weakened: but are euen sent away to be the sonnes of Satan.

56 *Your father Abraham reioyced, to see my day: and hee sawe it and was glad.*

57 *Therefore the Iewes said vnto him, Thou hast not yet fifty yeeres, and hast thou seene Abraham.*

58 *Iesus sayd vnto them, verily, verily I say vnto you, before Abraham was made, I am.*

59 *Therefore they tooke vp stones, to cast at him: and Iesus was hid, and went out of the Temple.*

56 Your

56 *Your father Abraham.* Hee grauneth vnto them onely in worde, that which he tooke from them before: namely, that Abraham is their father. And he sheweth how vaine that obiecting of the name of Abraham was, This (saith hee) was the onely ende which was set before him during his whole life, to see my kingdome flourish. For hee desired me when I was absent: you despise me being present. That which Christ affirmeth in this place as touching Abraham alone, appertaineth vnto all the Saints: but this doctrine is more weightie in the person of Abraham, because hee is the father of all the whole Church. Therefore whosoeuer is desirous to bee reckoned in the number of the godly, let him receiue with ioy conuenient the presence of Christe, which Abraham did most earnestly desire. For in the worde *reioyced* is expressed his vehement and earnest affection.

Now must we vnderstand the opposition. When as the knowledg of Christ was as yet so obscure, Abraham was so inflamed with the desire thereof, that he preferred the enioying thereof before all good things whatsoeuer: therfore how filthy is their vnthankfulnes, who despise him being openly reuealed vnto them, and so consequently reiected him? *Day* doth not signifie in this place (as Augustine thought) eternitie, but the time of Christ his kingdome, after that being cloathed with flesh he appeared vnto the world, that he might fulfill the function of a redeemer. But now the question is how Abraham saw the manifestation of Christ euen with the eyes of faith: for this seemeth not to agree with the other saying of Christ, many kings and Prophets haue wished to see the things which you see, and haue not seene them. Luk. 10. 24. I answere, that faith hath her degrees in the beholding of Christ: whereby it commeth to passe that the olde Prophets saw Christ a farre off, as he was promised vnto thē: and yet could they not behold him as if he had beene present, like as hee reuealed himselfe familiarly and throughly when hee came downe from heauen vnto men.

Furthermore, wee are taught by these wordes, that as God did not suffer the desire of Abraham to be frustrate, so hee will not at this day suffer any man in vaine to desire to come vnto Christ, but he will satisfie his desire. Therefore in that hee doeth not giue himselfe to bee enioyed of many, the cause thereof is mans frowardnes, because there is but a fewe that desire him. The ioy of Abraham doth testifie that he counted the knowledge of the kingdom of Christ, an vnspeakable treasure: and to this end is hee saide to haue reioyced when hee saw the day of Christ, that wee may know that there was nothing whereof hee made greater account. This fruite of faith doe all the faithfull reape that being content with Christe alone, in whome they are fully and perfectly blessed, they haue quiet and merrie consciences. And truly no man knoweth Christe aright, saue he that giueth him this honour, that he stay himselfe wholy vpō him. Some doe expound it thus, that Abraham after he was dead, did perceiue the presence of Christ, when he appeared vnto the world: and so they make the time of the desire and the time of seeing diuers times: It is true in deed that the comming of Christ was reuealed vnto the holy spirits after death, for whome they looked during their whole life: but I cannot tell whether so subtile an exposition will agree with the wordes of Christ or no.

57 *Fiftie yeares.* They goe about to refute the saying of Christe as a thing vnpossible, in that hee maketh himselfe equall with Abraham who died many yeares agoe, being himselfe as yet not fiftie yeares olde. And although Christe were not yet foure and thirtie yeares of age, yet they doe graunt him more age, least they should seeme to deale too precisely and straightly with him, as if he should say, thou wilt not make thy selfe so olde, that thou canst boast that thou art fiftie. Therefore those who doe coniecture that his face was more shrieueled then his age required, or that mention is not made in this place of the yeares according to the ascending and descending of the Sunne, they both busie themselues about nothing: and the vaine surmise of Papia who taught that Christe liued aboue fiftie yeares, is in no case to be receiued.

58 *Before Abraham was made.* Because the vnbeleeuers doe iudge onely according to the carnall sight, Christ telleth them that he hath somewhat that is greater and higher then mans shape, which being hidden from the sense of the flesh, is onely seene with the eyes of faith. In this respect he affirmeth that he might haue beene seene of the holy fathers before hee did appeare in the flesh. Yet he vseth other wordes, *before* (saith he) *Abraham was borne, I am*. But in these wordes he exempteth himselfe from the common sort of men, and challengeth to himselfe an heauenly and diuine power, the feeling and perceiuing whereof was spread abroad from the beginning of the worlde, throughout all ages. Although these wordes may bee expounded two manner of wayes: for some do thinke that this may agree with the eternall Godhead of Christ simply and they compare it with that place of *Moses, I am that I am*. Exod. 3. 14. But I doe stretch the same further: because the power and grace of Christe, in asmuch as he is the redeemer of the worlde, was common to all ages. Therefore it agreeth with that saying of the Apostle, *Christ yesterday, and to day, and for euer*, Heb. 13. 1. For the text seemeth to require that it should be so. He had said before that Abraham did earnestly desire his day: because the Iewes woulde not beleeue that, he addeth that he was euen then also. Furthermore, the rendering of the reason shall not bee strong enough vnlesse wee vnderstand, that hee was euen then knowne to be the mediatour, by whom God should be pacified. And yet notwithstanding in that the grace of the mediatour was of force in all ages, this depended vpon his eternall Godhead. Therefore this saying of Christ containeth an excellent commendation of his diuine essence. Furthermore, we must marke the solemne forme of his asseueration *verily, verily*. Neither doe I mislike that, in that Chrysostome thinketh that there is great weight in the present tense of the verbe. For he saith not, I was, or I haue beene, but *I am*: whereby hee signifieth an equall and the same state from the beginning of the worlde vntill the ende thereof, neither saith he, before Abraham was: but, before hee was made, attributing vnto him a beginning.

59 *Therefore they tooke vppe stones.* It is to bee thought that they did this as if according to the appointment of the lawe, Christe were to bee stoned. Whence wee gather howe great the madnesse of rashe zeale is. For they haue no eares to knowe the matter, but they haue handes ready to commit slaughter. But I doe not doubt but that Christe deliuered himselfe by his secrete power, but yet vnder the shadow of humilitie. For he would

would not plainely shew forth his diuinitie, but would leaue somewhat for humane infirmitie. Whereas some bookes haue that *he passed so through the midst of them*, *Erasmus* coniectureth not vnaduisedly that this was taken out of the 4. Chapter of Luke. And this also is worth the noting that the wicked Priestes & Scribes, hauing driuen away Christ, in whom dwelleth all the fulnesse of the Godhead, doe keepe possession of the externall temple. But they are sore deceiued, when as they thinke that they haue a temple which is voyd of God. So at this day the Pope and his adherentes, seeing that hauing driuen away Christ they haue polluted the church, they boast foolishly of the false visure of the Church.

Chap. 9

1 *AND as Iesus passed by, he saw a man that was blinde from his birth,*
2 *And his Disciples asked him saying, Master, who sinned, this man or his parents, that he was borne blinde?*
3 *Iesus answered, neither did this man sinne, nor his parents, but that the workes of God may be made manifest in him.*
4 *I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke.*
5 *As long as I shall be in the world, I am the light of the worlde.*

1 *He saw a man that was blinde.* In this Chapter the Euangelist describeth the giuing of sight to a blinde manne, mixing therewithall a doctrine which setteth forth the fruite of the myracle. *From his birth.* This circumstance amplifieth the power of Christ. For the blindnes coulde not be cured with mans remedies, which he had suffered till he came to mans state, hauing brought the same from his mothers wombe. And hereupon was offered vnto his disciples an occasion to moue a question, whose sinne was punished with this blindnes. First of all, seeing the scripture doth testifie that all afflictions wherunto mankinde is subiect doe proceede from sinne: so often as we see any man in miserie, it cannot be, but that this cogitation must needes come into our minde, that the discommodities wherewith he is oppressed, are punishments laid vpon him by the hand of God. But here we are wont to erre three maner of wayes. for seeing that euery man is a most sharpe iudge against other menne, there are but a fewe that can vse the like seueritie, as it is meete, against themselues. If my brother be in aduersitie, I doe by and by acknowledge Gods iudgement: if God doe more sharply chasten mee, I winke at mine owne sinnes. But euery man ought to begin with himselfe in weighing punishments, that he may spare none lesse then himselfe. Wherefore if wee will bee equall iudges in this case let vs learne to be quicke eyed rather in our owne euils then in other mens. The second errour is in immoderate rigour: because so soone as any man is touched with the hand of God, we expound this to be deadly hatred, making haynous

offences,

offences of ſmall faultes, and are almoſt out of hope of his ſaluation: but on the contrarie wee are ſcarce guiltie in our owne ſight of a ſmall fault, when as wee haue committed a moſt greeuous crime. Thirdly, we offend, in that we thinke generally that all thoſe are condemned, on whom God doth lay his croſſe for their tryall. That which we haue ſayd of late is certaine and ſure, that all miſeries do proceede from ſinne: but God doth puniſh thoſe that be his for diuers cauſes. For as he doth not puniſh the ſinnes of ſome in this worlde: but defereth the puniſhments vntill the life to come, that they may be the ſharper: ſo he handleth the faithfull ſometime more hardly, not becauſe they haue offended more griuouſly: but that he may hereafter mortifie the vices of the fleſh. Yea ſometimes not reſpecting their ſinnes, hee doth proue their obedience, or elſe teach them patience. As wee ſee that holy Iob was oppreſſed with miſerie aboue all other men, and yet was hee not vrged with his ſinnes: but God had reſpect vnto another thing: namely, that his godlines may be the better declared euen in aduerſitie. Therefore they are peruers interpreters, which doe aſſigne all aduerſities indifferently vnto ſinnes, as if the manner of puniſhmentes were equall, or God did not reſpect another thing in puniſhing of men, then euery mans deſerts. Wherefore we muſt note two things in this place, that iudgment doth beginne for the moſt part at the houſe of God. 1. Pet. 4. 17. and that therefore he doth ſharpely puniſh his owne children when they haue offended, paſſing ouer the wicked, and that his whips are much more ſharpe in correcting the faultes of the Church. Secondly, that there be diuers ends why he doth afflict men. For he did no leſſe make Peter and Paul ſubiect to the hangman, thē the moſt cruell murtherers. Whence wee gather that in the puniſhmentes of men there are not alwayes cauſes extant which can bee poynted out with the finger. And where as the diſciples according to the cōmon ſenſe, doe demand what maner ſinne that was which God did puniſh in the blind man ſo ſoone as he was borne, they doe that not ſo much out of ſeaſon, as when they aske whether he ſinned before he was borne or no. Although this ſo abſurd a queſtion was taken from the common ſurmiſe and friuolous opinion, which was then common amongeſt all men. For it appeareth euen out of other places of the ſcripture, that they beleeued that ſame flitting of the ſoule out of one bodie into another, whereof Pythagoras did dreame. Heere may wee ſee what a deepe Laborinth mans curioſitie is, eſpecially when boldneſſe is adioyned thereunto.

They ſaw ſome that were borne lame, ſome ſpurre blinde, ſome ſtarke blind ſome hauing a monſtrous body. Whereas it became them to reuerence the hidden iudgements of God, they would haue an euident cauſe in his workes, they did ſo fall away vnto thoſe childiſh toyes through their raſhnes, ỹ they thought that the ſoule when one life was paſt, did flit into a new body, & did there ſuffer the puniſhments which were due vnto the life before ſpent. Neither are the Iewes aſhamed at this day, to toſſe ſuch a filthie doting in their ſynagogues, as if it were an heauenly oracle. By which example wee are taught to take good heede, leaſt that if wee enquire after the iudgemetes of God beyond the meane of ſobrietie, the wandering errour of the minde doe carry vs away, and throwe vs headlong into moſt horrible dungeons. This was moſt monſtrous,

that

that the elect people of God, in whome the light of wisedome was kindled by the law and the Prophetes, should yeelde vnto such a grosse & forged tale. And if sobeit God did so sharply punish their boldnesse, there can bee nothing better then this modestie, in considering the workes of God, that our mindes may breake foorth into an admiration, so often as we know not the reason thereof, and our tongues may cry out, Iust art thou O Lord, & righteous are thy iudgements, although they cannot be comprehended. That which the disciples aske concerning the sinnes of the parents is not vnnecessary. For although the innocent sonne be not punished for the fathers faulte, but the soule which hath sinned, it shall die. Ezech. 18. 20. yet is not that threatning in vaine, that the Lord doth cast the offence of the fathers into the bosomes of the children, and taketh vengeance euen vppon the thirde and fourth generation, Exod. 20. 5. Therefore the wrath of God remaineth oftentimes through many ages euen vppon one house: and like as he blesseth the prosperitie of the faithfull for their sake, so he doth also cast of the wicked stocke, appointing according to his iust iudgement, the fathers together with the children vnto like destruction. Neither can any man by this meanes complaine that hee is punished vndeseruedly for another mans offence: because where the grace of the spirit is wanting, euil crowes must needes bring forth euill egges. This was the occasion that moued the Apostles to doubt whether the Lord had punished any fault of the parents in their sonne, or no.

3 *Neither hath this man sinned* Christ doth not simply acquit the blinde man and his parents of all fault: but doth onely deny that the cause of blindnesse is to be sought in sinne. And this is that which I said before, that God hath some times some other purpose, when hee layeth sorrowes and miseries vpon men, then to punish their sinnes. Therefore when as wee know not the causes of afflictions we must restraine curiositie, least we be both iniurious vnto God, and malicious toward our brethren.

Therefore Christe sheweth another reason why this man was borne blinde, *that in him the workes of God might be declared*. He saith not one worke, but in the plurall number, workes: for so long as he was blinde, there was shewed in him a token of Gods seueritie, whereby the rest might learne to feare & humble themselues. There followed afterward the benefite of deliuerance, where in appeared the wonderfull goodnesse of God: wherefore Christ his drift was by these woordes to stirre vppe the mindes of his disciples to hope for the myracle. Yet neuertheless hee teacheth generally, that this cause ought to bee counted in the Theater of the world iust and lawfull enough, when God doth glorifie his name. And there is no cause why men should chide with God, when he maketh them instruments of his glory on both sides, whether hee appeare mercifull or seuere.

4 *I must worke*. Hee doeth now testifie that hee was sent to this ende, that hee may declare the glory of GOD in restoring sight to the blinde. Furthermore, hee borroweth a similitude from the common custome of life. For when the Sunne is risen, man riseth vnto labour, but the night is appointed to rest in, as it is in the Psalme 104. 22. Therefore he calleth the time that was appointed him of his father, wherein hee was to

doe

doe the worke giuen him in charge, the day . So that euery one that is called vnto any publike function , muſt apply himſelfe to doe that which his office doeth require , as vnto woorkes which are to bee done in the day time.

Furthermore, wee muſt gather thence a generall rule, that the life of euery man is vnto him a day. Wherefore as the ſhortnes of the day doth pricke forward workemen vnto dilligence and induſtrie, leaſt the darknes of the night do ouertake them when they are but new begun to worke: ſo ſeeing that we ſee that there is but a ſhort time of life graunted vs, let vs bee aſhamed to waxe ſluggiſh in idleneſſe: finally, ſo ſoone as God by calling doth giue vs light, we muſt not linger leaſt the opportunitie doe eſcape vs.

5 *So long as I ſhall bee in the worlde.* I expounde this to haue beene added by a preuention : for it might haue beene brought to bee an abſurde thinge, that Chriſt ſhould appoint vnto himſelfe a time to worke in, as if it were to be feared leaſt the night ſhould oppreſſe him as it did other men . Therefore he doth ſo ſeparate himſelfe from other men, that yet notwithſtanding he ſaith that he hath an appointed time, wherein he muſt worke. For he compareth himſelfe vnto the Sunne, which although it lighten the earth with the brightnes thereof, yet when it ſetteth, it taketh away the day with it. Therefore hee giueth vs to vnderſtand that his death ſhall be as the ſetting of the Sunne : not becauſe it ſhall extinguiſh or darken his light : but becauſe it ſhall take him out of the ſight of the world . Neuertheleſſe he teacheth that when he was brought forth in the fleſh, he was then the true bright ſhining day of the world. For although God had lightened all ages, yet Chriſt brought foorth by his comming, a new and vnwonted brightnes . Whereupon hee bringeth in, that this time was moſt apt and fit to ſette foorth his fathers glory, as a moſt cleare day, wherein God would more euidently reueale himſelfe in marueilous workes. But here ariſeth a queſtion becauſe there appeared greater power of god after the death of chriſt both in the fruite of doctrine, and alſo in the myracles : and Paule. 2. Cor 4 6. doth apply this properly vnto the time of his preaching, that God who from the beginning of the world commaunded light to ſhine out of darkneſſe, did then ſhine by the Goſpel in the face of Chriſt.

And Chriſte doeth at this time no leſſe ſpreade abroad his bright beames in the worlde then when hee was openly conuerſant amongſt menne . I anſwere, that after Chriſte hadde fulfilled the courſe of his function, he wrought no leſſe mightily by his miniſters, then by himſelfe when he was in the world. In deede that is true : but firſt of all that is no lette , but that he ought to haue done that himſelfe which was enioyned him by his Father , at ſuch time as hee was reuealed in the fleſh to that ende. And ſecondly, it hindreth no whit, but that his corporall preſence, was the true and ſingular day of the worlde, the brightneſſe whereof was ſpread abroade throughout all ages . For whence hadde the holy Fathers in times paſt , and whence haue wee at this day light and day, ſaue onely becauſe the beginning and reuealing of Chriſt hath alwayes ſette out farre and wide his bright beames to make a continuall day ? Whereupon

upon it followeth, that whosoeuer haue not Christe to bee their director, they wander groping in darkenesse confusedly, and without order, like blinde men. Neuertheleſſe, we must note this sense, that like as the Sunne doth open vnto the eyes of men, the most beautifull stage of heauen and earth, and all the order of nature: so God hath reuealed in his sonne the principall glory of his workes.

6 *When he had sayd this, he spit vpon the earth, and made clay of the spittle, and layd it vppon the eyes of the blinde.*

7 *And sayd vnto him, Goe, wash in the poole Siloa, which is, if thou interprete it, sent: he went therefore and washt, and came seeing.*

8 *Therefore the neighbours, and those that had seene him before, because he was a begger, said, is not this he that sate and begged?*

9 *Other some said, truely this is he. And other some sayd, he is like him. But he sayd, I am he.*

10 *Therefore they sayd vnto him, how are thine eyes opened?*

11 *He answered and sayd, The man that is called Iesus, made clay, and put it vpon mine eyes, and sayd vnto me, goe into the poole Siloa, and wash: and after that I went, & washed, I did see.*

12 *Therfore they sayd vnto him, where is he? he sayd, I know not.*

6 *Hee spit vpon the earth,* Christ his purpose was, to restore sight to the blind but hee goeth about the matter in such a sort, as at the first sight may seeme very absurd. for by annoynting his eyes with clay, hee doth after a sort double his blindnes: who would not haue thought that he did eyther mocke the miserable man, or els that he toyed like a man that was distract? But his meaning was by this meanes to proue the faith and obedience of the blinde manne, that hee might be an example vnto all men.

This was no small token of faith, that the blinde man hauing embraced the bare worde, doth beleeue assuredly that he should haue sight restored vnto him: and vpon this hope he maketh hast to goe thither whither he was bidden. And also this is an excellent commendation of obedience, that he doth simply obey Christ, although many things doe perswade him to the contrary. And this is also a declaration of a true faith, when as a godly minde being, contented with the plaine word of God, doeth promise vnto it selfe that thing which seemeth to bee otherwise vncredible. The readines of obedience doth follow faith immediately, so that he doth quietly submit himselfe to bee gouerned by GOD, which is perswaded that he will be vnto him a faithfull guide It is questionlesse that the suspition and feare of mocking did come into the blinde mans minde: but it was an easie matter for him to breake through all impediments, seeing he was perswaded that it was safetie it selfe to follow Christe. If any man obiect, that the blind man knewe not what Christ was, that hee might giue vnto him due honour as vnto the sonne of God, I confesse that indeede: but because hee did beleeue that hee was sent of God, submitting himselfe vnto him, and not doubting but that he spake the truth, hee seeth nothing in him but

but that which is diuine. Yea in that he did addict himselfe wholy vnto Christ in so small knowledge, his faith deserueth so much the more prayse.

7 *Wash in the poole Siloa,* It is certaine that there was no vertue eyther in the clay, or in the water of Siloa, to cure his eyes: but Christ did not once onely adorne his miracles with these externall signes freely, either that he might shew that all things are subiect to his will, or that he might declare that there was as much power in al creatures as he would giue them Yet some do demaund what the clay made of dust and spittle doth signifie and they expound this to haue bin a figure of Christ: because the dust doth betoken the earthly nature of the flesh and the spittle which came out of his mouth, the diuine essence of the woorde. But I omit this Allegorie, because it hath in it selfe more subtiltie then soundnes, being contented with this simplicitie, that like as man was first created of clay, so Christ did vse clay in framing his eyes againe, shewing the same power in a part of the body, which the father declared in making the whole man: or peraduenture his intent was by this signe to declare, that it was no harder a matter for him, hauing remoued the impediment, to open the eyes of one that was blind, then for any man to wype away clay: and againe, that it was in his power to stoppe the sight of his eyes, in like sort as if any man should stoppe vpp the eyes with clay: which latter thing pleaseth me better. Peraduenture hee commanded him to wash in the poole of Siloa, that he might vpbraide vnto the Iewes that they themselues were to blame, because they did not perceiue the power of God which was present with them: like as Esayas doth chide the men of his time in the eight chapter, and sixt verse, because setting at nought the waters of Siloa, which ran calmely, they desire the swift and violent riuers. And also it seemeth to mee that the same reason did perswade Elizeus to command Naaman the Assyrian to wash in Iordan. If wee beleeue Ierome, the waters which did spring out of the mount Sion at certayne houres, did make this poole The Euangelist setteth downe of sette purpose the interpretation of the word *Siloa,* because that well being nigh vnto the Temple did dayly put the Iewes in minde of Christ who was to come: whom yet notwithstanding they despised being offered vnto them. Therefore the Euangelist setteth out vnto vs the grace of Christ that he alone doth lighten our darknes, and giue sight to the blinde. For the estate of our nature is depainted in the person of this one man: namely that all of vs are depriued of light and vnderstanding euen from our mothers wombe: and secondly, that we must seeke remedie for this euill only at Christ his hands.

And note that although CHRISTE was present then, yet would hee not haue the signes neglected, to reproue the blockishnesse of the nation which did onely retayne a vaine shadowe of the signes, the substance being abolished. Heerein appeareth also the wonderfull goodnes of Christe, that hee beeing the Phisition came of his owne accord vnto the blinde man, and doeth not wayte for his prayers in helping him. And truely seeing that wee are naturally turned away from him, wee are vtterly vndone, vnlesse hee meete vs before hee be called, and preuent vs with his mercie, which are drowned

drowned in the forgetfulneſſe of light and life.

8 *Therefore the neighbours, and thoſe that had ſeene him.* Not onely the neighbours did know the blinde man, but alſo all the inhabitans of the citie, becauſe he was a begger and was wont to ſitte at the gate of the Temple: and ſuch doe cauſe the common people to looke vpon them. This knowledge of the manne did cauſe the fame of the myracle to bee ſpread the farther abroad. But (as vngodlines is wittie in darkening the workes of God) many men thought that it was not the ſame man, becauſe there appeared in him a new power of God, ſo that the more excellent the maieſtie of Gods workes is, they finde the leſſe credite amongſt men. But their doubting did ſerue greatly to prooue the myracle, becauſe it came to paſſe hereby, ꝙ the blind man did the more extoll the grace of Chriſt by his owne teſtimonie. Therefore the Euangeliſt gathereth all theſe circumſtances not in vaine, whereby the truth of the miracle did more plainely appeare.

11 *And after that I went and waſhed.* Such happie ſucceſſe of obedience teacheth vs, that hauing ouercome all hinderances, we muſt goe forward ſtoutly, whither ſoeuer the Lord doth call vs: and let vs not feare but that that ſhall come to good paſſe what ſoeuer wee take in hande ſo long as hee is our ayder and guide.

13 *They bring him that had beene ſometimes blinde vnto the Phariſees.*

14 *And it was the Sabboth, when Ieſus made clay and opened his eyes,*

15 *Therefore the Phariſees alſo asked him againe, howe hee had receiued his ſight. And hee ſayde vnto them, Hee put clay vppon mine eyes, and I waſhed, and doe ſee.*

16 *Therefore ſome of the Phariſees ſayd, This man is not of God, becauſe he keepeth not the Sabboth. Otherſome ſayd, how can a man that is a ſinner do theſe miracles? And there was a diſſention amongeſt them.*

17 *They ſay vnto him that hadde beene ſometimes blinde, what ſayeſt thou of him, becauſe he hath opened thine eyes? And he ſayd, hee is a Prophet.*

13 *They bring him.* The narration which ſhall follow immediately, doth declare, that the wicked are ſo farre from profiting in the workes of the Lord, that the more they are vrged with the power thereof, the more doe they vomit out the poyſon which they had inwardly conceiued. The ſight which was reſtored to the blind man ought to haue made euen ſtonie mindes ſofte: at leaſt the Phariſees being ſtricken with the newnes and greatnes of the thing, ought to haue pawſed ſo long, vntill ſuch time as they could enquire whether it were a work wrought of God or no but the hatred of Chriſt driueth them headlong vnto ſuch madneſſe, that they doe by and by condemne that which they heare he had done. The Euangeliſt nameth the Phariſies, not becauſe the other ſectes did beare with Chriſt, but becauſe this ſecte was more couragious to defende the preſent ſtate, then the other.

Hypocriſie is alwayes cruell and proude: therefore ſeeing that they did ſwell with a falſe opinion of holineſſe, the doctrine of the Goſpell wounded them cheifly, which condemned all their feigned righteouſneſſe: and

they did especially fight for their owne power and kingdome vnder colour of defending the law. Wheras the Euangelist recordeth that the multitude brought the blinde man vnto the Pharisies, it is vncertaine for what ende and purpose they did this: there was scarse any that did not know, how enviously the Pharisies were set against Christ. Therefore it may be, that many flatterers did for their sakes of set purpose assay to darken the glory of the myracle. Notwithstanding (as I thinke) this seemeth to be more like to be true, that the greater part of the people suspending their own iudgement (as it falleth out sometimes) did meane to make those dayesmen and iudges, that were gouernours.

In the meane season being blinde of their owne accorde, they bring darknes vpon themselues in the Sunne, that it may darken his light. This is the disordered religion of the common people, that it doth worship the wicked tyrants of the Church vnder colour of diuine reuerence, & contemneth God himselfe as well in his worde as in his workes, at least it doth not vouchsafe to haue any respect vnto him.

14 *And it was the Sabboth.* Christe did choose the Sabboth day of set purpose, which would giue matter of offence vnto the Iewes. He had alreadie sufficiently tryed in the man sicke of the palsey, that they would also be cauilling at this worke. Therefore why doeth hee not preuent the offence, (which hee might haue done most easily) saue onely becawse the defense which his enemies had taken in hand malitiously, would serue to the setting foorth of the power of God? The Sabboth day was vnto them in steede of a whetstone to sharpen them to enquire of the whole matter. And what doe they gaine I pray you by the question, which they asked diligently and carefully, saue only that the truth of the myracle appeareth more plainely? We must learne by this example, that we ought to nettle the enemies of the Gospell: and that those men doe altogether dote, who doe in such sort reconcile the world vnto Christ, that they do condemne all manner of offences: seeing that Christe did rather willingly and wittingly prouoke the wicked. Therefore we must hold that rule which he prescribed els where, that we must contemne the blinde and the leaders of the blinde. Mat 15 14.

15 *The Pharisies also asked him.* The people hadde heard this confession proceede before from the mouth of the blind man: now are the Pharisies also made witnesses thereof, who might obiect that the common people had no lesse rashly receiued a rumour without any head, then it was rashly raysed. And first of all omitting the question of the fact (as they say) they do onely dispute concerning the lawfulnesse thereof: for they doe not denie but that Christ restored sight to the blinde: but they finde a faulte in the circumstance of the time: and doe denie that it is a worke of GOD, seeing the Sabboth was broken thereby. But they should first haue decided this question whether a diuine worke were the breaking of the Sabboth or no. And what is it that will not suffer them to see this, saue onely becawse being blinded with wicked affection, and maliciousnesse, they can see nothing? Furthermore, they had beene alreadie sufficiently taught by Christ, that those benefites which God giueth vnto menne doe no more disagree with the Sabboth then doeth circumcision,

cumciſion. And the wordes of the law doe commaund men to ceaſe from their owne workes, and not from the workes of God. Therfore in that they take an errour, which had beene ſo ſtrongly refuted already, for a manifeſt truth, it is to be imputed vnto obſtinate wickednes: at leaſt they erre for no other cauſe ſaue onely, becauſe it pleaſeth them ſo to doe. So the Papiſts doe not ceaſe to bring in oftentimes, friuolous and rotten cauils which haue beene anſwered an hundreth times. Therefore what muſt we doe? To witte, when wee haue opportunitie we muſt refute ſo much as in vs lyeth their wickednes, who burden and ſlaunder the Goſpel with falſe enuy. If no defence, how iuſt ſoeuer it be, can ſtoppe their mouthes, wee muſt not be weary but muſt courageouſly tread vnderfoote this wicked deſire which they haue to ſpeake euil, where with they goe about to oppreſſe vs. They take vnto thēſelues *maximes* which wee doe willingly graunt vnto them, that they are not to bee hearde who doe depart from the Church, and breake the vnitie of faith. But they doe ſlylie paſſe ouer that which was chiefly to be diſcuſſed, and which wee haue plainely expounded in a thouſand places, that the Pope with his traine are nothing leſſe then the Church, that that hotchpotch compounded of ſo many corrupt inuentions, and infected with ſo many faignings of ſuperſtitions, doeth much differ from ſincere faith. But they ſhall neuer bring to paſſe with their furious wantonnes, but that the truth which we haue ſooften and ſo ſoundly teſtified, ſhall at length haue the vpper hand. In like ſort the Phariſies did take a maxime againſt Chriſt, which the people did approue, that he was not of God whoſoeuer did not keepe the Sabboth day: but they did vniuſtly & falſely obiect that a worke of God, was the breaking of the Sabboth day.

16 *How can a man that is a ſinner*. A ſinner is taken in this place as in many other places, for a wicked perſon and contemner of God. Wherefore doeth your maiſter eate with Publicans and ſinners, that is, with wicked and vngodly men, whoſe wickednes is openly knowne? For the enemies of Chriſt did gather by the breaking of the Sabboth, that he was a prophane man, and one that was voide of all religion. On the other ſide, thoſe that bee indifferent and iudge more iuſtly, doe thinke that he is a godly and religious man, becauſe he was furniſhed with excellent power of God to worke myracles. Although this argument ſeemeth to be ſcarſe ſtrong enough. For God doth promiſe that euen the falſe prophets ſhall ſometimes worke myracles: and we know that Sathan doth imitate the workes of God, like an Ape, that hee may deceiue thoſe that doe not take heede. Yea, Tranquillus reporteth that when Veſpaſian was at Alexandria, and did ſit in the midſt of the market place to giue iudgement, he was requeſted by a blinde man that he would annoynt his eyes with his ſpittle: and that Serapis had ſhewed him this remedie in ſleepe. Veſpaſian becauſe he would not raſhly ſet himſelfe to be mocked of all men, could hardly and with much a doe be perſwaded to doe this: yet when as his friendes were very importunate vpon him, he granted the blinde man his requeſt, & ſo his eyes were opened ſodainely. Who will therefore reckon Veſpaſian amongſt the ſeruants of God, or adorne him with the prayſe of godlines?

I anſwer, that amongſt the godly and ſuch as feare GOD, myracles

are vndoubted markes of the power of the holy Ghoſt: but that it commeth to paſſe by the iuſt iudgement of God, that Sathan doth deceiue the vnbeleeuers with falſe myracles, as it were with deluſions. I thinke that that is no lye which I did of late recite out of *Suetonius*: but I doe rather aſcribe this vnto the iuſt vengeance of God, that ſeeing that the Iewes did contemne ſo many and ſuch excellent myracles of Chriſt, they were at length deliuered into the hands of Sathan, according as they had deſerued. For they ſhould haue gone forwarde in the pure worſhippe of God, by the myracles of Chriſte, they ſhould haue beene confirmed in the doctrine of the lawe, and haue riſen vp vnto the Meſſias himſelfe, who was the ende of the law. And truly Chriſt did manifeſtly teſtifie by giuing ſight to the blinde that hee was the Meſsias. Are not thoſe men, which refuſe to acknowledge God in his workes, ſeeinge they doe not only through ſluggiſhnes, but alſo through malicious contempt refuſe him, worthy to be giuen ouer of God vnto the ſubtilitie of Sathan? Therefore let vs remember that we muſt ſeeke God with the ſincere affection of the heart that he may reueale himſelfe vnto vs by the power of his ſpirit: that we muſt obediently heare his worde, that he may decipher out the true Prophets, by no deceiuing myracles. So ſhall it come to paſſe that myracles ſhall profite vs, and we ſhall not be ſubiect to the ſeducinges of Sathan. As touching theſe men, although they do well in this, that they ſpeake reuerently of the myracles wher in the power of God appeareth, yet do they not bring a reaſon ſtrong enough to proue that Chriſt is to be accounted a Prophet of God. Neither yet would the Euangeliſt haue their anſwere to be accounted an Oracle, hee doth onely bring to light, the wicked ſtubbornenеſſe of the enemies of Chriſte, who catching at ſomewhat maliciouſly, wherewith they may finde faulr, being admoniſhed, they doe no whit yeelde.

And there was a diſſention amongeſt them. Diſſention is the worſt & moſt hurtfull euill that is in the Church: how is it then that Chriſt doeth ſow matter of diſcorde euen amongſt the very doctors of the Church? Wee may eaſily anſwere, that the onely intent and purpoſe of Chriſte was to bring all men vnto God the father, ſtretching out his hand as it were But the diſſention did ariſe & proceed from their wickednes, who had no deſire to come vnto God. Therefore they doe as it were cut the Church in peeces by diuiſion, whoſoeuer will not obey the truth of God. But it is better that men doe diſagree amongeſt themſelues, then that they ſhould all fall away, together with one conſent frō godlineſſe. Therefore ſo often as diſſention appeareth, wee muſt alwayes conſider whence it ſpringeth.

17 *They ſaid vnto him that had beene blind.* The more diligently they enquire, the more mightily doth the truth of God ſhew it ſelfe: For they do as if a man would quench a flame with his blowing. Therefore ſo often as wee ſee the wicked aſſay all things that they may at length oppreſſe the truth of God, there is no cauſe why he ſhould be afraid, or be too carefull for the euent, beecauſe they ſhall doe nothing els by this meanes, but kindle the light thereof Furthermore, in that they demand of the blinde man, what hee thinketh, it is not therefore beecauſe they paſſe for his iudgement, or ſet an heyre by it: but beecauſe they

they hope that the man being ſtricken with feare will anſwer according as they would haue him. In which point the Lord deceiued them For truly ſeeing that a man of the common ſort, ſetting nought by their threatnings doth boldly affirme that Chriſt is a Prophet, the grace of God is to bee thanked for this, ſo that this boldneſſe is as it were an other myracle. And if ſobeit he confeſſed ſo couragiouſly and freely that Chriſt was a Prophet: who did not as yet vnderſtand that he was the ſonne of God, how ſhamefull is their beliefe, who beeing diſcouraged with feare, do either deny him or keepe ſilence, whēas they know that he ſitteth at the right hand of God the father, and that he ſhall come thēce to iudge the whole world? Therefore ſeeing that this blind man did not choake a ſmall ſparkle of knowledge, we muſt endeuour that there may a free and perfect confeſſion ſhine againe from that perfect brightnes which hath ſhined into our heartes.

18 *Therefore the Iewes beleeued not him, that he had beene blind and had receiued his ſight, vntill they called the parents of him that had receiued his ſight.*

19 *And they aſked them ſaying, Is this your ſonne, who you ſay was borne blind? ther fore how doth he now ſee?*

20 *His parents anſwered them ſaying, we know that this is our ſonne, and that hee was borne blind.*

21 *But howe hee now ſeeth we know not, or who hath opened his eyes, we know not: he hath age, aſke him: he ſhall ſpeake of him ſelfe.*

22 *Theſe thinges ſaid his parents, becauſe they feared the Iewes. For the Iewes had already conſpired, that if any man ſhould confeſſe that he was Chriſt, he ſhould be caſt out of the Synagogue.*

23 *Therefore ſaid his parents, he hath age, aſke him.*

18 *Beleeued not.* We muſt in this place note two things, that they do not beleeue that the myracle was done, and that being of their owne accord blinded with a wicked hatred which they did beare againſt chriſt, they ſee not that which is manifeſt. The Euangeliſt reporteth that they beleeued not. If the reaſon bee demanded, it is not to be doubted but that their blindneſſe was voluntarie. For what doth keepe them from ſeeing a moſt manifeſt worke of God which was before their eyes: yea, that being more then conuict, they do yet notwithſtanding not beleeue that which they know is true, ſaue onely becauſe the inwarde wickednes of their heart doth keepe their eyes faſt ſhut. Paule teacheth that the ſame is alſo fulfilled in the doctrine of the Goſpel: for hee ſaith that it is not couered or obſcure ſaue only to the reprobate whoſe minds the god of this world hath blinded. 2. Cor. 5. 3. 4. Being admoniſhed with ſuch examples, let vs learn not to lay ſtumbling blockes in our owne way, which may keepe vs from beleeuing. The Euangeliſt calleth the gouernours the *Iewes* by *Synecdoche*.

19. *Is this your ſonne.* Becauſe the matter woulde not frame the former way, they aſſay a newe way: but the LORD dooth not onely myraculouſly euen heere alſo diſturbe their endeuours: but turne them vnto a contrary ende. Furthermore, they doe not demaund one particuler queſtion only, but they did backe more thinges together, that they may cut of all occaſion

ſion of anſwering. But the parents of the blinde maine doe onely take the one halfe of the manifold and captious interrogation, whereunto they anſwere: they teſtifie that he was their ſonne, and that hee was blinde from his mothers wombe. Hereupon it followeth that he doth not ſee naturally, but that his eyes were opened myraculouſly. But they paſſe ouer this latter thing, becauſe it was odious: by which their ſilence they bewray their vnthankfullneſſe. For truely ſeeing they had ſo great a benefite of God powred vpon them, they ſhould haue beene feruently bent to prayſe and magnifie his name. But beeing afraide they doe as much as in them lyeth bury the grace of God ſaue onely that they make their ſonne a witneſſe in their ſtede, that hee may both with leſſe enuie and greater credite, declare the whole matter as it was done. And although they doe wiſely inuent this middle meanes, whileſt they themſelues eſchew danger, that they may teſtifie concerning Chriſte, ouerthwartly by the mouth of their ſonne yet is this no let but that by the mouth of the Euangeliſt the ſpirite may condemne their ſoftnes, becauſe they doe not in the meane ſeaſon their owne dutie. Therefore how much more vnexcuſable are thoſe who doe ouerwhelme Chriſt with his doctrine, his myracles, his power, and grace, and that by their vnfaithfull denyall.

22 *They conſpired.* This place teacheth that the cuſtome of excommunication was auncient, and vſed in all ages: neither was excommunication then newly inuented, but that that puniſhment which was vſed in times paſt againſt Apoſtataes, and the deſpiſers of the lawe, was turned vnto the Diſciples of Chriſte. Therefore we vnderſtand that the ryte of excommunication did ariſe from the moſt auncient diſcipline of the Churche, and ſecondly that it began not of late, and that this is not a fault of one age onely, that wicked men doe corrupt the holy inſtitutions, of God with their ſacriledge. God would that there ſhould be ſome forme of correction from the beginning, wherewith rebels might bee kept vnder. The high Prieſtes and Scribes did not onely tyrannouſly abuſe this power to vexe the innocent withall: but they did alſo at length wickedly reſiſt God himſelfe and his doctrine. Seeing that the truth of Chriſt was mightier, then that they were able to reſiſt the ſame by order and law, they did ſhake the lightnings of excommunications to oppreſſe it. The ſame was done euen amongeſt the Chriſtians: for it can ſcarſe bee expreſſed what barbarous tyranny the falſe Biſhops did vſe in bringing vnder the common people, that none might bee ſo bold as to mutter, and wee doe nowe ſee with what great crueltie they wreſt this dart of excommunication againſt all the worſhippers of God. But wee muſt thus perſwade our ſelues, that when as excommunication is turned to a wrong end, it may ſafely be contemned. For whenas God did giue vnto his Church the lawe of excommunication, hee did not arme tyrants or hangmen with a ſwoord to cut the throats of ſoules: but hee preſcribed a rule howe to gouerne his people. and that vpon this condition, that hee himſelfe might bee the chiefe gouernour, and might haue menne to bee his miniſters and officers. Therefore let the falſe Biſhops ſende out their lightnings as it ſhall pleaſe them: yet ſhall they make none afraide with their vaine crackes, ſaue onely thoſe who beeing not as yet taught by the voyce of the chiefe ſheepeheard, which is the true ſheepefolde, doe wander

der to and fro being doubtfull. To conclude if we ſee any that be not vnder & ſubiect to Chriſt, it is moſt certaine they are depriued of the lawfull power of excommunication. Wee muſt not feare leaſt they exclude vs out of their congregation, out of which Chriſt who is our life and health is baniſhed. But rather if we couet to be ioyned vnto Chriſt, we muſt willingly depart out of the Pope his ſynagogues: ſo farre of is it that the feare of caſting out muſte hinder vs. And although the rite of excommunicating was ſo wickedly corrupt in the old church yet would not Chriſt haue the ſame extinguiſhed by his comming: but he reſtored it to the puritie therof, that it might againe be of force amongſt vs. So although there raigne at this day a moſt filthie profanation of this holy diſcipline, in Papiſtrie, we muſt rather reclaime the ſame vnto his auncient integritie with great diligence, then aboliſh it. Things are neuer ſo well framed in the world, but that the moſt holy lawes of God doe degenerate into corruptions through mans fault and folly. Satan ſhould haue too great libertie, if hee could bring to nought, whatſoeuer he doth corrupt. Wee ſhould haue at this day no Baptiſme, no Supper, and finally no religion, whereof hee hath left no part free from his pollutions.

24 *Therefore they called the man againe that was blinde, and ſayd vnto him, Giue the glory to God: wee know that this man is a ſinner.*

25 *Therefore hee anſwered and ſayde, I knowe not whether hee be a ſinner or no: one thing I know, that whereas I was blinde I now ſee.*

26 *Therefore they ſayd vnto him againe, what did he to thee? how opened he thine eyes?*

27 *Hee anſwered them, I tolde you alreadie, and yee heard: what will you heare againe? will you alſo be made his diſciples?*

28 *Therefore they rayled on him, and ſaid, be thou his Diſciple: we are Moſes his Diſciples.*

29 *Wee know that God ſpake vnto Moſes: but we know not whence this fellow is.*

30 *The man anſwered, and ſayd vnto them, truly in this is a wonder, that yee know not whence he is, and he hath opened mine eyes.*

31 *And wee know that God heareth not ſinners: but if any man be a worſhipper of God, and doe his will, him he heareth.*

32 *From the beginning hath it not beene heard, that any man hath opened the eies of him that hath beene borne blinde.*

33 *Vnleſſe this man were of God, he could doe nothing.*

24 *Therefore they called him the ſecond time.* It is queſtionles that beeing enforced with ſhame they called the blinde man, whom they had tryed before to be too firme & conſtant. So that the more vehemently they ſtriue againſt God, they doe oftentimes intangle themſelues the more, and tye themſelues the faſter. But they doe ſo queſtion with him, that they may make him ſay as they ſay This is a beautifull Preface when as they doe exhort him to giue the glory vnto God: but they doe by and by imperiouſly commaund him that hee ſhoulde not anſwere as he thought, and according to his meaning. Therefore vnder colour of the name of God they doe require at his handes ſeruile obedience.

Giue the glory to God. Although this their requeſt may bee referred vnto the circumſtance of the cauſe, that the blind man doe not darken the glory of god, by attributing vnto man the benefite which he had receiued: yet doe I rather ſubſcribe vnto their opinion, who thinke that it was a ſolemne forme, which they vſed, when they required an oath of any man. For euen Ioſua. 7. 10. doth ſweare Achan by the ſame words when he will wring out of him the true confeſſion of the garment which was ſtollen. And by theſe wordes they did teach men that God was not a little blaſphemed, if any man ſhould vnder colour of his name deceiue And truly ſo oftē as we are to ſweare, we muſt remember this preface, that the truth may be no leſſe precious vnto vs, then the glory of God. If this were ſo, men ſhould ſweare with farre more reuerence: now becauſe a great part (not thinking that God is denyed, when his name is called vpon to defend and maintaine a lye withall) doe come raſhly and contemptuouſly to ſweare: all thinges are ſtuft with periuries. In the meane while we ſee how hypocrites, euen whileſt they pretend the greateſt reuerence of GOD, doe not onely deceiue, but euen impudently mock alſo. For they proceed to get the blind man to ſweare to their words, & that wickedlie not without great reproch of God. God doth by this meanes bring their wicked counſels to light, howſoeuer they goe about with diuers colours to paint them, and with feigned ſhadowes to couer them.

25 *I know not whether he be a ſinner or no.* The blinde manne ſeemeth ſomewhat to digreſſe through feare, from his fee teſtimonie, neither muſt we thinke that hee doubted any thing of CHRIST, as the wordes doe ſound: but I doe rather thinke that hee ſpake tauntingly that hee might the more nettle them. Hee hadde confeſsed before that hee was a Prophet: when as he ſawe that hee preuailed not, ſuſpending his iudgement concerning the perſon, hee ſetteth before them the thing it ſelfe. Therefore this graunting wanteth not a mocke.

26 *Therefore they ſaid vnto him againe.* Seeing that we ſee the wicked ſo earneſt in their wicked actions, let vs be aſhamed of our ſluggiſhnes, that we are ſo in doing the buſines of Chriſt. And ſeeing that they doe euery where hunt after matter to cauill at, that they may darken the myracle, the Lord doth excellently driue away their endeuours, by the vnuincible conſtancie of the blinde man. For he doth not onely ſtand ſtoutly in his opinion, but dooth alſo chide them freely and ſharply, becauſe they doe goe about with asking many queſtions to couer the truth, which was knowne and manifeſt.

Furthermore, hee caſteth in their teeth the peruerſe hatred of Chriſt, when hee ſayth, *will yee bee his Diſciples?* For his meaning is, that although they ſhalbe an hundred times conuict, yet are they poſſeſsed in ſuch ſort with a malitious and deadly affection, that they will neuer yeeld. This is wonderfull boldnes, that a baſe perſon and obſcure fellow, yea one that for his begging was almoſt nought ſet by, doth freely prouoke the fury of all the prieſts againſt him. If only a ſmall preparation of faith, did make him ſo bold when he was come vnto the battle, what excuſe will they make who being great preachers of the goſpel in time of tranquility, are dumbe in time of danger? Furthermore this interrogatiō is alſo made in ieſt: for ſ meaning thereof is, that they were mooued by

ſome.

some euill will, & not with the sincere desire of the truth, to vrge and aske this question so diligently.

28 *Therefore they rayled on him.* It is like that whatsoeuer raylings the force of furious wrath did minister vnto them, they did ragingly cast out the same against him: and this was one of many, that they called him a reuelt frō the law. For in their iudgement he could not be a disciple of Christ, but hee must fall away from the law of *Moses*: they make these two thinges as contrary one to the other. And this is to looke vnto a most beautifull colour, in that they are afraid to depart from the doctrine of *Moses*. For this is a true rule of godlines, that we must heare the prophets, by whome God did surely speake: least faith be carryed about with euery doctrine of man. From this true principle doe they fet the certaintie which they haue of the lawe of *Moses*: but they lye when they say that they are *Moses* his disciples, when they are turned away from the ende of the law. So hypocrits are wont to pull God in peeces when they will pretend his name. If Christ be the soule of the law as Paule teacheth Rom. 10. 4. What shall the law bee when it is separated from him, but a dead body? By this example are we taught that God is not heard aright, saue only when the hearer giueth good eare vnto his voyce, that hee may perceiue what he meaneth and speaketh. When as they say that *they cannot tell whence Christ is*, this is not referred vnto his country or place where he was borne: but vnto his Prophetical office. For they obiect that they haue no knowledge of his calling, that they may receiue him as comming from God.

30 *Truly in this is a wonder* He toucheth them by the way, because being nothing moued with such a singular myracle, they faigne that they know not the calling of Christ: as if hee should say, that it is vnseemely that such a token of Gods power should be accounted as nothing, and that the calling of Christe being so prooued and testified, should yet notwithstanding purchase no credit amongst them. And to the ende hee may the more vrge their sluggishnes or wickednes, hee amplifieth the excellencie thereof by that, that since man can remember it was neuer heard that man did any such thinge. Whereupon it followeth that they are malicious and vnthankfull, which winke willingly at the manifest worke of God. Therefore he gathereth that he was sent of God, which was furnished with so great a power of the spirite to purchase credite to himselfe and to his doctrine.

31. *And wee knowe that God heareth not sinners.* They are deceiued which thinke that the blinde man spake thus according to the opinion of the common people. For this word *sinners* is taken in this place also for a wicked and vngodly person, as a little before. And this is the continuall doctrine of the Scripture, that God heareth none saue those that call vpō him truly & with a sincere heart For seeing that faith alone openeth vnto vs the gate vnto God, it is certaine that all the wicked are driuen away from comming vnto him: yea hee doth testifie that he doth abhorre their prayers, as he doth loath their sacrifices. For hee biddeth his children come vnto him by a singular priuiledge, and it is the spirit of adoption alone, which cryeth in our heartes, Abba father. Rom. 8. 15. To be briefe, no man is rightly prepared to pray vnto God, saue he which hath an.

an heart purged by faith. As for the wicked as they doe prophane the name of God in their prayers, so they doe rather deserue to be punished for this their sacriledge, then to obtaine any thing that may be for their welfare. Therfore this is a good reason which the blinde man bringeth in, that Christ came from God, seeing he was so ready to graunt his petitions.

34 *They answered and said vnto him, thou art altogether borne in sinne, and teachest thou vs? And they did cast him out.*

35 *Iesus heard that they had cast him out: and when he had found him, hee said vnto him, beleeuest thou in the sonne of God?*

36 *He answered and said, who is he Lord that I may beleeue in him?*

37 *And Iesus said vnto him, thou hast both seene him: and hee that speaketh with thee, is he.*

38 *And he said, I beleeue Lord. And he worshipped him.*

39 *Then said Iesus, I am come to iudgement into the world, that they which see not, may see: and that those which see may be made blinde.*

40 *This heard some of the Pharisies which were with him, and said vnto him. Are we also blinde?*

41 *Iesus said vnto them, if you were blind, you should haue no sinne: but now yee say, we see: Therefore your sinne remaineth.*

34 *Thou art borne in sinne.* I doe not thinke but that they alluded vnto his blindnes: as it is a common custome amongst proud men to vexe those that are in aduersitie, and misery. Therefore they mocke him as if he had come out of his mothers wombe with the marke of his wickednes. For this was a common opinion amongst the Scribes that the soules after that one life was past, did flit into new bodies & did there suffer punishment for their former sinnes. Whereupon these men set downe this, as a manifest truth, that he that was borne blind was then polluted and corrupt with sinnes so soone as he was borne. We ought to learne by this corrupt iudgement, that wee must not alwayes measures euery mans sinnes by the whips of God. For the Lord (as we saw before) hath diuers endes for which he layeth miseries vpon men. And besides this that these hypocrites doe mocke this miserable man, they doe also refuse reproachfully, all his holy and good admonitions: as this is a thing too common, that no manne can abide to be taught of him whom he despiseth. Furthermore, seeing that we must alwayes heare God, by whomsoeuer he speaketh vnto vs. let vs learne to despise no man, that God may alwayes finde vs meeke and ready to be taught, although he vseth a simple man and one whereof there is no account made to teach vs by. For there is no worse plague, then when pride stoppeth our eares, so that we cannot vouchsafe to heare those which giue vs profitable and good counsell. And God doth oftentimes choose vile & base persons of set purpose, to teach vs and admonish vs, that he may bring downe our loftines.

They did cast him out. Although it may bee that they did cast him out of the Temple by violence, yet I doe thinke that the Euangelist meaneth otherwise, that they did excõmunicate him, and so his casting out was couered with some colour of the lawe. And this agreeth better with the text:

text: becauſe if he had beene caſt out only reprochfully, that matter had not bin of ſuch weight, that the fame ſhould haue come vnto Chriſte. Nowe in that Chriſt heard of it, I doe thereby coniecture that they did it with ſome ſolemne ryte, as if it had been ſome earneſt matter. By this example are we taught, how little the curſings of the enemies of Chriſt are to be cared for. If we be caſt out of that congregation wherein Chriſt reigneth, that horrible iudgement is giuen vpon vs, that we are deliuered vnto Sathan, becauſe wee are baniſhed from the kingdome of the ſonne of God. But we muſt of our owne accord flie from that place, where Chriſt ruleth not by his word and ſpirit, if no man doe expell vs: ſo far off is it that we muſt feare that tyrannous iudgement, wherewith the wicked doe mocke the ſeruants of Chriſt.

35 *And when he had found him.* If hee had beene kept ſtill in the Synagogue, it had beene to be feared leaſt being eſtranged from Chriſt he ſhould haue been drowned in deſtuction daily with the wicked: nowe as hee wandered without the temple, Chriſt met him, Chriſt receiueth him, being caſt out by the prieſts and embraceth him: he raiſeth him vp lying proſtrate, he offereth life vnto one that was condemned to death. And this ſame haue wee alſo tryed in our time. For when as in the beginning *Luther* and ſuch like did reprehende the groſſer abuſes of the Pope, they had ſcarſe a ſlender taſt of Chriſtianitie: after that the Pope did caſt out his lightnings againſt them, and they were caſt out of the Romiſh Synagogue, CHRIST reached out his hande vnto them, and was throughly knowne vnto them. So there is nothing better for vs, then to bee farthëſt from the enemies of the Goſpell, that Chriſte may come nearer vnto vs.

Doeſt thou beleeue in the ſonne of God. Hee ſpeaketh vnto a Iewe, who hauing beene inſtructed of a childe in the doctrine of the law, had learned that God had promiſed the Meſsias. Therefore this interrogation importeth as much as if Chriſt did exhort him, to follow the Meſsias and to addict himſelfe wholy vnto him. Although he vſeth a more honourable name then they were wont to vſe as then: for the Meſsias was only accounted the ſonne of Dauid at that time.

36 *Who is he that I may beleeue.* By this anſwere of the blind man it appeareth, that although he knewe as yet no certaine or manifeſt thing concerning Chriſt, yet was he ready & eaſie to be taught, For theſe words import as much as if he did ſay, I am ready to imbrace him, ſo ſoone as he ſhalbe reuealed vnto me, And we muſt note that the blinde man is deſirous to bee taught of Chriſte who was a Prophet: for he was already perſwaded that Chriſt was ſent from God. Wherefore he doth not raſhly ſubmit his faith vnto his doctrine.

37 *And thou haſt ſeene him.* The blind man could be ſet no farther forwarde by theſe words of Chriſt, ſaue onely vnto a bare, cold, and hungry porcion or parcell of faith: for Chriſt maketh no mention either of his power, or why hee was ſent of his father, or what he brought vnto men. But this is the principall thing in faith, to know that by ꝑ ſacrifice of his death ſinnes are purged, & that we are reconciled vnto God, that his reſurrection is the tryumph ouer death being ouercome: that we are renewed by his ſpirite, that beeing dead vnto the fleſhe and ſinne, wee may liue vnto righteouſneſſe: that hee is the onely mediatour,

mediatour: that his ſpirite is the earneſt of our adoption: and finally that all the parts of eternall life are in him. But the Euangeliſte dooth either recite all the communication which he had with Chriſt, or els he doth onely giue vs to vnderſtand that the blinde man gaue Chriſt his name, that he might hereafter begin to be his diſciple. I doe not doubt but that Ieſus his meaning was to haue him to know that he was Chriſt, that he might bring him from this beginning of faith vnto a more ful knowledge of him.

38 *And he worſhipped him.* The queſtion may bee whether hee gaue vnto Chriſt the honour that is due vnto God or no. The worde which the Euangeliſt vſeth, ſignifieth nothing els, ſaue this that by bowing the knee and other ſignes, he did teſtifie ſome worſhippe and reuerence. I thinke that hereby is meant ſome rare and vnwonted thing: namely, that the blind man gaue farre more honor to Chriſt then to a man or a prophet. And yet notwithſtanding I doe not thinke that he was come ſo farre then, that he knewe that Chriſte was God reuealed in the fleſh. Therefore what meaneth this worſhipping? ſeeing that the blind man was perſwaded that Ieſus was the ſonne of God, being as it were in a traunce by reaſon of wondering, he did throw downe himſelf before him.

39 *I am come to iudgement. Iudgement* cannot be ſimply taken in this place for the puniſhment, which is laid vpon the wicked and the deſpiſers of God, beecauſe it is extended vnto the grace of illumination. Therefore Chriſt calleth it iudgement, beecauſe it reſtoreth thinges which were confuſed and ſcattered abroad into ſome lawfull order: yet notwithſtanding his meaning is, that this is done by the wonderfull counſell of God, and contrarie to the common ſenſe of men. And truely mans reaſon iudgeth that nothing can be more vnconuenient, then that thoſe ſhould be made blinde by the light of the world which doe ſee. Therefore this is one of the ſecrete iudgements of God, whereby he caſteth downe mans pride.

Furthermore, we muſt note that the blindneſſe which is here mentioned, doth not ſo much come from Chriſt, as through mans fault. Neither doth any mans owne nature properly make him blind: but ſeeing that the reprobate deſire nothing els but to quench his light, it muſt needes be that the eyes of their mind which are infected with wickednes and frowardneſſe, muſt bee blinded with the light offered vnto them. To be briefe, ſithence Chriſt is of his owne nature the light of the worlde, this is a thing that is accidentall, that ſome are made blind by his comming. Yet may this queſtion be asked againe, ſeeing all men are generally condemned of blindneſſe, who are thoſe that ſee? I anſwere, that that was ſpoken tauntingly by a conceſſion, becauſe the vnbeleeuers although they be blind, doe yet notwithſtanding thinke that they are very ſharpe and quicke of ſight, and being puffed vp with this confidence, they doe not vouchſafe to heare God, and the wiſedome of the fleſh hath a fayre ſhewe without Chriſt: becauſe the world doth not comprehende what true wiſedome is. Therefore Chriſt ſaith that thoſe men doe ſee, who are carried with their owne ſenſe and fantaſie, deceiuing themſelues and others vnder a fooliſh hope of wiſedome, accounting their vaine imaginations wiſedome.

Such

Such men become blinde so soone as Christe appeareth in the brightnesse of his Gospel: not only because their foolishnes which lay hid before in the darknes of infidelitie, is discouered, but because being deeper crowned in darknes, through the iust iudgement of God, they loose that little light, which remained in them. All menne truly are borne blinde: yet there shine some sparkles as yet in the darkenes of corrupt and depraued nature, that men may differ frō bruit beastes. Now if any man being puffed vp with a proud confidence and trust which he hath in his owne reason, doe refuse to subm it himselfe to God, he shall seeme wise without Christe: but the brightnes of Christe shall make him foolish: Because the vanitie of mans minde beginneth then to appeare, when as the heauenly wisdome commeth abroade. But Christ his meaning was to expresse by these wordes (as I haue saide before) some greater thing. For hypocrites doe not so stubbornly resist God before such time as Christe doth beginne to shine: but so soone as the light commeth neare them, they rebell against God with open warre, and as if they were his open enemies. Therefore this frowardnes and vnthankefulnes causeth their blindnes to be doubled, and that God doth either put out, or altogether plucke out in his iust iudgement, their eyes which were before depriued of the true light. Now doe we know the summe of this place, that Christ came into the worlde that he may illuminate the blinde, and bring those vnto madnes which seeme to themselues to be wise.

And in the former place he maketh mention of giuing sight, because this is the proper cause of his comming. For he came not to iudge the worlde, but rather to saue that which was perished: as Paule 2. Cor. 10. 6. when he saith that God hath vengeance in readines, against all the rebellious: he addeth also that this punishment shall take place, after that the obedience of the godly shall be fulfilled. Neither ought this vengeance to be restrained vnto the person of Christe, as if hee did not the same daily by the ministers of his Gospell. Wherefore we must take good heede, least any of vs doe pull downe vppon his owne pate this horrible punishment through a fond opinion of wisdome: but experience teacheth vs how truly Christ vttered this same sentence. For wee see many men smitten with the spirite of giddines and fury, for no other cause, saue onely because they cannot abide the rising of the sunne of righteousnesse. Adam liued at that time, and he was endued with the true light of vnderstanding, when he lost that diuine good thing by desiring to see more then was lawfull for him. Now if when we are drowned in blindnes, and being thus humbled of the Lorde, we doe yet neuertheless flatter our selues in our darknes, & set our phrensie sense and vnderstanding against the heauenly wisdome, it is no maruell if Gods vengeance waxe heauie vppon vs, so that we be made double blinde.

This punishment was layde vppon the wicked vnder the lawe (for Iesayas is sent to make blinde the olde people, that in seeing they may not see. *Make blinde the hearte of this people, and aggranate their eares &c.* Iesaias 6. 9. And the more fully the brightnes of the diuine light did shewe foorth it selfe in Christe then the Prophetes, so much the more manifestly and plainely ought this example of making blinde to appeare: as at this day the

the noone day light of the Goſpel, doth driue the hypocrites headlong into extreame madnes.

40 *Certaine of the Phariſies had heard.* They did by and by perceiue that they were wounded with that ſaying of Chriſt: & yet they ſeeme not to haue beene of the worſt ſort. Becauſe thoſe which were his open and deadly enemies did more abhorre Chriſt then that they would adioyne themſelues vnto him: but theſe men could abide to heare Chriſt, but all in vaine: becauſe no man is a fit diſciple of Chriſtes, ſaue onely he that hath put off himſelfe: from which thing theſe men are farre. Furthermore, this interrogation did ſpring from indignation, becauſe they thought they had open iniury done vnto them, if they were reckoned amongſt thoſe that are blinde: & alſo it hath a ſhow of a proud contempt of the grace of Chriſt, together with a mocke. As if they ſhould ſay, canſt not thou therefore become famous without our reproach? Shall we ſuffer this that thou ſhalt purchaſe vnto thy ſelfe honour, by our ſhame? And whereas thou promiſeſt new light to the blinde, get thee hence and be packing with thy benefite: for we will not pay ſo deare for our lightning, that thou mayeſt hereby proue that we haue beene blinde hitherto. Hereby it appearth that hypocriſie is alwayes proud and poyſonfull. It is a point of pride, in that being content with themſelues, they will looſe nothing of that which they haue: of poyſonfulnes, in that when their diſeaſe is ſhewed them, they are netled, as if they were ſore hurt, and doe chide Chriſt. Hence commeth the contempt of Chriſt and the grace which he offereth. There is great force in this worde (*alſo*): becauſe their meaning is, that although the reſt bee blinde, yet is it vnmeete that they ſhould be reckoned amongſt the common ſort. It is a vice too familiar with thoſe which are placed aboue other men, that being almoſt drunken with pride they doe forget that they are men.

If you were blinde Theſe wordes may haue a double meaning, either that ignorance did ſomewhat extenuate their fault, vnleſſe being manifeſtly conuicte they would ſtriue of ſet purpoſe againſt the truth, or that the diſeaſe of ignorance which was in them was medicinable, if ſo beit they would acknowledge it. The wordes of Chriſt which wee ſhall haue in the fifteenth Chapter, doe confirme the former ſentence, *If I had not come & ſpoken vnto them they ſhoulde haue no ſinne, &c.* But becauſe it followeth here in the text, *that they ſay that they ſee*: to the ende the oppoſites may the better anſwere one an other, this ſeemeth the better to agree, if you exporud him to bee blind, who knowing his blindnes, doeth ſeeke remedie for his diſeaſe. After this ſort the ſumme ſhall bee, if you did acknowledge your griefe it ſhall not be altogether vncurable: but now becauſe you thinke that you are ſound, yee continew deſperate. Whē as he ſaith that they haue no ſinne, which are blind, hee doth not ſo excuſe ignorance as if it were innocent & without the guiltines of a fault; his meaning is only that it is a readie remedie for the diſeaſe when it is throughly perceiued: becauſe when the blinde man is deſirous to be deliuered, God is ready to helpe him. And they are vncurable, who being amazed in their miſeries, doe deſpiſe the grace of God.

Chap. 10.

Chap. 10.

1 *VErily, verily I ſay vnto you, hee that entreth not into the ſheepefolde by the dore, but climbeth vp ſome other way, hee is a theefe and a robber.*

2 *And hee that entreth in by the dore, hee is the ſheepeheard of the ſheepe.*

3 *Vnto him the porter openeth, and the ſheepe heare his voyce, and he calleth his own ſheepe by name, and leadeth them out.*

4 *And when he hath ſent out his owne ſheepe, hee goeth before them, and the ſheepe follow him: becauſe they know his voice.*

5 *But a ſtranger doe they not follow, but flie from him: becauſe they knowe not the voyce of ſtrangers.*

6 *This ſimilitude ſpake Ieſus vnto them: and they vnderſtoode not what theſe things were which hee ſpake vnto them.*

1 *Verily, verily I ſay vnto you.* Becauſe Chriſte had to deale with the Scribes and Prieſtes who were accounted the paſtours of the Church, if he would haue his doctrine receiued, it was requiſite that they ſhould be diſpoyled of the honour of this title. And farthermore, the ſmall number of thoſe that beleeued might haue much diſcredited his doctrine. Therefore he auoucheth that they are not al to bee accounted ſhepheardes or ſheepe, which vſurpe an outwarde place in the Church: but that the lawfull paſtours are knowne from the reprobate, and the true ſheepe are knowne from the falſe by this marke, if he be the onely marke whereat they doe all ayme, the beginning and the ende. This admonition hath beene for all ages profitable, and is at this day moſt neceſſary.

There is no plague more hurtfull to the Church, then when wolues creepe in, in ſhepheards clothing. We know alſo what great occaſion of offence it giueth when baſtardes or degenerate Iſraelites, doe boaſt themſelues to bee the children of the Church, and vnder this colour doe mocke the faithfull. The Church hath beene almoſt throughout all ages ſubiect to both theſe euils: but there is at this day nothing which doth more trouble the ignoraunt and weake, then when they ſee the greateſt enemies of the Goſpell haue the ſanctuarie of God in poſſeſſion. For they are not eaſily perſwaded that that is the doctrine of Chriſt, which the Paſtours of the Church doe ſo valiantly and ſtoutly gaineſtand.

Againe, becauſe the greater part is led about through diuers errours by falſe doctrines, whileſt euery one of them looketh vnto and waiteth for another, no man almoſt ſuffereth himſelfe to be brought into the right way. Therefore vnleſſe we will wilfully lay open our ſelues vnto wolues & theeues, we muſt take good heede that wee bee not deceiued with viſured Paſtours or ſheepe. The name of the Churche is honourable, and that for good cauſes: but the more reuerence it deſerueth, the more diligently muſte wee marke the

the difference betweene the true Church and the falſe. Chriſt doth in this place flatly denie that thoſe are to be accounted paſtours, which boaſt themſelues to be ſuch, or that thoſe are to be accounted ſheepe which make boaſt of the outward markes He ſpeaketh of the Iewiſh Church: and ours is not much vnlike vnto it in this reſpect. We muſt alſo marke the ende of his purpoſe, whereof I haue ſpoken: namely, that weake conſciences be not afraid or faint, when as they ſee thoſe enuiouſly bent againſt the Goſpell, who raigne in the Church in ſteede of Paſtours, that they doe not therefore ſtart backe from the faith, beecauſe they haue but a few of the common ſort of Chriſtians to be their ſchoole-fellowes in hearing the doctrine of Chriſt.

Hee that entreth not in. They deale foolihly in my iudgement which do ſubtilly diſcuſſe euery part of this parable. Let it therefore bee ſufficient for vs to hold this ſumme, that ſeeing that Chriſte maketh the Church like to a ſheepe-folde, wherein God gathereth together all his children, he compareth himſelfe to the dore, becauſe there is no entrance into the Church, ſaue only through him. Hereupon it followeth that thoſe are good ſhepheardes, which lead men ſtraightway vnto Chriſt: that thoſe are truely gathered into Gods ſheepefold, that they may beereckoned in his flocke, who addict themſelues to Chriſte alone. And all this is referred vnto doctrine. For ſeeing that all the treaſures of wiſedome and knowledge are hid in Chriſte, Col 2.3. Hee which turneth aſide from him vnto any other, doeth neytherkeepe the way, nor enter in by the dore.

Now whoſoeuer will not refuſe to haue Chriſt to he his teacher, hee ſhall acquit himſelfe of that doubt (which maketh ſo many to ſtand in doubt) which is the church, and who are to be hard in ſteede of ſhepheards. For if thoſe who are called ſhepheards doe aſſay to leade vs away from Chriſte, wee muſt flie from them, as Chriſt commaundeth vs, as from theeues and wolues: neyther muſt we linke our ſelues or haue any fellowſhip with any other flocke, ſaue with that which conſenteth together in the pure faith of the Goſpell. For this cauſe Chriſt exhorteth his diſciples, to ſeparate themſelues frō the vnbeleeuing multitude of all the whole nation, that they doe not ſuffer themſelues to bee ruled by the wicked Prieſtes, and that they permit not themſelues to be deluded with vaine names.

3 *To him the porter openeth,* If any man liſt to vnderſtand God, I doe not gaineſtand him. Yea Chriſt ſeemeth in this place to ſet the iudgement of God againſt the falſe opinon of men, in allowing paſtours: as if hee ſhould ſay, the world truly doth for the moſt part delight in ſome, and doth willingly honour them: but God in whoſe hand the gouernment is, doth acknowledge and allow none other ſaue thoſe which leade his ſheepe this way. In that he ſaith, that the ſheepe are called by name, I referre it vnto the mutuall conſent of faith: becauſe the ſcholler and the teacher are coupled together with one ſpirit of God, that the teacher may goe before the ſcholler may come after. Whereas ſome doe thinke that the priuate knowledge which the ſheepheard ought to haue of euery particular ſheepe, is heereby expreſſed, I know not whether it be firme enough or no.

4 *Becauſe they knowe his voyce.* Although hee ſpeake in this place of the mi-

miniſters, yet will he not ſo much haue them heard, as God when hee ſpeaketh by them. For we muſt marke the exception which he putteth, that hee alone is a faithfull paſtour of the Church, who gouerneth his ſheepe vnder Chriſte his guiding. And we muſt note the reaſon, why the ſheepe are ſayd to follow: becauſe they knowe to diſcerne the ſhepheardes from wolues by the very voyce: This is the ſpirit of diſcretion whereby the elect doe know the trueth from the falſe inuentions of men. Therefore in the ſheepe of Chriſt, there goeth before the knowledge of the truth: then there is added thereunto an earneſt deſire to obey, that they may not only know what is truth: but receiue the ſame with all their heart. And hee doth not onely commend the obedience of faith for this cauſe, becauſe the ſheepe doe come quietly together when they heare the ſhepheards voyce: but alſo becauſe they doe not giue eare to ſtrange voices, neither are they ſcattered abroad when any man calleth them or rebuketh them.

6 *This ſimilitude.* Behold why they did refuſe the light of Chriſte, being puſt vp with light of wiſedome: for they are ouer dull in a matter not very hard. In theſe wordes, *They vnderſtoode not what thoſe things were, &c.* the reading is diuers amongſt the Grecians, ſome bookes haue it worde for worde, *They vnderſtood not what things he ſpake.* The other which I haue followed is more perfect, although the ſenſe come all to one ende. The third is, that they did not acknowledge him to be the ſonne of God, who ſpake of himſelfe: but this is not vſed very much.

7 *Therefore Ieſus ſayd vnto them againe, verily, verily I ſay vnto you, that I am the dore of the ſheepe.*

8 *All which came before mee, are theeues and robbers: but the ſheepe hearde not them.*

9 *I am the doore: if any man enter in by mee, he ſhalbe ſaued: and hee ſhall gee in, and goe out, and ſhall finde paſture.*

10 *The theefe commeth not, ſaue onely to ſteale, and kill, and deſtroy, I came that they may haue life, and that they may haue it more aboundantly.*

7 *I am the dore.* Vnleſſe this expoſition had beene added all the whole ſpeech had beene allegoricall. Now he doth more plainely expound that which was ſcheifeſt thinge in the ſimilitude, when he affirmeth that hee is the dore of the ſheepe, And the ſumme is this (as wee haue ſaid) that the head of all the ſpirituall doctrine wherewith ſoules are fedde, is contayned in him. Whereupon Paul one of the ſhepheards 1. Cor. 2, 2. eſteemeth not to know any thing ſaue Ieſus Chriſt. For theſe wordes import as much, as if Chriſt had teſtified that it was he alone vnto whom we muſt be gathered. Therefore he biddeth all thoſe that deſire to be ſaued, come vnto him. Whereby he giueth vs to vnderſtande, that all their labour is but loſt, whoſoeuer doe ſtriue to come vnto God leauing him: becauſe there is but one gate that ſtandeth open, and all other entrances whatſoeuer are ſtopt.

8 *All which came before mee.* It is worde for worde, All how many ſo euer. And thoſe which reſtraine this vnto Iudas of Galilee and ſuche, miſſe the marke in my iudgement very muche, and are farre from Chriſt his meaning. For hee doeth generally ſette all falſe doctrines againſt the

Gospell, and all false Prophetes against the godly teachers.

Moreouer, this sentence is extended euen vnto the Gentiles and that not vnfitly, that whosoeuer from the beginning of the world haue professed themselues to bee teachers, and haue not studied to gather the sheepe vnto Christe, they haue abused this title to destroy soules. This doth in no case appertaine vnto Moses & the Prophetes, who dyd only intende this, to establish the kingdome of Christe. For we must note, that in the wordes of Christ, contrarie thinges are conferred together But there shal be so small disagreement founde betweene the lawe and the Gospell, that the lawe is nothing els but a preparation vnto the Gospel.

To conclude, Christ doeth testifie that all doctrines whereby the worlde was led away from him, were so many deadly plagues: because without him there is nothing but horrible scattering abroad. In the mean season we see what account God maketh of antiquitie, and what account we ought to make thereof so often as it is, as it were set against Christ, For least any man should be moued, because there haue beene teachers in all ages, who haue cared for nothing lesse, then to directe men vnto Christ, Christ himselfe doth expressly set downe, that it skilleth not how many such there haue been, or how long ago it was since they began to come abroad, because this is to be considered, that there is but one only gate, which being left, they are theeues which dig the walles or make hoales.

But the sheepe hearde them not. Hee doth now more plainely confirme that, which he spake euen nowe, vnder the forme of an allegorie: namely, that they were not of the Church of God, which were led away out of the way by seducers. This is said for this cause, first, least when we see a great multitude of those, which goe astray, we should delight to perish by their example: and secondly, least we stumble when God giueth ꝑ reynes vnto seducers to deceiue manie, For doubtlesse this is no small comfort, or slender matter of hope, when as wee knowe that Christ hath alwayes defended his sheepe amongest manifolde inuasions and lyinges in wayte of wolues and robbers, with his faithfull ayd, least any one shoulde fall from him. But here ariseth a question, when a man beginneth to be of the flocke of Christ. For we see many wander through the desart, and goe astray during the most part of their life, which are at length gathered vnto the folde of Christ. I answere, that the worde *sheepe* is taken two manner of wayes in this place: when Christ shall say heereafter, that hee hath yet other sheepe, he comprehendeth all the elect of God, who were then nothing like vnto sheepe: he doth nowe vnderstande the sheepe which are marked with their sheepheards marke. We are by nature nothing lesse then sheepe, who are rather borne Wolues and Lions vntill the spirit of Christ doe tame vs, and make vs of wilde beastes, and vntamed beastes meeke sheepe. So that according to the secrete election of God, we are alreadie in his heart sheep, being not yet borne: we being to be sheep in our selues, by that calling, whereby he gathereth vs into his sheepfolde.

Now, as for those that are called to be of the number of the faithfull, Christ affirmeth that they cleaue faster vnto him, then that they can

be

be carryed about with euery blast of new doctrine. If any man obiect, that euen those which had addicted themselues vnto Christe may erre, and that that is prooued by often experience, and that this function is not in vaine inioyned a Pastour. Ezech. 34. ver. 12. to gather together the dispersed sheepe: I confesse indeede that this falleth out oftentimes, that those which haue beene of the housholde of faith, may be estraunged for a time: but this is contrary to Christ his meaning; because in as much as they erre, they doe after a sort cease to be sheepe.

Christe meaneth thus much simply, that although all the elect of God bee tempted with innumerable errours, yet are they retained in the obedience of pure faith, least they should be laid open as a pray vnto Sathan & his ministers. And this is no lesse a wonderfull worke of God, when hee gathereth together againe the sheepe which are a little wandered, thē as if they should stil continue shutte vppe in the sheepefolde. That is alwayes and without ende true, that they are not ours, which goe out from vs. 1. Iohn. 2. 19. but that those which are of vs, doe continue with vs vntill the ende. And this place ought to make vs greatly ashamed. Firste in that wee are so little acquainted with our sheepheardes voyce, that there are scarse a few which do coldly marke the same: and secondly, in that we are so slow and sluggish to heare the same. I speak of the good who are at least way tollerable: for a great many of those which boast themselues to bee the Disciples of Christe, doe frowardly kick against him.

Furthermore, in that so soone as the voyce of any straunger doth sound wee are carryed hither and thither: this inconstancie and lightnes doeth sufficiently bewray vs how little we haue profited in faith. But and if the number of beleeuers be smaller then is to be wished, and secondly, if many of a few doe oftentimes fall away: the godly teachers haue a comfort whereon they may stay themselues, that they are hearde of the elect of God, who are the sheepe of Christ. It is our dutie to doe our indeuour diligently, and by all meanes to go about this, that all the whole world may grow together into the vnitie of faith, if it can be possible brought to passe: in the meane while let vs be content with our number.

9 *If any man enter in by mee*. An excellent comfort for the godly, that so soone as they haue once imbraced Christe, they heare that they are without daunger. For Christ promiseth vnto them safetie and prosperous estate. Secondly, he expresseth two partes and points, that they shall goe safely whether soeuer they haue neede: and secondly, they shall bee fed to the full. By going in and comminge out, the Scripture doeth oftentimes signifie vnto vs all the actions of life: as wee say in French *Aller et venir*, for to bee conuersaunt. Therefore there is a double commoditie of the Gospell sette foorth vnto vs in these woordes: that our soules shall finde foode in it, which doe otherwise pine away through hunger, and are onely fed with winde: and secondly that it shall bee vnto vs a faithfull fortresse and strong holde against the inuasions of wolues and theeues.

10 *For the theefe commeth not*. By this saying Christ doth as it were awake vs least

leaſt the miniſters of Sathan do enuiron vs before we be aware, and are drowſie. For our too great ſecuritie cauſeth vs to ſtand open and naked on euery ſide vnto falſe doctrines. For whence commeth ſo great credulitie, and light beliefe, that they who ought to remaine ſtedfaſt in Chriſte are carried about through many errors, ſaue onely becauſe they do not ſo beware and take heed of ſuch falſe teachers as they ought? Furthermore, our vnſatiable curioſitie is ſo delighted in new and ſtrange inuentions of men, that we runne wilfully like mad men vnto wolues and theeues. Therfore it is not without cauſe that chriſt doth teſtifie that falſe teachers, how flatteringly ſoeuer they do inſinuate themſelues, doe alwayes offer deadly poyſon, to the end we may bee the more bent to driue them away. Like vnto this is the admonition which Paule giueth. Colloſ. 2 8. *Take heed leaſt any man ſpoyle you through Philoſophie, &c.*

I am come. Another ſimilitude, for ſeeing that Chriſt hath hitherto called himſelfe a gate: and thoſe true ſhepheardes which gather their ſheepe vnto his gate: hee doth now take vppon him the perſon of a ſhephearde, and doth indeed affirme that hee is the onely ſhephearde, ſo that this honour and title doth properly appertaine vnto none other. For howe many faithfull ſhepheardes of the Church ſoeuer there bee, yet becauſe hee rayſed them vppe, furniſhed them with neceſſary giftes, gouerneth them with his ſpirite, worketh in them, they do no whit hinder him from beeing the onely gouernour of his Church, and being the onely moſt excellent Paſtour. For although hee vſe their miniſterie, yet doth he not ceaſe from executing the office of a Paſtour by his power: and alſo they are maſters and teachers, ſo that they take nothing away from his dignitie and office.

Furthermore, this word *ſhephearde*, when it is applyed vnto men it is *ſubalternum* (as they call it) or placed vnder another. And Chriſt doth ſo impart his honour vnto his miniſters, that he doth yet notwithſtanding remaine the onely ſhephearde as well of them as of the whole flocke. Now when as he ſaith, that he came that the ſheepe may haue life, his meaning is, that they are onely ſubiect to bee caried away and deuoured by theeues and wolues, which keepe not themſelues vnder his ſheephooke. And to the end he may make them the more bold, he affirmeth that life is continually by little and little increaſed and confirmed in thoſe, which doe not depart from him. And truely the more that euery man goeth forward in faith, the nigher he commeth vnto the perfection of life, becauſe the ſpirite increaſeth in him which is life.

11 *I am the good ſheephearde: a good ſheephearde layeth downe his life for his ſheepe.*

12 *But an hyreling and he that is not the ſheephearde, whoſe the ſheepe are not, ſeeth the wolfe comming, and forſaketh his ſheepe, and flieth: and the wolfe catcheth them, & ſcattereth them.*

13 *But the hyrelinge flieth, becauſe he is an hyrelinge, and careth not for his ſheepe.*

14 *I am the good ſheephearde: and I know my ſheepe, and am knowne of mine.*

15 *As*

15 *As the father knoweth mee, and I knowe the father, and I lay downe my life for my ſheepe.*

11 *A good ſheepeheard layeth downe his life.* Hee declareth by that ſingular affection which he beareth toward his ſheepe how truely hee ſheweth himſelfe a ſhephearde toward them. Becauſe he is ſo carefull for their ſafetie, that hee ſpareth not his owne life: wherevpon it followeth that they are more then vnthankfull, and an hundreth times worthie to periſh and to be laid open vnto all manner of harme, who refuſe to be kept by ſo bountifull, louing a ſhepheard. Furthermore, that is moſt true which Auguſtine ſaith, that in this place is ſette before vs, what is to be deſired, what is to be fled, and what is to bee ſuffered in the gouernment of the Church. There is nothing more to be deſired, then that the Church may be gouerned by good and carefull ſheepheards. Chriſte doth profeſſe that he alone is a good ſhephearde, who firſt by himſelfe and ſecondly by his inſtruments doth make the Church ſound and ſafe. Therefore ſo often as thinges are ſet in good order, and fit men are made gouernours, there Chriſt playeth the ſheepheard in deede. But there bee many Theeues and Wolues, who hauing on ſheepheards viſures do wickedly deſpearſe the church Chriſt affirmeth that ſuch are to be fled, by what name or title ſoeuer they bee called, and howſoeuer they vaunt and bragge of their name. If the Church coulde bee purged of hyrelinges, it ſhould be in better caſe: but becauſe by this meanes the Lorde doth exerciſe the pacience of his faithfull children, and wee are alſo vnworthie of that ſingular benefite, that Chriſte ſhould appeare vnto vs in ſincere paſtours: they are to be ſuffered, howſoeuer they be not allowed, and doe miſlike vs for good cauſes: By hyrelinges vnderſtand thoſe who retaine and keepe backe pure doctrine, and which doe rather preach the truth by occaſion then of any true zeale, as ſaith Paule. Phil. 1. 15. Such men are to bee heard although they doe not ſerue Chriſt faithfully. For like as Chriſte would haue the Phariſies heard, becauſe they did ſit in moſes his chaire. Mat. 23. 3. ſo muſt wee giue this honour vnto the Goſpell, that we deſpiſe not the miniſters thereof, although they be not very good. And becauſe euery little offence doth make the Goſpell vnſauory in our taſt, leaſt ſuch daintines doe hinder vs, let vs alwaies remember that which I ſaid beefore, that if the ſpirite of Chriſt be not of ſuch power and force in the miniſters that he doe openly ſhew himſelfe in them to be a ſheepheard, then are we puniſhed for our ſinnes: & that in the meane ſeaſon our obedience is tryed.

12. *But the hireling and hee that is not the ſhepheard.* Although Chriſt doth challendge the name of a ſhepheard to himſelfe alone, yet dooth hee ſecretly graunt that it is in ſome reſpect common to the inſtruments in whom hee worketh. For we know that many after Chriſt, were not afraid to ſhed their bloud for the ſafety of the church, neither did the prophets which were before chriſtes comming ſpare their liues. But in his owne perſon he ſetteth before vs an abſolute example that he may preſcribe a rule vnto his miniſters. For how filthie & ſhamefull is our ſlouthfulnes, if our life be more precious vnto vs then the ſafety of the church, before which Chriſt did not preferre his owne life? And that which is ſaid in this place of giuing the life for the ſheepe, is as a ſure and princi-

pall signe of fatherly affection. Christ his meaning was first to testifie vnto vs how singuler a token of his loue towards vs he shewed in his death and secondly to prouoke all his ministers to followe his example. Notwithstanding wee must note the difference betweene them and him, that hee gaue his life for the price of satisfaction: hee shed his bloud to purge our soules: he offered his body for a sacrifice whereby he might purge our sinnes, and pacifie Gods wrath which was stirred vp against vs. But there can be no such thing in the ministers of the Gospel, who haue all need to be purged, and whose sins are cleansed by that onely sacrifice, and are reconciled vnto God. But Christe disputeth not in this place of the efficacie of his death, or fruit thereof, that he may compare himselfe with others: but that he may declare how he was affected toward vs: and secondly, that he may inuite others to follow his example. In summe, as it was proper to Christ to purchase life vnto vs by his death, and to performe whatsoeuer the gospell doth containe: so it is the common office of all pastours, to defend the Gospell and doctrine which they preach with the losse of their life and by sealing the doctrine of the gospell with their bloud, to testifie that they teach not in vaine, that Christ hath purchased life for them and others. Notwithstanding here may a question be moued whether he is to be accounted an hyreling or no, which doth auoide the inuasion of the wolues for what cause soeuer he will. This question was handeled in times past as if it had beene in the present matter, when the tyraunts did cruelly rage against the Churche. Tertullian and others in my iudgement, were too seuere in this point. The moderation which Augustine vseth is farre better, who doth so suffer Pastors to flie, if they doe rather prouide for the common safetie by their flying, then betray the flocke committed vnto them by forsaking it. And he sheweth that this is done when as the Church is not destitute of fit ministers, and the enemies doe seeke the pastors life so particularly, that his absence may mittigate their madnes. But and if the danger be common, and it be rather to be feared, least the shepheard be thought to flie not for any will he hath to prouide, but for feare least he loose his life, he affirmeth that that is in no case lawfull: because the example of his flight shall doe more harme, then his life can doe good hereafter. Let any man that is disposed, reade the hundreth and foresore Epistle written vnto Honoratus the Bishop In this respect it was lawful for Cyprian to flie, who was so little afraid of death, that he did valiantly refuse to redeeme the life whiche was offered vnto him, by traiterous deniall. Onely wee must hold this, that the pastour must prefer his flock, and consequently euery particuler sheepe, before his owne life.

Whose the sheepe are not. Christ seemeth in this place to make all men hyrelings without exception, besides himselfe alone. For seeing that he is the onely shepheard, it is not lawfull for any of vs to call the sheepe which hee feedeth his owne. But let vs remember that those, which are mooued with the spirite of Christ, doe account that their owne, which is their heades: and that not to the end they may vsurpe vnto themselues power, but that they may faithfully keepe that which is committed vnto them. For he ꝑ is truly ioyned vnto Christe, will neuer account that strange vnto him, which was so deare vnto Christ. This is it

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which he saith afterward, *that the hyreling doth flie*: because he careth not for the sheepe: as if he should say that he is not touched though the flocke bee scattered, because he thinketh that it doth nothing appertaine vnto him. For he that regardeth the hire and not the flocke, how craftily soeuer he deale in time of the quiet estate of the Church, he will at length shewe some manifest token of his falshood, when he is to encounter with the aduersaries.

14 *And I know my sheepe.* He doth againe commend his loue toward vs in the former member. for knowledge ariseth of loue, and carrieth with it a care: notwithstanding hee doth also giue vs to vnderstande, that hee careth not for those which doe not obey the Gospell, as he repeateth in the second member, and confirmeth that which hee sayde beefore, that his sheepe doe also knowe him.

15 *As the father knoweth mee.* It is not appertinent, neither is it expedient to enter into these thornie speculations, how the father knoweth his wisedome because that Christ doth simplie make himselfe the meane betweene God and vs in as much as hee is the bonde of our coniunction with him, as if hee shoulde say, that it is as vnpossible that hee should forget vs, as that the father shoulde cast him off, or despise him. In the meane season hee requireth a mutuall dutie of vs: because like as he bestoweth all that habilitie which he receiueth of the father to defende vs, so will hee haue vs to be obedient, dutifull, and wholy addicted vnto him selfe: like as he is wholy the fathers and referreth all vnto him.

16 *And I haue other sheepe, which are not of this folde: them must I also bring, and they shall heare my voyce, and there shall bee one sheepefolde and one sheepeheard.*

17. *Therefore doth the father loue me, because I lay downe my life, that I may take it againe.*

18 *No man taketh it from mee, but I lay it downe of my selfe. I haue power to lay it downe, and haue power to take it againe. This commandement haue I receiued of my father.*

16 *I haue other sheepe.* Although some men doe referre this vnto all in generall, as well of the Iewes as of the Gentiles, who were not as yet the disciples of Christ: yet doe I not doubt but that he had respecte vnto the calling of the Gentiles. For he calleth the gathering together of the old people a sheepefold, which being taken from the other people of the world, did grow to be the peculiar people of God and to be one body. For God hadde so adopted vnto him the Iewes, that he did appoint vnto them rites and ceremonies as certain bōds leaste they should be mixed with the vnbeleeuers: Although the free couenant of eternall life made in christ, was the dore of the folde. Therfore he calleth those other sheepe, which had not the same marke, but were of another sort. The summe is, that the pastorall office of Christ is not shut vp within the corners of Iury, but that it reacheth farther.

That which e Augustine saith is true in this place, as within the Churche there

there be many wolues, so without there be many sheepe: but it agreeth not in all pointes with this place: where the outwarde face of the Church is intreated of: beecause the Gentiles who were for a time straungers, were at length brought vnto the kingdome of God together with the Iewes. Notwithstanding I confesse that it agreeth in this poynt, because Christe calleth the vnbeeleeuers sheepe, who could be accounted nothing lesse in themselues then sheep. And he doth not onely by this word teach what they shalbe, but he doth rather referre it vnto the hidden election of the father, because we are sheepe vnto god before we can perceiue that he is our shepheard: likeas in another place it is said that we were his enemies at such time as he loued vs. Rom. 5. 9. 10. In which respect Paule doth also say that we were knowne of God before we knewe him. Gal. 4. 9.

Them also His meaning is, that the election of God is stedfast and sure, so that nothing can perish which he will haue to be saued. For calling did at length in his time reueale the secret counsell of God, whereby men are ordeined vnto life: and certainely it is effectuall whilest that he doth regenerate vnto himselfe by his spirite, those to be his sonnes, who were before begotten of flesh and bloud. Notwithstanding here ariseth a question howe the Gentiles were brought to be gathered vnto the Iewes. For it was not meete that the Iewes should cast away the couenant which God had made with the fathers that they might offer themselues to serue Christ: and againe, that it was not conuenient that the Gentiles should take vpon them the yoke of the lawe, that being ingrafted into Christ they might become companions of the Iewes. heere must we marke the distinction betweene the substance of the couenant and the externall additions. For the Gentiles could by no other meanes submit themselues vnto the faith of Christ, saue onely by imbracing that eternall couenant, wherein the saluation of the world was grounded. By this meanes were the prophesies fulfilled: Strangers shall speake the language of Canaan, Isay. 19. 8. And againe, fiuen Gentiles shall catch holde on the cloake of one Iewe, and shall say, wee will walke with you. Zach. 18. 23. And againe, they shall come from far, and goe vp into the mount Syon. And therefore was Abraham called the father of many nations. Gen. 7. 5. beecause they should come from the East and West. which should sit downe in the kingdome of God with him. Mat. 8 11. And as touching the ceremonies, they are the middle wall which Paule saith was take away. Ephe. 2. 14. So that wee were ioyned vnto the Iewes into the vnitie of faith as touching the substance: and ceremonies were abolished, least there should be any thing which might keepe them backe from ioyning hands with vs.

And there shall be one flocke. That is, that all the children of God may grow into one body: as we doe all confesse one catholike faith, and one body must of necessity haue one head onely. There is one God (saith Paul) one faith one baptisme. Therfore we must be as we are called into one hope. Ephe 4 4. And although this flocke doth seeme to be deuided into diuers fouldes, yet are the faithful which are dispearsed throughout the whol world enclosed with cõmõ hedges: beecause the same word is preached vnto all, the same sacraments are in vse, there is the same forme of prayer, and those things which are requisite in the profession

profession of faith. Marke the meanes whereby the flocke of God is gathered together: namely, when there is one sheepheard of all, and his voyce is heard. The meaning of which wordes is this, when as the Church is subiect to Christ alone, is subiect to gouernement, and taketh heed vnto his doctrine, then is the estate thereof well ordered. If the Papistes canne shew vs any such thing amongst them, let them inioy that tittle of the Church wherof they boast so much, but and if Christ bee silent there, his Maiestie be troden vnder foote, his holy ordinances bee mocked: what other thing is their vnitie, but a diuelish conspiracie, which is worse and more execrable then all disorder and flattering abroade? Therefore let vs remember that we must alwayes begin at the head. For which cause, when as the Prophets do describe the restoring of the church they doe alwayes ioyne Dauid the king with God as if they shoulde say, that there is neither any Church, where God doth not raigne, neither any kingdome of God, where the honour of a shepheard is not ascribed vnto Christ.

17 *Therefore doth the father loue mee.* There is an other higher cause for which the father loueth the sonne. For the voyce was not heard in vaine from heauen. That he was the welbeloued sonne in whom God was well pleased. *Mat.* 3. 17. But because he was both made man for our sake, and the father loued him to this end that he might reconcile vs vnto himselfe: it is no maruell that hee doth affirme that hee is loued therefore: because our saluation is more deare vnto him, then his owne life. And this is a wonderfull commendation of Gods goodnes toward vs, and such as ought worthily to cause vs to loue him wholy, in that he doth not onely power vpon vs the loue which is due to his only sonne, but referre it vnto vs as vnto the finall cause. And truly Christ had no need to put vpon him our flesh, that in it he might bee beloued, but that in redeeming vs, he might be a pledge of his fathers mercy.

That I may take it againe. Because the death of Christ whereof the Disciples hearde, might make them not a little sorrowfull, yea might greatly shake their faith, hee comforteth them with the hope of his resurrection which should immediately ensue; as if he should say, that he would not die vpon this condition, that he may be swallowed vp of death, but that he may rise againe a coquerour straightway. And we must at this day so thinke vpon the death of Christ, that we doe therewithall remember the glory of his resurrection. So that we doe acknowledge him to haue beene life, because hauing entred into combate with death, he hath ouercome the same mightily, and triumphed victoriously.

18 *No man taketh it from mee.* The other comfort wherewith the disciples may vphold themselues in the death of Christ is this: that he dieth not against his will, but doth willingly offer himselfe for the safegard of his flocke. Furthermore, hee doth not onely deny that men haue power to put him to death, saue onely in as much as he will suffer them: but hee doth also exempt himselfe from all manner force of necessitie. Wee stand in another state, who must of necessitie die, because of sinne. Christ himselfe was also borne a mortall man: but this was voluntary submission, and not any bondage laid vpō him by some other. Therefore christes intent was to fortifie his disciples, least that seeing him shortly after caried away to be put to death, they should haue bin discouraged, as

if he hadde beene oppreſſed of his enemies: but that they might acknowledge that he did die to redeeme his flocke, through the wonderfull prouidence of God. There is a continuall profit in this doctrine, that the death of Chriſte is a continuall ſacrifice for our ſinnes therefore: becauſe it was a voluntary ſacrifice according to that ſaying of Paule, Rom. 5. 19. Theſe wordes, *I lay it downe of my ſelfe*, may be expounded two maner of wayes, either that Chriſt putteth his life from him, he himſelfe remayning perfecte (as if any man ſhoulde put off his cloathes) or that he dyeth of his owne accord.

This commaundement. Hee calleth vs vnto the eternall counſell of God the father, to the end we may know that he was ſo carefull for our ſaluation, that he gaue vs his onely ſonne, how great ſoeuer he bee. And Chriſt himſelfe, who came into the worlde that hee might ſhew himſelfe, obedient vnto the father, ſheweth § this is the only marke wherat he aymeth in al things, to prouid for vs.

19 *There was a diſſention therefore againe amongſt the Iewes for theſe ſayings.*

20 *And many of them ſayde hee hath a Deuill, and is madde: why doe yee heare him?*

21 *Otherſome ſaide, theſe are not the wordes of one that hath a Deuill: can a Deuill open the eyes of the blinde?*

22 *And it was at Hieruſalem the feaſt of the dedication, and it was winter.*

23 *And Ieſus walked in the Temple, in the porch of Salomon.*

24 *Therefore the Iewes compaſſed him about, and ſaide vnto him. How long doeſt thou hold our ſoule in doubt? If thou be Chriſt tell vs freely.*

25 *Ieſus anſwered them, I haue told you, and yee beleeue not: the workes which I doe in my fathers name theſe teſtifie of me.*

26 *But yee beleeue not becauſe yee are not of my ſheepe, as I ſaid vnto you,*

27. *The ſheepe which are mine, doe heare my voyce: and I know them, and they follow me,*

28 *And I doe giue vnto them eternall life, and they ſhall not periſh for euer: neither ſhall any man take them out of my hand.*

29 *My father which hath giuen them mee, is greater then all: and no man can take them out of my hand.*

30 *I and the father are one.*

19 *There was a diſſention.* This was the fruite of Chriſt his Sermon, that hee gathered vnto him ſelfe ſome Diſciples: but becauſe his doctrine hath alſo many aduerſaries, there ariſeth thereupon a diſſention, ſo that they are diuided amongſt themſelues, who were before as it were one body of the Church. For they did all with one conſent profeſſe, that they worſhipped the God of Abraham, and followed the law of Moſes.

Nowe ſo ſoone as Chriſte doeth appeare, they beginne to diſagree becauſe of him. If that hadde beene a true profeſsion, Chriſte (who is the principall bond of charitie, and whoſe office it is to gather together thoſe thinges which are ſcattered abroade) ſhoulde not haue broken their agreement. But hee did diſcouer the hypocriſie of many by the light of his Goſpell, who vnder a falſe colour did beaſt that they were the people of God

God. Euen so at this day the frowardnesse of many, doeth cause the Church to be troubled with dissention, and contentions to waxe whot. And yet those which trouble the peace, doe lay the blame vpon vs, and cal vs Schismatikes and contentious persons. For the Papistes doe chiefly lay this crime to our charge, that our doctrine hath disturbed the quiet estate of the Church. But and if they would meekely submitte themselues vnto Christ, and yeeld vnto the truth, all motions should shortly be pacified, But seeing that they doe fret and fume against Christ and will not suffer vs to be quiet vppon any other condition, vnlesse the truth of God be extinguished and Christ be banished from his kingdome, they doe vniustly burden vs with, the crime of dissention, which all men see is to be imputed vnto him.

It is to be lamented truly that the Church is pulled in peeces with inward and ciuill discorde: but it is better that there be some which separate themselues from the wicked, then that all doe agree together in the contempt of GOD. Therefore we must alwayes in diuisions mark who those be which departe from GOD and his pure doctrine.

20 *He hath a Diuell.* They slaunder Christ with as odious a slaunder as they possiblie can, that all men may be afraid, and refuse to heare him. For the wicked doe furiously, and with shut eyes, breake out into the proude contempt of GOD, least they be compelled to yeelde vnto him, yea they prouoke others vnto the like madnesse, that no word of Christ may be heard with silence. But the doctrine of Christ is well enough able, to defende it selfe against all slanders. And this doe the faithfull meane by their answeare when as they say these are not the words of one that hath a Diuell. For it is as much as if they should require that iudgement might be giuen according to the thing it selfe. For the troth as the prouerbe is doth sufficiently defende it selfe, And this is the only ayde and stay of our faith, that the wicked shall neuer be able to bring to passe, but that the power and wisdome of God shall shine in the gospell.

22 *And it was at Ierusalem the feast of the dedication.* As if he should say, innouations: becausethe tẽple which was polluted, was consecrated againe by meanes of Iudas Machabeus: and then was it ordeined, that there shoulde be a yeerely feast and famous day of the new dedication: that they might, remẽber the grace of God, which made an end of Antiochus his tyrannie. And Christ appeared thẽ according to his custome in the Temple, that his preaching might bring foorth greater store of fruite in a great assembly of men. The Euangelist calleth Salomons porche the temple: not that it was the sanctuarie, but onely an appurtenance of the temple. Neither doth he meane the olde porch which was sometimes built by Salomon (which was quite pulled downe by the Chaldeans) but that which peraduenture first the Iewes when they were returned from captiuitie of Babylon, had called by that name, beeing built according to the patterne of the olde one, that it might haue the greater dignitie: and secondly Herode the builder of the new temple.

24 *Therefore the Iewes did compasse him about.* It is questionlesse that they did subtillie set vpon Christ at least those that were the principall authours of this counsell and purpose. For the common people might without fraud

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deſire, that Ieſus would make it openly knowne, that he was ſent of God to be a deliuerer: but ſome there were which did goe about craftily and captiouſly to ſtirre vp this voyce in the multitude, that he might either bee murdred in the tumult, or els that the Romans might lay hands vpon him. Whereas they complaine that they ſtand in doubt, they doe thereby pretend that they did ſo vehemently deſire the promiſed redemption, that the deſire of Chriſt doth continually trouble & moleſt their mindes. And this is the true affection of godlines, that that can no where els be found, which canne ſatisfie our mindes and truely pacifie them, ſaue onely in Chriſt, as he himſelfe ſaith. Come vnto me, all ye that are weary and loaden, and I will refreſh you, and your ſoules ſhall find reſt Mat. 11. 28.

Therefore thoſe that come vnto Chriſt muſt be ſo prepared, as theſe men doe feigne themſelues to bee. But they doe vndeſeruedly accuſe Chriſt, as if he had not hitherto eſtabliſhed their faith: for they themſelues were to blame that they had not attained vnto ſound and perfect knowledge of him. But this is a perpetuall thing amongeſt the vnbeleeuers, that they hadde rather wauer to and fro, then bee grounded in the certaine and ſure woorde of GOD. So wee ſee at this day many menne, who ſeeing, they ſhut their eyes of their owne accord, they doe ſpreade abroade the clowdes of their doubting, where by they may darken the cleare light of the Goſpell. And alſo wee ſee many light ſpirits, who flying through friuolous ſpeculations, doe finde no certaine ſtation and reſting place during their whole life. when as they deſire Chriſt to make himſelfe knowne openly or *freely*, and boldly, their meaning is that he do not inſinuate himſelfe any longer. ouerthwartly, and as it were by certaine long circumſtances. So that they accuſe his doctrine of obſcuritie, whiche was notwithſtanding plaine and ſhrill enough, vnleſſe it had fallen amongeſt deaf men. This hiſtory teacheth vs that we cannot eſcape the deceits and ſlaunders of the wicked, if we be called to preach the Goſpel. Wherefore wee muſt watch diligently, & not be moued herewithall as with ſome newe matter, when the ſame ſhall befall vs, which befell our maiſter.

25 *I haue tolde you.* The Lord doth not diſſemble that he is Chriſte, and yet notwithſtanding he doth not teach them as if they were apt to learne: but doth rather caſt in their teeth their malice and wickedneſſe, wherein they were become obſtinate: becauſe they hadde profited nothing hitherto, being taught by the word and workes of God. Therefore hee blameth them for that, that they did not knowe him, as if hee ſhoulde ſay, my doctrine is eaſie enough to bee vnderſtoode of it ſelfe: and you are in the fault, beecauſe you doe wickedly and maliciouſly reſiſt GOD. Hee dooth afterwarde ſpeake of workes, that hee may prooue that they are guiltie of double ſtubbornneſſe. For beſides his doctrine, they had an euident teſtimonie in his myracles, vnleſſe they had beene vnthankfull vnto God. Therefore he repeateth that twiſe, that they did not beleeue, that hee may manifeſtly prooue vnto them, that they are willfully deafe, when they ſhould heare his doctrin and blind when they ſhuld behold his workes, which is a token of extreeme and deſperate wickednes Hee ſaith that he hath done workes in the fathers name, beecauſe this was the ende thereof, that he might make the power of God knowne by them: wherby it might

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be made manifeſt that he came from God.

26 *Becauſe you are not of my ſheepe*. He ſheweth an higher cauſe why they doe neither beleeue his myracles, nor doctrine: namely, becauſe they are reprobates. And we muſt note Chriſt his purpoſe. For becauſe they did boaſt that they were Gods Church, leaſt their vnbeliefe ſhould any whit diſcredit the Goſpel, he pronounceth that the gift of beleeuing is ſpeciall, and truly it is neceſſary that men be knowne of God that men may know him, as Paule, Galat. 4.9. Againe, it muſt needes be that thoſe whome God regardeth not, muſt alwayes continue turned away from him. If any man murmur and ſay, that the cauſe of vnbeliefe is in God, becauſe it is in his power alone to make sheepe: I anſwer that he is free from all fault, ſeeing that men do onely of voluntary wickednes reiect grace, God doth purchaſe vnto him ſelfe ſo much credit as is ſufficient: but wilde beaſtes doe neuer waxe tame, vntill ſuch time as they bee chaunged into ſheepe by the ſpirite of God. They that are ſuch ſhall in vaine alay to lay the blame of their fiercenes and wickedneſſe vppon God, which is proper to their owne nature. In ſumme, Chriſt giueth vs to vnderſtande, that it is no maruell if there be but a few that obey his Goſpel, becauſe they are cruell and vntamed beaſts, whoſoeuer are not brought vnto the obedience of faith by the ſpirite of God. Wherefore it is an vnmeete and abſurd thing, that the authoritie of the Goſpel ſhould depend vpon the faith of men: but rather lette the faithfull conſider, that they are ſo much the more bounde vnto God, becauſe whereas others doe continue in blindneſſe, they are drawne vnto Chriſt by the illumination of the ſpirite. Moreouer, the miniſters of the Goſpel haue in this place wherewith they may comfort themſelues, if their labour bee not profitable to all men.

27 *My ſheepe*. Hee prooueth by an argument drawne from contraries that they are not ſheepe, becauſe they obey not the Goſpell. For God doeth call thoſe effectually whome he hath choſen: ſo that Chriſts ſheepe, are tryed by faith. And truly this name *ſheepe* is therefore giuen vnto the faithfull: becauſe they ſubmit thẽſelues vnto God to be gouerned by the hand of the chiefe ſhepheard, and hauing laid away their former wildnes, they ſhew themſelues eaſie to be guided and obedient. This alſo is no ſmall comfort for Godly teachers, that howſoeuer the greater part of the world doth not harken vnto Chriſte, yet hath he his ſheepe, whome he knoweth, and of whome he is knowne againe. Let them endeuour ſo much as in them lyeth to bring the whole worlde vnto Chriſt his ſheepfolde: but when it falleth not out as they would wiſh, let them be content with this one thing, that thoſe ſhall bee gathered together by their diligence, who are ſheepe. The reſt I haue expounded before.

28 *And they ſhall not periſh for euer*. This is an vncomparable fruite of faith, that Chriſt cõmandeth vs to be ſure, certaine, & voyde of care, when as we are gathered into his ſheepfold by faith, But we muſt alſo note vnto what prop this certainty leaneth: namely, becauſe he wil be a faithful keeper of our ſaluatiõ for he doth teſtifie that it is *in his hand*. And if ſo beit this be not ſufficient, he ſaith yt kept is ſafe by the power of the father. An excellent place, whereby wee are taught that the ſaluatiõ of al the elect is no leſſe ſure, then the power of god is inuincible.

uincible. Furthermore, Christ would not speake this rashly and in vaine: but his meaning was to make vnto his apromise, which may remaine surely fixed in their mindes. Therefore we gather that this is Christ his drift in these words, that the faithfull and elect may be sure of their saluation. We are compassed about with strong enemies, and so greate is our wickednes, that we are not farre from death euery moment: yet because *he is greater* (or mightier) *then all*, which keepeth that which is committed vnto him to keepe in our behalfe, there is no cause why wee should feare, as if our life were in daunger: wee doe also gather hereby how vaine the hope and confidence of the Papists is which leaneth vnto freewill, vnto their owne power, and vnto the merites of workes. Christe doth teach those that be his farre otherwise, that they remember that they are in this world as in the middest of a woode amongst many robbers: and that besides that they are vnweaponed, and alwayes as a pray, they doe also acknowledge that they haue the matter of death shut vp in them: so that they do walke in safetie, trusting vnto the keeping of God alone. Finally, our saluation is therefore certaine and sure, because it is in the hand of God, because our faith is both weake, and we are too too ready and bent to fall. But God who hath taken vs into his hand, is strong enough, so that he is able to driue away all the engines of our enemies with the breath of his mouth alone. It is profitable for vs to looke vnto this, least the feare of temptation doe discourage vs. For christ did intend to shew some meanes, howe the sheepe might bee safely conuersant amongst wolues.

And no man can take them out of my fathers hande. The copulatiue is here put in steed of the illatiue. For Christ gathereth out of the inuincible power of God that the saluation of the godly is not subiect to the wil of their enemies: because then must God of necessitie be ouercome, who hath vs vnder the tuition of his hand.

30 *I and my father are one.* His intent was to preuent the scoffes of the wicked: for they might obiect that the power of God did nothing appertaine vnto him, so that he might promise vnto his disciples the sure ayd thereof. Therefore he doth testifie that he and his father are so ioyned together, that he and his sheepe shall neuer want his ayde.

The olde wryters abused this place, that they might prooue that Christ was consubstantiall with the father. For Christe doth not dispute concerninge the vnitie of substance: but concerning the agreement which he hath with the father: namely, that whatsoeuer Christe doeth it is confirmed by the power of the father.

31 *Therefore the Iewes tooke vp stones againe to stone him.*

32 *Iesus answered them, I haue shewed you many good woorkes from my father: for which of them doe yee stone me?*

33 *The Iewes answered him, saying, we do not stone thee for thy good workes sake, but for thy blasphemie: and because thou whereas thou art a man, doest make thy selfe a God.*

34 *Iesus answered them, Is it not written in your lawe, I haue sayde yee are Gods?*

35 *If*

35 *If hee called them Goddes vnto whom the word of God was spoken, and the scripture cannot bee broken:*

36 *Doe yee say that hee doth blaspheme, whom the father hath sanctified, and sente into the world, because I said, I am the sonne of God?*

31 *Therefore the Iewes tooke vp stones againe.* As Godlines doth enflame him with the zeale of God in defending his glory whome the spirite of God doth gouerne: so vnbeleife is the mother of fury: and the Diuell doth so pricke forward the wicked, that they desire nothing but slaughter. This end and issue doth shew with what minde they asked Christ: for the open confession, whereof they feigned themselues to bee desirous doth by and by make them mad and yet notwithstanding it is not to bee doubted but that when as they were thus violently caried to oppres Christ, they did it vnder colour of iudgement: as if they did this according to the prescript of the law, where GOD commaundeth that false prophetes be stoned Deut, 13,5,

32 *Many good workes.* Christ doth not onely in this place denie that there is any cause why they should thus rage: but hee doth accuse them of vnthankfulnesse, because they did so vniustly recompence Gods benehtes He saith that hee had deserued well at their handes, not for one worke or two onely, but that hee had beene beneficiall vnto them in many thinges: Secondly, hee proueth vnto them that they were not onely vnthankfull vnto him, but rather to God, when hee calleth himselfe the fathers minister, who hath brought his power to light, that it might bee knowen vnto them. For when hee saith *from the father*, his meaning is, that God was the authour thereof. The summe is this God his intent was to be made knowen vnto you by mee he hath bestowed excellent benefites vpon you by my hand: trie me as muche as you will, I haue done nothing amongest you, but that which is worthie of thankes and prayse. Therefore it must needes bee that you will furiously persecute in mee now, the giftes of God. And the interrogation is more forceable to pricke their consciences withall, then if he had spoken simplie affirmatiuely.

33 *Not for thy good workes sake.* Howsoeuer the wicked doe make open warre with God, yet will they neuer offend without an honest colour. Therefore when as they rage against the sonne of God, beeing not yet content with this crueltie, they doe of their owne accord accuse him, and make themselues patrones and reuengers of Gods glory. Wherefore it is necessarie that a good conscience bee vnto vs a brasen wall, whereby we may be able to beate backe the reproches and slaunders, wherewith wee are strongly assaulted For howsoeuer their wickednesse be brauely painted, and howsoeuer they slaunder vs and cause vs to be euill thought of for a time, if wee fight in Gods cause, hee will not denie himselfe, but will defende his truth, But because the wicked doe neuer want cloakes and colours to burden the seruants of GOD, and there is also added thereunto most hard impudencie, so that when they are ouercome they cease not to speake euill: wee haue needs of meekenesse and patience to hold vs vp and vnderproppe vs vntyll the ende.

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The ſcripture referreth this word *blaſphemie* which is generally taken amongeſt profane writers for euery rayling, vnto God, when any poynt of his Maieſtie is derogated and ſlaundered. *Becauſe thou whereas thou art a man.* There bee two ſorts of blaſphemies either when God is diſployled of his owne honour, or when any thing is forged vpon him which is vnmeete for, or contrarie to his nature. Therefore they hold and auouch that Chriſt doth both blaſpheme, and commit ſacriledge, becauſe he being a mortall man doth vſurpe to himſelfe Gods honour. And this had beene in deede a true definition if Chriſt had been nothing els but man: they doe only offend in this, that they doe not vouchſafe to behold his diuinitie which appeared in the myracles.

34 *Is it not written.* Hee refuteth the crime that was laide to his charge, not by denying that he was the ſonne of God, but by defending that this was well ſaid. Although he doth rather applie this his anſwere vnto the perſons, thē throughly expound the matter it ſelfe. For hee thought it ſufficient for him at this preſent, to refute their wickedneſſe. Hee doeth rather by the way inſinuate then plainely expreſſe in what ſenſe he calleth himſelfe the ſonne of God. And the argument which he vſeth is not taken from things that are equal, but from the greater to the leſſer. The ſcripture call.th them Goddes on whome the Lorde hath laid an honourable function: therfore he is farre more worthie of this title of honour whom God hath ſeparated, to excell all other men. Wherupon it followeth that they are wrong and malicious interpreters, which admit the former, and doe take an occaſion of offence in the latter. The teſtimonie which Chriſt citeth is in the Pſa. 82. 6. Where God chideth the kings and iudges of the earth, who abuſe their gouernment and might tyrannouſly to their owne luſt, to oppreſſe the miſerable, & to commit all manner wickednes'e And hee vpbraideth them, that beeing vnmindefull whence they had ſo great dignitie, they doe profane the name of God. Chriſt applieth this preſent matter that they are called Gods becauſe they are Gods miniſters to gouerne the worlde. In the like reſpect the ſcripture doth alſo call the Angels Gods, becauſe by them the glory of God ſhineth abroade in the worlde. Wee muſt note this phraſe *vnto whom the worde of God was ſpoken,* for his meaning is that they were appointed by the certaine commaundement of God. Whence wee gather that empyres & gouernments did not raſhly begin, neither yet through mans errour but that they were appointed by the will of god: becauſe hee will haue ciuill order kept amongſt men, and haue vs gouerned by authoritie and lawes. In which reſpect Paule ſaieth, Ro. 13. 2. that they rebel againſt God whoſoeuer doe reſiſt the power: becauſe there is no power but of God. If any man obiect, that other callings are of God alſo and that he alloweth them, and that yet notwithſtanding husbandmen and neatheardes, and coblers are not called Gods: I anſwere, that this is no generall thing, that all thoſe ſhoulde bee called Gods, who are called vnto ſome certaine kinde of life: but Chriſt ſpeaketh of kinges whome God hath extolled vnto the higher degree, that they may rule and excell. To bee briefe, let vs know that Magiſtrates are called Gods, for this cauſe becauſe God hath committed vnto them the gouernment. Vnder this worde *lawe,* Chriſte doth comprehend all the doctrine whereby GOD did gouerne the old Church. For becauſe the Prophetes were only interpre-

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interpreters of the lawe, the Psalmes are also worthilie accounted an addition or appurtenance of the lawe. *That the scripture cannot bee broken*, importeth as much as that the doctrine of the scripture cannot be violate.

36 *Woome the father hath sanctified.* All the godly haue a certaine common sanctification: but Christ challengeth to himselfe in this place a farre more excellint thing: namely, that he alone was separated from all others, that in him the power of the spirite and the maiestie of God might shew themselues: like as he said before (chap. 6. 27) that was sealed by the same father. And this is properly referred vnto Christe his person in as much as hee was reuealed in the flesh. Therefore these two are ioyned together, that he was sanctified, and sent in to the world. But wee must also vnderstand to what ende and vpon what condition he was sent: namely that he might bring saluation from God, and that he might in all respectes proove and shewe himselfe to be the sonne of God.

You say that he doth blaspheme. The Arrians did in times past wrest this place that they might proue that Christ was not God by nature, but that he had the diuinitie as it were at the will and pleasure of another. But this errour may easily be refuted: because Christ doth not in this place dispute, who he is in himselfe, but what hee ought to bee knowen to be by myracles in mans flesh. For doubtles we can neuer comprehend his eternall diuinitie, vnlesse wee imbrace him, in as much as he was giuen by the father to be a redemer. Moreouer we must remember that which I touched before, that Christ doth not plainely and openly (as amongest Disciples) testifie who hee is, but doth rather stande vpon the refuting of the slaunder and cauill of his enemies.

37 *If I doe not the workes of my father, beleeue me not,*

38 *And if I doe them, although you beleeue not mee, beleeue the workes: that you may know and beleeue, that the father is in me, and I in him.*

39 *Therefore they sought againe to apprehend him: and hee escaped out of their hand*

40 *And he went againe beyond Iordan, into the place where Iohn did first baptise, & stayed there.*

41 *And many came vnto him and sayd, Iohn truly did no myracle: but what things soeuer Iohn sayd of him were true.*

42 *And many beleeued in him there.*

37 *If I doe not the workes.* Least the Iewes should obiect that hee did in vaine make his boast of sanctification, and whatsoeuer did depend thereupon, he doeth againe repeat these myracles, wherein he had shewed a most manifest token of his diuinity. And it is a kind of graunting: as if he should say, I will not haue you vpon any other condition bound to beleeue me, if God doe not openly testifie of me. Hee calleth those workes the fathers which were in deede diuine, wherein there appeared greater power, then that they could bee ascribed vnto man.

38 *And if I doe the workes of my father.* Hee sheweth that they were openly guiltie of wicked and sacrilegious contempt, because they giue no

honour vnto the manifeſt works of God. And there is a ſecond granting, when he ſayth, although I ſuffer you to doubt of the doctrine, at leaſt it ſhall not bee lawfull for you to denie that the workes which I haue ſhewed are of GOD. Therefore you doe openly reiect God and not man. And in that hee ſetteth knowledge before faith, as if it were inferiour in order, he doth it for this cauſe, becauſe he had to doe with vnbeleeuing and froward men, who do neuer yeeld vnto God, vnleſſe they be ouercome and enforced by experience. For the rebellious will knowe before they can beleeue. And yet notwithſtanding GOD doth ſo farre forth beare with vs, that the knowledge of his workes may and doth prepare vs vnto faith. But the knowledge of God and of his hidden wiſedome, doth follow faith in order: becauſe the obedience of faith openeth vnto vs the gate of the kingdome of heauen.

The father is in mee. He repeateth the ſame thing which he had ſayd before in other wordes, I and the father are one. This is the drift of all, that in his adminiſtration he differeth not from his father, *The father*, ſayth he, *is in mee*: that is, the diuine power doth ſhew it ſelfe in me. *And I am in the father.* That is: I doe nothing without his direction and authoritie, ſo that there is a mutuall coniunction betweene mee and the father. Neither doth he ſpeake in this place of the vnitie of the eſſence, but of the reuealing of the diuine power in Chriſts perſon, whereby it did appeare that he was ſent of God.

39 *Therefore they ſought to take him*, Without doubt that they might pull him out of the temple to be ſtoned by and by: for doubtleſſe their furie was not aſſwaged with the wordes of Chriſt. In that he ſayth that he eſcaped out of their handes, this could by no other meanes come to paſſe, ſaue onely by the wonderfull power of God. Whereby wee are taught that wee are not layd open vnto the luſt of the wicked, which God doth reſtraine with his bridle ſo often as he thinketh good.

40 *Hee went beyond Iordan.* Chriſt went ouer Iordan, leaſt hee ſhoulde fight continually without any great fruite. Therefore he hath taught vs by his example, that we muſt vſe opportunitie. Concerning the place whereunto he departed, reade the 2. chap. ver. 28.

41 *And many came vnto him.* This concourſe doth ſhew that Chriſt ſought not the wildernesſe, to the end he might foreſlow his office, but that he might erect the ſanctuary of God in the wildernes, ſeeing that Ieruſalem (which was his owne ſeate) had obſtinately refuſed him. And truly this was an horrible vengeance of God that ſeeing that the temple which was choſen of God was a den of theeues the Church of God was gathered together in a baſe place.

Iohn truly They gather that Chriſt was more excellent then Iohn becauſe he wrought ſo many notable myracles, whereas Iohn did no myracle: not̄ we ought alwayes to iudge by myracles, but becauſe myracles being ioyned vnto doctrin are of no ſmall importance, as we haue ſometimes alreadie ſayd. Furthermore, this ſpeech is vnperfect. for they compare Chriſte with Iohn, but they doe onely expreſſe the one member. Secondly, they take this for a thing which all menne doe graunt, that Iohn was a great Prophet of God, & that hee was endewed with the ſingular grace of the ſpirit. Therefore they reaſon fitly, that Chriſt was to be preferred before Iohn: becauſe this came to paſſe

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onely by the certaine prouidence of God, that Iohn who was otherwise the greatest Prophete, shoulde yet notwithstanding be set foorth by no myracle: whereby it is prooued, that there was respecte had of Christ in that, that there might the more account be made of him. *And whatsoeuer thinges.* It seemeth that they saide not thus, but that it is added by the Euangelist, that hee might teach vs that they were perswaded by a double reason to beleeue in Christ: because they did indeed see that the witnes which Iohn bare of him was true, & the myracles did purchase vnto him more dignitie.

Chap. 11.

1 *AND there was a certaine man sicke called Lazarus of Bethania the towne of Marie and Martha her sister.*

2 *And it was Mary that annoynted the Lord with oyntment, and wiped his feete with her hayre, whose brother Lazarus was sicke.*

3 *Therefore his sisters sent vnto him, saying, beholde, hee whome thou louest is sicke.*

4 *And when Iesus heard this, he said, this sicknes is not vnto death: but vnto the glorie of God, that the sonne of God may be glorified through it.*

5 *And Iesus loued Martha and her sister, and Lazarus.*

6 *Therefore after that he heard that he was sicke, he abode then in the place where he was two dayes.*

7 *Then afterward he saide vnto his disciples, Let vs goe into Iury againe.*

8 *His disciples said vnto him, Maister, the Iewes sought euen now to kill thee, & doest thou goe thither againe?*

9 *Iesus answered, are there not twelue houres of the day? If any man walke in the day time, he stumbleth not: because he seeth the light of this worlde.*

10 *But and if any man walke in the night, he stumbleth, because he hath no light.*

1 *And there was a certaine man sicke.* The Euangelist passeth ouer vnto another hystorie, which containeth a most famous myracle. For besides that christ did shew a singular token of his diuine power in raising Lazarus from death, he hath also set before our eyes a liuely image of the resurrection to come. And this was as it were the last act and conclusion: for the time of his death did now draw neare. It is no maruell therefore if he did especially set foorth his glory in that worke, the remembrance whereof hee would haue deeply imprinted in their minds, that it might be a certaine sealing of all the former thinges Christ had raysed vp other that were dead, but now he shewth his power vpon a rotten and stinking carcasse. The circumstances which followe in this myracle to set foorth the glory of God, shall be noted in their place and order. In that hee saith that Lazarus was of *Bethania the towne of Mary and Martha*, it is likely that this was expressed, because Lazarus was not so famous amongst the faithfull as were his sisters. For these holy women were wont to lodge Christe, as it appeareth out of Luk. 10.38.

The *Monkes* and ſuch bablers in time of Papiſtrie did too groſly erre, who made of *Caſtellum* (that is a little towne or ſtreete) a Caſtle. It proceedeth from like ignorance that they faigne that this Mary the ſiſter of Lazarus, was that infamous and wicked woman, whereof Luke maketh mention. 7. 37. The annoynting was the cauſe of the errour: as if it did not manifeſtly appeare that Chriſte was oftentimes annoynted, and that in diuers places. The ſinfull woman of whome Luke maketh mention, annoynting Chriſt at Ieruſalem where ſhe liued. And Mary did the ſame thinge at Bethania afterwarde in her ſtreete. And the preter tenſe which the Euangeliſt vſeth, *annoynted* muſt not be referred vnto the time of the thing done, which wee haue now in hande, but vnto the time when the Euangeliſt did write, as if hee ſhoulde ſay this is Mary which did afterward powre out the oyntment, which cauſed the murmuring amongſt the diſciples.

3 *Beholde hee whome thou loueſt is ſicke.* A ſhort meſſage, but yet ſuch that Chriſt might gather out of the ſame what the two ſiſters meant, for vnder this complaint they doe modeſtly inſinuate their prayers, that he would helpe them. For wee are forbidden to vſe a long forme of prayer: yet the ſumme is this, that wee muſt caſt our cares, and what miſeries ſo euer do vexe vs into God his boſome, that he may ſend remedie for them. So do theſe women deale with chriſt. They doe familiarly lay before him their griefe, and doe hope to bee releaſed thereof. Wee muſt alſo note that they conceiue hope to obtaine helpe, by the loue of Chriſte. And this is a continuall rule of praying aright: for where the loue of God is, there is certaine and preſent health; becauſe he loueth not, and forſaketh.

4 *And when Ieſus heard this.* His meaning was by his anſwere to deliuer his diſciples from care, leaſt they ſhoulde bee greeued, becauſe they ſawe him ſo careleſſe in his friend his daughter. Therefore leaſt they ſhoulde bee in the meane ſeaſon carefull, hee ſaith that the ſickneſſe is not vnto death: but hee rather promiſeth that it ſhall be vnto him a new matter of glory. Furthermore, although Lazarus were dead, yet becauſe Chriſt reſtoreth him ſhortly after vnto life, reſpecting this end, hee ſaith that the ſickneſs is not vnto death. The other member, *for the glory of God*, is not ſo ſet againſt it, as if this were a perpetuall argument. For we know that euen whileſt the wicked doe periſh, the glory of God doth no leſſe manifeſtly appeare in their deſtruction, then in the ſaluation of the godly. But Chriſt did properly in this place ſpeake of the glory of God which was ioyned with his office.

Furthermore, there appeared no fearefull power of God in the myracles of Chriſt, but that which was ſweete and bountifull. Therefore ſeeing that hee affirmeth that there is no perill of death, when he will ſhew forth his glory and the glory of his father, we muſt conſider wherefore, and to what end hee was ſent of his father: namely, that hee may ſaue, and not deſtroy. Furthermore, this ſpeech is of great importance, *for the glory of God, that the ſonne of God may be glorified.* For we doe gather thereby, that God will be ſo knowne in the perſon of his ſonne, that what honor ſoeuer he requireth to be giuen vnto him, may be giuen vnto his ſonne.

Therefore wee hadde before chap. 5. 23. He that honoureth not the ſonne,

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doth not honour the father Wherefore the Turkes and Iewes doe in vaine pretend that they worship God, seeing that they rayle vpon Christe and are enuiously bent against him: yea by this meanes they endeuour to pull away God frō himselfe.

5 *And Iesus loued Martha.* These things seeme at the first blush to be contrary, that Christ tarrieth two dayes beyonde Iordan, as not regarding Lazarus his life, and is yet said to loue him and his sisters. For seeing that loue causeth carefullnesse, he ought to haue runne vnto him. Furthermore, seeing that christ is the onely glasse of Gods fauour, wee are taught by this his delay, that wee must not esteeme the loue of God by the present estate of thinges. Hee dooth oftentimes deferre his ayd when he is requested, either that he may the more sharpen the feruentnesse of praying, or that he may exercise our patience, and may also accustome vs to obey. Therefore let the faithfull so craue Gods helpe, that they doe also learne to suspend their petitions, if at any time he stretch forth his hand more slowly to helpe them, then necessitie seemeth to require. For howsoeuer he linger, yet doth he neuer sleepe, nor forget those that bee his. In the meane season let vs be certainely perswaded that he will haue all those whō he loueth to be saued.

7 *Then afterward he saith.* He doth now at length declare that he cared for Lazarus, when as the disciples thought he had forgotten him, or at least that he preferred other things before the life of Lazarus. Therefore he exhorteth them that passing ouer Iordan, they goe into Iurie.

8 *Master, euen now the Iewes sought.* Whereas the disciples terrifie Christ they doe it peraduenture not so much for his sake as in respect of themselues, because euery one is afraid of himselfe: like as the daunger was common to them all. Therefore seeing that they withdraw themselues from the crosse, and are ashamed to confesse so much: they pretend that they are carefull for their maister, which hath a fairer shew. The same thing befalleth manie daily: for they which foreslow their dutie for feare of the crosse, gather to themselues many cloakes and colours here and there to couer their softnes withal, least they seem to defraude God of his due obedience without iust cause.

9 *Are there not twelue.* This place hath beene diuersly expounded. In that some haue thought that we are taught by these wordes, that the minds of men are mutable, so that they take sometimes new and other counsell euery houre, it is too farre from Christ his meaning: neither had I vouchsafed to recite it, vnlesse it had beene a common prouerbe. Therefore let vs be content with the naturall and plaine meaning. First of all, Christ boroweth a similitude from the night and day. For if any man iourney in the darke, it is no maruell if he stumble oftentimes, or goe astray, or fall: But the light of the Sunne sheweth in the day time, the way, that there be no daunger. And the calling of God is like vnto the day light, which suffereth vs not to wander or stumble. Therefore whosoeuer dooth obey the woorde of GOD, and taketh nothing in hande without his commaundement, he hath him also from heauen to bee his guide and directer, and vppon this hope hee may safely take his way without feare: for (as it is in the Psalme. 9. 11.) whosoeuer walketh in his wayes, hee hath his Angelles to keepe him, and by their guiding is hee defended, least hee dash

dash his foote against a stone. Therefore Christe trusting to this ayde, goeth forwarde couragiously into Iurie, not fearing stoning: because we are in no danger of going astray, where God, doing the dutie of the sun giueth vs light: and doth gouerne our course. We are taught by these wordes, that so often as man doeth submit himselfe vnto his owne counsels without the calling of God, his whole life is nothing els but a wandering and erronious course: and that those which seeme to themselues to be most wise, when as they aske not the mouth of God, and haue not his spirite to be the gouernour of their actions, are blind and goe grabbing in darkenesse. and that this is the onely right way, if being well assured of the calling of God, we haue God alwayes to goe before vs. The certaine hope of prosperous successe, doth ensue this rule of framing the life: because it cannot be but that God doeth gouerne happily. And wee haue more then neede of this knowledge, for the faithfull can scarse sette one foote forwarde to followe him, but Sathan doth lay a thousand stumbling blockes in their way, hee sheweth them diuers daungers on euery side, and endeuoureth by all meanes to stop the way before them. But whenas the Lorde doth bid vs goe fowarde, hauing as it were lighted his light, we must goe forwarde couragiously, although many deathes doe stop the way, beecause hee doth neuer bid vs goe forwarde, but he doth therewithall encourage vs by adding a promise, so that we may certainely perswade our selues, that that shall fall out well for vs, whatsoeuer we take in hande at his commaundement. This is our charriot, whereinto whosoeuer shall climbe, he shall neuer fainte for wearisomnesse: yea if the lets be harder then that we can bee carried through them in a chariot, yet being furnished with these winges, we shall alwayes find a way to get out, vntill we come to the marke: not because no aduersitie doeth befall the faithfull: but because aduersitie helpeth them forwarde vnto saluation The summe is this, that the eyes of God shalbe alwayes ouer those to keepe them, who shall be obedient and ready to marke his becke.

Againe, we doe gather hereby that so often as men neglecting and despising the word of God doe rashly flatter themselues, & take in hand whatsoeuer pleaseth them, all the course of their life is accursed of the Lord, and there is vengeance alwayes prepared for their boldnes and blind lust. And here Christe deuideth ꝙ day into twelue houres according to the old custome. For although the dayes doe differ in Sommer and Winter, yet they had alwayes twelue hours in the day, and twelue in the night.

11 *Hee spake these thinges, and after this he saith vnto them, our friende Lazarus sleepeth: but I goe to awake him.*

12 *Therefore his disciples said, Lord, if he sleepe he shalbe safe.*

13 *Howbeit Iesus spake of his death: but they thought that hee spake of naturall sleepe.*

14 *Therefore Iesus said then plainely vnto them, Lazarus is dead.*

15 *And I am glad for your sakes, that I was not there, that you may beleeue. But let vs goe vnto him.*

16 *Then Thomas that was surnamed Didymus, said vnto his fellow disciples, let vs goe also that we may die with him*

17 *Therefore*

17 *Therefore Iesus came, and founde that hee had lyen in the grave foure dayes alreadie.*

11 *Our friend sleepeth.* Because he said before that the sickneſſe was not vnto death, leaſt the diſciples ſhould be too much troubled with a thing vnlooked for, he doth now alſo declare that he was dead, and putteth them in hope of his reſurrection. And their rudenes is wonderfull, that they vnderſtande the ſaying of Chriſt of ſleepe. For although it be a metaphoricall kind of ſpeech, yet is it ſo often vſed, and ſo common in the ſcriptures, that it ought to haue beene well knowne vnto all the Iewes.

12 *If he ſleepe, he is ſafe.* When as they ſay that ſleepe will be wholeſome for Lazarus, they doe by this meanes by the way exhort Chriſt not to goe thyther. And yet doe they not craftily wreſt the words of Chriſt vnto their owne commoditie: but becauſe they thought hee ſpake of ſleepe, they doe willingly catch at that occaſion to eſcape daunger. Auguſtine and many after him, do cunningly play the Philoſophers in this worde *ſleepeth*: namely that it is applyed vnto death for this cauſe, becauſe it is as eaſie a matter for God to rayſe the dead to life, as it is for vs to awake thoſe that ſleepe. But wee may gather out of the continuall vſe of the ſcripture, that Chriſt thought no ſuch thing: yea ſeeing that this ſelfe ſame tranſlation is common alſo amongeſt the profane writers, it is without all doubt, that it came into vſe by no other meanes ſaue onely becauſe the dead carkas lyeth without any ſenſe or feeling, euen as the bodie of man when he ſleepeth. For which cauſe ſleepe is not vnfitly tearmed the image of death, and in Homer it is called the brother of death. Furthermore, whereas by this word, the ſleeping of the bodies onely is ſignified, certaine mad felowes doe moſt fooliſhly wreſt it vnto the ſoules as if being depriued of vnderſtanding they were in danger of death. Furthermore, Chriſt ſetteth foorth his power in this, becauſe he ſayth he will come that he may awake Lazarus. For although the eaſineſſe of the reſurrection is not expreſſed by *ſleepe*, yet Chriſte ſheweth that he is the Lord ouer death, when as he ſayth that hee awaketh thoſe whom hee reſtoreth to life.

Therefore Ieſus ſayd then plainely vnto them. This was the moſt ſingular goodnes of Chriſt, that he could ſuffer ſo great groſſneſſe in his Diſciples, And truly he deferred to endow them with greater grace of the ſpirit, for a ſeaſon, that being renued in a moment, the myracle might bee the greater. When he ſaith *And I am glad for your ſakes*, his meaning is that his abſence was profitable for them, becauſe his power ſhould haue beene more obſcure, if he had holpen Lazarus by and by. For the nigher the workes of God doe drawe vnto the ordinarie courſe of nature, the more baſe doe they waxe, and the glory thereof doth the leſſe appeare: which thing wee doe dayly trie. For if he reach foorth his hand by and by wee doe not lay hold vpon his helpe. Therefore to the end the Diſciples might acknowledge, that the reſurrection of Lazarus was indeede a worke of God, it was requiſite that it ſhould bee deferred, that hee might bee moſt farre from all remedie, that could come by meanes of man.

And we muſt remember that which I ſayde before, that the fatherly ſuf-

ferance of God is here repreſented in the perſon of Chriſt. Therefore when as God doth ſuffer vs being ouerwhelmed with griefe long time to languiſh, let vs know that he doth by this meanes prouide for our ſafetie. We truly doe grone being carefull and ſorrowfull: but the Lord reioyceth in our welfare: and there appeareth in this point double gentlenes of his, that he doth not only pardō our faults, but doth ioyfully find meanes to redreſſe the ſame.

That you may beleeue. He doth not meane that this was the firſt beginning of faith in them, but a confirmation of the faith which was already begun, for as much as it was very ſmall and weake. Neuertheleſſe he telleth them that they would not haue beleeued, vnleſſe the hand of God had beene openly ſhewed.

16 *Then Thomas.* Hitherto the diſciples endeuoured to pull backe Chriſte. Now is Thomas ready to follow: but without any confidence: he dooth onely arme himſelfe with Chriſt his promiſe, that he may follow him ioyfully and quietly. For theſe are words of diſtruſt, *Let vs goe that we may die*, whereas it became them to be ſure of life. Furthermore, the relatiue (*him*) may be expounded as well of Lazarus as of Chriſt. but and if you expound it to be ſpoken of Lazarus it is a taunt: as if he had ſaid, what good ſhall we doe by comming thither? Vnleſſe peraduenture we cannot otherwiſe doe the dutie of friends, vnleſſe we die together with him. Yet do I rather allow the other ſenſe that Thomas doth not refuſe to die with Chriſt. But this (as I haue ſaid) floweth from a raſh zeale: becauſe he ſhould rather haue been encouraged by the faith of the promiſe.

18. *And Bethania was nigh to Ieruſalem, almoſt fifteene furlongs.*

19 *And many of the Iewes came vnto Martha and Mary, that they might comfort them, for their brother.*

20 *Therefore when as Martha had heard that Ieſus did come, ſhe came to meet him and mary ſate at home.*

21 *Therefore Martha ſaid vnto Ieſus, Lord, if thou hadſt been heere, my brother had not beene dead.*

22 *But nowe I know alſo, that whatſoeuer thou ſhalt deſire of God, God will giue it thee.*

23 *Ieſus ſaid vnto her, thy brother ſhall riſe againe.*

24 *Martha ſaid vnto him, I know that hee ſhall riſe againe in the reſurrection of the laſt day.*

25 *Ieſus ſaid vnto her, I am the reſurrection and the life: hee that beeleeueth in mee, though he were dead, yet ſhall he liue.*

26 *And euery one that liueth and beleeueth in mee, ſhall neuer die, Doeſt thou beeleeue this.*

27 *Shee ſaid vnto him, truely Lorde I beleeue, that thou art Chriſt the ſonne of God, which ſhould come into the world.*

18. *And Bethanie was.* The Euangeliſte doth diligently proſecute thoſe thinges which ſerue vnto the certaintie of the hyſtorie. Hee ſheweth howe nigh Ieruſalem was vnto the towne of Bethanie, leaſt any ſhoulde marueil, that many of their friendes came thence to comfort the ſiſters, whome GOD woulde haue to beare witneſſe of the myracle. For although they

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were mooued with the dutie of curtesie, yet were they gathered together by the secret counsell of God, to some other ende, least the resurrection of Lazarus should be obscure, or should haue those onely to beare witnesse thereof, who were of his owne familie. And here is prooued the malicious vnthankfulnes of the nation, that this so manifest a token of Gods power beeing shewed in a famous place, in a great assembly of people, and euen almost at the gates of the Cittie (as vppon a stage) doth straight way vanish out of their sight. Yea the Iewes shutting their eyes maliciously, did of set purpose not see that which was before their eyes. And truly this is no new or strange thing, that menne who do alwayes too greedily gape after myracles, are altogether dull & blockish at the consideration thereof. The distance of place which is here noted, was not two myles: for a furlong containeth sixe hundred foote, that is an hundred and fiue and twentie paces.

19 *That they might comfort them.* This was the thing for which they came, but God had respect vnto another thing, as I haue already saide. Furthermore, it appeareth that the house of Lazarus and of his sisters was full of dignitie, and honorably reuerenced. And because it is a naturall thinge that the death of friendes should bring vnto men sorrow and heauines, this dutie whereof the Euangelist maketh mention is not to be disalowed: saue onely that the corrupt excesse which raigneth as in other parts of the life, so in this, doth corrupt a thing which is of it selfe not to be discommended.

20 *Therefore when Martha had heard.* Martha went out of the Towne, as we shall afterward see, peraduenture not onely for reuerence sake: but that shee might receiue him more priuily: because the daunger was fresh in memory, and the rage of the enemies was yet scarse well appeased, which being somewhat pacified by the departure of Christe into Galilee, might breake out a fresh so soone as it was heard that he was returned.

21 *Lord if thou hadst beene here.* She beginneth with a complaint: although she doth by this meanes modestly signifie vnto him what she would. For it is as much as if she should say, Thou couldest by thy presence haue deliuered my brother from death, yea thou canst euen now doe it: because God will deny thee nothing. And by speaking thus, she doth rather fauour her affection, then keepe her selfe vnder the rule of faith. I confesse in deed that these wordes did partly proceede from faith: but I say, that there were certaine disordered affections mixed with them, which carryed her beyond her boundes. For whence had she this hope that her brother should not haue died if Christ had bin present? Truly it was not conceiued of any promise of Christ, therefore it remaineth that she doth rather obey her owne desires, then submit her selfe vnto Christ. It is a point of faith that she ascribeth vnto Christ power and most singular goodnes but in that she promiseth her selfe more then she had heard of Christ, that agreeth not with faith. For we must alwayes hold the mutuall consent betweene the word & faith, least any man doe forge vnto himselfe any thing rashly besides the word of God. Moreouer, *Martha* did sticke too much in the corporall presence of Christ. Therfore the faith of *Martha* being mixed with, and intangled with immoderate desires, and not altogether voyde of superstition, could not shine out with

with perfect brightnes: so that there do only certaine sparkles appeare in these wordes.

23 *Thy brother shall rise againe*. This is wonderfull gentlenes of Christe, in that pardoning vnto Martha those faultes whereof wee haue spoken, he promiseth vnto her more of his owne accorde, then shee durst precisely and openly aske.

24 *I know that he shall rise againe*. Now appeareth the too too great fearefulnes of Martha, in that she doth extenuate the saying of Christ. Wee saide euen now that she went farther then was meete, when she fained vnto her selfe, an hope after her owne imagination: now she falleth into the contrary vice, in that she stood as it were trembling, when as Christe reacheth out his hande. Wherefore we must take heede of both these things, that we take not vnto our selues friuolous hope here and there as winde, being destitute of the worde of God, and againe that the Lord doe not finde our heartes eyther shutte, or els too straitly restrained when he openeth his mouth. But Martha meant to gather out of this answere some other thing, then she durst hope for out of the wordes of Christ: as if shee shoulde say, if thou meane the last resurrection I doe not doubt but that my brother shall rise againe in the last day, and with this hope doe I comfort my selfe: but I cannot tell whether it hath any farther meaning or no.

25 *I am the resurrection and the life*. Christ doth first of all affirme that hee is the resurrection and life: that done, he doth seuerally expounde both the members of that sentence. In the former place he calleth himselfe the resurrection: because the restoring from death to life is former in order, then is the taste of life. But all man kinde is drowned in death. Therefore no man shall be made partaker of life saue he that shall first rise from death. So that Christ doth teach that he is the beginning of life, and he addeth afterward that the perpetuitie & continuance of life is a worke of his grace.

Furthermore, the exposition which followeth immediately doth manifestly declare that he speaketh of the spirituall life: *Hee that beleeueth in me although hee shall be dead yet shall he liue*. Why, is Christ then the resurrection? Because hee doth regenerate by his spirit the children of Adam, who were estraunged from God through sin, that they may begin to lead an new life. Which thing I haue handled more largely before in the chap. 5. 21. & 24 ver. And Paul vnto the Ephesians is the best interpreter of this place. Ephesians 2. 5. & 5. 8. Let them now be packing who bable that men are prepared by the motiō of nature to receiue the grace of God. It is as much as if they should say that dead men doe walke. For in that men doe liue and breath, are endowed with sense, vnderstanding, and will, all that tendeth to destruction; because there is no part of faculties of the soule, which is not corrupt, and turned away from that which is right. Wherby it commeth to passe that death raigneth euery where. For the estranging from God is the death of the soule. Therefore those which beleeue in Christe, whereas they were before dead, they doe begin to liue: because faith is the spirituall resurrection of the soule, and doth after a sort quicken the soule it selfe, that it may liue vnto God, according to that which is said before, chap. 5 35. The dead shall heare the voyce of the sonne of God: and they that shall heare

heare shall liue. This is surely an excellent title and commendation of faith, that powring the life of CHRIST into vs, it deliuereth vs from death.

26 *And euery one that liueth and beleeueth in mee.* This is the exposition of the second member: namely, how Christ is the life: because he doth neuer suffer that life to fall away which he hath once giuen, but preserueth it vnto the ende. For what should become of men in so great frailtie of the flesh, if hauing once obtained life they should afterwarde be left vnto themselues? Therefore the continuall estate of the life must be grounded vpon the power of the selfe same christ that he may finish that which he hath begun. And the faithfull are said neuer to dye, for this cause, because their soules being borne againe of the vncorruptible seed, haue the spirite of Christ abiding in them, whereby they are continually quickened. For although the body be subiect to death, because of sinne, yet that spirit is life for righteousnesse. Rom. 8. 10. And in that the outward manne is daily corrupted in them, that is so farre from impayring their true life, that it euen helpeth forward the same: because the inward man is renewed from day to day, 2 Cor. 4. 16. Yea death it selfe is in them a certaine setting free from the bondage of death.

Doest thou beleeue this? Christe seemeth at the first sight to intreate of the spirituall life, for this cause, that hee may withdrawe the mind of Martha from her present desire. Martha did desire to haue her brother restored to life. Christ answereth that he is the authour of a better life: namely, because he quickeneth the soules of the faithful by his heauenly power But I do not doubt but that his meaning was to comprehende a double grace. Therefore he commendeth generally the spirituall life which he giueth vnto all those that be his, but he will giue some tast therby of this power, which he would afterward shew in raysing vp Lazarus.

27 *Truely Lorde.* To the end that Martha may prooue that she did beleeue that which she had heard of Christe, that he is the resurrection and the life, shee maketh answere, that she beleeueth that he is Christ and the sonne of God: so that indeed this knowledge comprehendeth in it selfe the summe of all good things. For we must alwayes marke to what end the Messias was promised, and what office the Prophets doe attribute vnto him. And when as Martha confesseth that it was he that should come, she affirmeth her faith with the propheties of the Prophets. Whereupon it followeth that the full restoring of all thinges, and perfect felicitie is to be hoped for at his hands, and finally that he was sent for this cause, that he may erect and set in order a true and absolute estate of the kingdome of God.

28 *When she had said these things, she went and called her sister Mary secretly: saying, the master is present and calleth thee.*

29 *So soone as she heard that, she riseth straight way, and commeth vnto him.*

30 *And Iesus was not yet come into the towne: but was in the place where Martha met him.*

31 *The Iewes therefore, which were with her at home, and did comfort her, seeing that Mary arose sodainly, and went out, they followed her, saying, she goeth vnto the graue that shee may weepe there.*

32 *Therefore*

32 *Therefore after that Mary came where Ieſus was, when ſhee ſawe him, ſhee fell at his feete, ſaying vnto him, Lord, if thou haddeſt beene heere, my brother had not beene dead.*

33 *Therefore ſo ſoone as Ieſus ſaw her weeping, and the Iewes which came with her weeping: he groned in the ſpirite and troubled himſelfe.*

34 *And he ſaid, where haue ye laid him? They ſaid vnto him, come and ſee.*

35 *Ieſus wept.*

36 *Therefore the Iewes ſaid, behold how he loued him.*

37 *And certaine of them ſaid, could not he which opened the eyes of one that was blinde, bring to paſſe that this man ſhould not die.*

38 *Then Ieſus groned againe in himſelfe, and came vnto the graue: and it was a caue and a ſtone laid vpon it.*

28 *Called her ſiſter.* It is likely that Chriſt ſtayed without the towne at the requeſt of Martha, leaſt he ſhould come into ſuch an aſſembly of men. For ſhee feared danger, becauſe Chriſt had but of late hardly eſcaped out of the middeſt of death. Therefore leaſt his comming ſhould be noyſed abroad any further, ſhe telleth her ſiſter priuily. *The maſter is preſent.* This worde *maſter* doth ſhew, what account theſe godly matrones did make of Chriſt. And although they had not profited ſo much as became them, yet was this a great matter, that they had wholy addicted themſelues to be his diſciples: And the ſodaine departure of Mary, that ſhe might come to meet him, doth not a little teſtifie how ſhe reuerenced him.

31 *Therefore the Iewes that were with her.* Although Chriſt ſuffereth Martha to returne home, that ſhe might drawe aſide her ſiſter out of the companie, yet Chriſt did intend an other thing: namely, that he might haue the Iewes to ſee the myracle. They doe in no caſe thinke vpon this, but it was no newe matter that men ſhould be brought thither, as it were in darkenes by the ſecret prouidence of God, whyther they went not. They thinke that Mary goeth vnto the graue, as thoſe are wont to doe who ſeeke to haue their ſorrow ſtirred vp. For this diſeaſe reigneth commonly euery where, that husbands being depriued of their wiues, and parents of their children, and againe wiues of their husbandes and children of their parents, or kinsfolkes, or friendes, do increaſe ambitiouſly by all meanes poſsible their mourning: and it is a ſolemne thing to finde out diuers inuentions to this end. So that indeed whereas the affections of men are already inordinate, they prick them forward with newe prickes, to the ende they may the more vehemently and with greater force reſiſt God.

Furthermore, it was their dutie to pull backe Mary, leaſt by beholding the Sepulchre ſhe ſhould gather matter of mourning: but they dare not vſe ſo ſharpe a remedy: but euen they themſelues doe nouriſh the intemperancie of her griefe, in that they beare her company. So that it falleth out oftentimes, that their conſolations are little worth, who beare with their friendes too much.

32. *Shee fell downe at his feete.* In that ſhee falleth downe at his feet we doe thereby gather, that hee was worſhipped in that houſe aboue the common order and manner of menne. For although they were wont to proſtrate themſelues beefore kinges and rulers: yet beecauſe CHRIST hadde himſelfe

selfe no princely or loftie thing in himselfe according to the flesh, *Mary falleth* downe at his feete for another end. Neither would she haue done so, vnlesse she had beene perswaded that he was the sonne of God.

Lord if thou hadst beene here. Although she seemeth to speake honourably of Christe, after a sort, yet wee haue of late declared what corruption is in these wordes. For doubtlesse the power of Christ which did repleniſh heauen and earth, ought not to haue beene restrained vnto his corporall presence.

33 *Hee groned in the spirite.* Vnlesse Christe had sorrowed together with them, he would haue stoode rather with a fierce countenance, but when as he conformeth himselfe vnto them, euen vnto weeping, hee declareth his agreement with them. For the Euangelist seemeth in my iudgement to expresse the cause of such affection, when he saith that he saw Mary and the rest weepe. Although I do not doubt but that he had respect vnto some higher matter: namely, vnto the common misery of man. For he vnderstood what commandement the father had giuen him, and wherefore hee was sent into the worlde: namely, that he might deliuer vs from all euilles. As he did this in very deede so his meaninge was to declare that hee did it with an earnest affection of the minde. Therefore when as he was about to rayse vp Lazarus, before hee did helpe and remedie him, he doth testifie by the deepe groning of the spirite, by the feeling of griefe and teares, that he is touched with our miseries in like sort as if he felt them in himselfe. But how doth groning and perturbation agree with the sonne of God? Because it seemeth to some an absurd thing if wee say that Christ was subiect to humane passions as some one of the number of men, they thinke that he sorrowed and reioyced no otherwayes, saue only because he receiued into himselfe these affections so often as he thought good, by a secret dispensation. Augustine thinketh that the Euangelist said for confirmation of this opinion, that Christ troubled himselfe, whereas other men are carried by their affections, which do tyrannously rule them to trouble their minds. Therefore he thinketh that the meaning of the wordes is this, that Christ who was otherwise quiet in mind and free from all manner passions did of his owne accorde grone & sorrow. But in my iudgement this plainenes agreeth better with the scripture, if we say, that when the sonne of God did put vppon him our flesh he did also willingly take vpō him mans affections, that he might not differ frō his brethren in any thing, sin only excepted. By this meanes the glory of Christ is no whit impayred, seeing that his submissiō is said to haue bin only voluntary whereby it came to passe that he was like vnto vs in the affectiō of the soule. And after that he submitted himselfe from the beginning, we must not thinke that he was voyde and free from them: and in this hath he prooued himselfe to be our brother, that we may know that wee haue a mediatour, that can easily pardon our infirmities, & is ready to helpe them, which he hath felt in himselfe. If any mā obiect, that seeing that humane passions are corrupt, it is not likely that they are common to the sonne of God with vs: I answere, that there is a great distance betweene vs and Christe. For our affections are corrupt, for this cause, because they runne headlong intemperately, neither keepe they any meane: but

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in Christ they were voyde of all corruption, because they were framed to obey God. Yea the affections of men are corrupt & frowarde too manner of wayes. First, because they are carried with a troublesome motion, neither are they ordered according to the true rule of modestie. Secondly, because they doe not alwayes arise from a lawfull cause, or at least are not referred vnto a lawfull ende. I call it intemperance, because no man reioyceth & sorroweth so much as is sufficient, and as much as God doth permit: and also there be many which doe rather refuse to be brideled.

Furthermore, the vanitie of our minde causeth vs to lament and be sorrowfull for things of no importance, or for no cause: because we are too much addicted vnto the world. There was no such thing in Christ: for there was no passion of his which did goe beyond his meane, there was none but that which was iust and taken from reason and right iudgement. To the ende this may the more plainely appeare, it shall be good and profitable to distinguish betweene the first nature of man, as it was created of God, & this degenerate nature which is corrupt through sinne. When God did create man he gaue him affections, but those which were dutifull and obedient vnto reason: and in that they are nowe disordered and rebellious, it is an accidentall fault.

Now Christe did take vppon him humane affections, but without disorder, whereby it commeth to passe that hee which obeyeth the passions of the flesh hee doth not obey God. Christ troubled himselfe and he was vehemently mooued: but yet so, that he contained himselfe within the boundes of his fathers will. To bee briefe, if you conferre his passions with ours, they shall no lesse differ, then faire and cleere water which runneth pleasantly, doeth differ from pudly and muddy fomes. Furthermore, the sole example of Christe ought to bee sufficient for vs to teach vs to refuse the stony hardnes of the Stoicks: for whence must we fetch the rule of principall perfection, but from him? And we must rather study, hauing corrected, & tamed the stubbornes, where with our affections are intangled by reason of Adam his sinne, to follow Christ as a guide, that he may bring vs into order. So Paule, 1. Thess. 4. 13. doth not require at our handes stonie blockishnes, but he commaundeth vs to moderate our mourning, that we be not swallowed vp of sorrow as the vnbeleeuers, who haue no hope: for euen for this cause did Christ take vppon him our affections, that through his power we may subdue what corruption soeuer is in them.

36 *Behold how he loued him.* Iohn describeth in this place vnto vs a double iudgement of Christe. For the former sort of men which saide, beholde how he loued him, although they thinke not so honourably as became them to doe, in that they attribute nothing vnto him, but that which was humane, yet doe they speake more iustly and modestly of him then the other, who doe maliciously backbite him, because he deliuered not Lazarus from death. For although they commend the power of Christ (whereof the other spake nothing) yet they doe not this without a certaine vpbrading. It appeareth sufficiently thereby, that they knewe of the myracles which Christe hadde wrought: but yet their vnthankfulnesse is somuch the more filthie, in that they are not afraide to murmur, because hee did nowe cease off in one point. In like

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sort men haue alwayes beene vnthankefull vnto God, and proceede so to bee: vnlesse he graunt all our desires, we doe by and by breake forth into complaining. Seeing that he hath beene alwayes wont to help me hitherto, why doth he now forsake and disapoint mee? And heere reigneth a double disease: first, because we doe rashly desire that which is not expedient, yet will we make god subiect to the desires of our flesh: and secondly, because wee are importunate beggers, and run headlong through the feruentnes of our wilfulnes and rashnes before the time.

38 *When Iesus therefore had groned againe.* Because Christ commeth not vnto the Sepulchre as an idle beholder, but as a champion preparing himselfe vnto the combate, it is no maruell if he grone againe. For the violent tyrannie of death which he was to ouercome, was before his eyes. There bee some which expound it, that this groning did proceede from indignation, beecause this vnbeleife whereof we haue spoken, did offend him. But the other way seemeth vnto me more fit: namely that he did rather behold the thing it selfe then men. There follow diuers other circumstances which doe more set forth the power of Christ in raysing Lazarus from death: namely the space of foure dayes, that the graue was couered with a stone, which Christ commandeth to be taken away in presence of them all.

39 *Iesus sayth vnto them, take away the stone, Martha the sister of him that was dead, sayth vnto him, he stinketh by this: for he hath beene dead foure dayes.*

40 *Iesus sayth vnto her, said I not vnto thee, that if thou beleeue thou shalt see the glory of God?*

41 *Therefore they tooke away the stone, where he was laid, that was dead: and Iesus lifted vp his eyes, and sayd, Father, I thanke thee that thou hast hearde me.*

42 *And I did knowe that thou heerest mee alwayes, but because of the company which standeth about, I haue sayde it, that they may beleeue that thou hast sent mee.*

43 *When he had spoken these wordes, he cryed with a loude voyce, Lazarus come foorth.*

44 *And hee that was dead came foorth, bound hand and foote with bandes, and his face was bounde with a napkin. Iesus sayth vnto them, loose him, and let him goe.*

39 *Lord hee stinketh by this.* This is a signe of distrust, because shee is not so fully perswaded of the power of Christ as becommeth. The roote of this euill is, because shee measureth the infinite & incomprehensible power of Christ with the sense of her flesh. For because there is nothing which agreeth lesse with life then rottennesse and stinke, Martha gathereth that he was alcady past remedie. So that when as peruers cogitations doe possesse our mindes, God is after a sort driuen away from vs, so that hee cannot fulfill and accomplish his worke in vs. Truly there wanted no will in Martha to haue her brother lie in the graue continually: because cutting of all hope of his life from her selfe, shee doeth also endeuour to stoppe the way before Christ and keepe him backe from raysing him vp: and yet shee intended nothing lesse.

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This commeth to passe through the weaknes of faith, that being drawne hither and thither, we fight with our selues, & whilest that reaching out the one hand we craue helpe of God, we put backe the same with the other when it is offered vnto vs. Martha lyed not, when she sayd, *I know that whatsoeuer thou shalt desire of God hee will giue it thee*: but a confused and intangled faith helpeth but a little, vnlesse when we are come vnto the matter it be applyed vnto our vse. And in Martha may we see what manifold defects and wants there be in faith euen in the best. She came the first of all to meete Christ: this was no small testimonie of godlines: and yet doeth shee not cease to let him. Therefore to the ende we may make way for the grace of God that it may come vnto vs, let vs learne to attribute farre greater power vnto him then our senses can comprehend. And if so beit the first and onely promise of God bee not of sufficient force with vs, yet at least let vs stay our selues as did Martha, when hee confirmeth vs the second and third time.

40 *Did not I say vnto thee.* Hee reproueth the distrustfulnesse of Martha, because she had not conceiued sufficient hope of the promise which she had heard And it appeareth by this place that there was somewhat more sayde to Martha, then Iohn doth set downe worde for worde although (as I haue sayd) Christ meant thus much, when he called himselfe the resurrection and the life. Therefore Martha is condemned, beecause shee doeth not wait for some worke of God.

If thou beleeue. This is sayd for this cause, not only because faith openeth our eyes, that we may see the glory of God shining in his workes: but because our faith maketh a way for the power and goodnes of God, that it may shew forth it selfe towards vs, as is sayd, Psa. 81. 11. Open thy mouth wide & I will fill it. Like as on the other side, vnbeleife stoppeth the way before God, & doth as it were keepe his handes fast shut: in which respect it is sayd in another place, Iesus could not shew any myracle there because of their vnbeleife. Mat. 13. 58. Not that the power of GOD is tyed vnto the will of menne, but because so much as in them lyeth, they driue away the same with the let of their wickednes they are vnworthy that he should reueale himselfe vnto them. It commeth to passe oftentimes that God doth ouercome such lets: yet notwithstanding so often as he plucketh backe his hand from helping the vnbeleeuers, he doth it for this cause, becaus they doe not admit and accept the same, beeing enuironed with the straightes of vnbeleife.

Thou shalt see the glory of God. Not that the myracle is called the glory of God wherin whilest god sheweth forth the power of his hand, he glorifieth his name Martha being at length content with this second saying of Christ, doeth suffer the stone to be remoued: shee saw nothing as yet: but because she heareth that the sonne of God, did not in vaine command them to doe this, shee doeth willingly depend vpon his commandement alone.

41 *And Iesus lifted vp his eyes.* This was a token of a minde that was well framed to pray: for to the ende a man may rightly call vpon GOD, hee must bee ioyned with him, which cannot bee vnlesse beeing lifted vpp aboue the earth, hee ascend vppe into the very heauens. This is not done with the eyes seeing that hypocrites who are drowned in the deepe

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filth and dregges of their flesh, seeme with their sterne countenance to drawe heauen vnto thē: but the children of God must sincerely perfourme that which they doe feigne. Neyther yet must he that lifteth vppe his eyes toward heauen there include God in his cogitation, who is euery where, and filleth heauen & earth: but because mens mindes can neuer escape from and acquit themselues of those grosse inuentions, but that they shall surmise some base and earthly thing of God, saue onely when they be lifted vp aboue the world: the scripture calleth vs thither, and testifieth that heauen is Gods seate. As touching the lifting vp of our eyes, it is no continuall ceremonie, which lawfull prayer cannot want. For the Publican that prayeth with his countenance turned toward the earth, doth neuertheleſse peirce the heauens with his faith. Yet that is a profitable exercise, whereby men awake and stirre vppe themselues to seeke God. Yea, the feruentnes of prayer doth so affect & moue the body oftentimes that besides meditation it doth willingly follow the minde. Certainly it is without all doubt that when Christ lifted vp his eyes towards heauen, he was caried thither with singuler vehemencie. Moreouer, as he was wholy with the father: so he would also bring others vnto him besides himselfe.

I thanke thee. He beginneth with thanks giuing, although he asked nothing: but although the Euangelist doth not declare that he prayed in plaine words, yet is it questionles that there went some petition beefore: for otherwise hee could not be heard. And it is to bee thought that hee prayed in time of those gronings whereof the Euangelist maketh mention: for there is nothing more vnlikely then that he raged inwardly in himselfe, as men amazed are wont to doe. Hauing now obtayned Lazarus his life he giueth thankes vnto the father. Furthermore, in that he acknowledgeth ꝙ he receiued this power from his father in this hee confesseth that he is onely his fathers minister: for as hee applyeth himselfe vnto mans capacitie, sometimes defending opēly his diuinitie, he challengeth to himselfe whatsoeuer is proper to God: sometimes being content to beare the person of a man, he granteth all the glory of the diuinitie vnto the father. The Euangelist reconcileth both things together in one word very well, when he sayth, *that Christ is heard of the father: and that he giueth thankes, that men may knowe that he was sent of the father*: that is, that they may confesse that hee is the sonne of God. For because the Maiestie of Christ could not bee comprehended in his highnesse, the power of God, which appeared in his flesh, carried vp the rude and dull senses of men by degrees vnto that highnes. For seeing that he would be ours, it is no maruell if hee doe abase himselfe vnto vs diuers wayes: yea, it is no maruell if hee doe abase himselfe for our sakes, who suffered himselfe to be humbled for vs.

42 *I did knowe that thou didst alwayes.* This is a preuention, least any man should thinke that hee was not so highly in the fathers fauour, that hee coulde readily worke what myracles soeuer hee woulde. Therefore hee giueth them to vnderstande that there is suche agreement betweene him and the father, that hee denieth him nothing: yea that hee had no neede to make any prayer, seeing that hee did onely that which hee knewe his father had commaunded him to doe. But to the ende it might the better be

made knowne vnto men, that this was a worke of God, he called therefore vpon the fathers name. If any man obiect: Why hee did not then rayse all the dead: we may easily answere, that there was a certaine meane appointed by the counsell of God for myracles, as much as he knewe was sufficient to proue the Gospell.

43 *Hee cryed with a loud voyce.* In that hee touched him not with his hande but did onely call vpon him with his voyce, his diuine power did therein the better shew it selfe: and he doth there withall set forth vnto vs the hidden & wonderfull power and force of his word. For how doth Christ restore life to ꝑ dead saue onely by the word? Therefore hee shewed a visible token of the spirituall grace in rayling Lazarus, which we doe dayly trie by the feeling of faith, whilst that he sheweth that his voyce doth quicken.

44 *Bound with bandes.* The Euangelist doth diligently reckon vp the kerchiffe, and bandes, to the ende wee may knowe that Lazarus came out of the graue in such sort, as hee was layd there. The Iewes also retayne this manner of burying at this day, that hauing wounde the bodie in a linnen cloath, they wrap the head apart in a kerchiffe. *Loose him.* This thing remayneth to amplifie the glory of the myracle, that the Iewes might also feele with their handes the worke of God, which with their eyes they had beholden. For christ could haue made Lazarus shake off the bandes wherewith he was bound, or haue caused them to fall away of their owne accord: but he did intend to haue the hands of those that stoode by him to bee his witnesses. Thrise ridiculous are the Papists who gather auricular confession thence. Christ (say they) after that he had restored Lazarus to life, whould haue his Disciples to loose him: therefore it is not sufficient for vs to be reconciled to God vnlesse the Church do also forgiue our sinnes. But whereby doe they coniecture that the Disciples were appointed to loose Lazarus? Nay rather we gather that he commaunded the Iewes to do this, to the ende he might take from them all occasion of doubting.

45 *Many therefore of the Iewes, which came vnto Mary, beholde what things Iesus had done, and beleeued in him.*

46 *But some of them went vnto the Pharisies, and tolde them what Iesus had done.*

47 *Therefore the high Priests and Pharisies gathered a counsell, and said, what do wee? because this man doth many myracles.*

48 *If we let him goe thus, all men shall beleeue in him: and the Romanes shall come and take away our place, and the nation.*

49 *And one of them called Caiphas, who was high Priest that yeere, sayd vnto them Yee know nothing:*

50 *Neyther doe yee consider, that it is expedient for vs, that one man die for the people, and that all the nation doe not perish.*

51 *And he sayd not this of himselfe: but for asmuch as he was cheife Priest that yeere hee prophesied, that Iesus should die for the nation.*

52 *And not for the nation onely but that hee might gather together into one the children of God which were dispearsed.*

45 *Many*

45 *Many therefore*. Christ did not suffer the myracle which he wrought to be vnfruitfull: because by this meanes he brought some vnto faith. For we must note that there is a double vse of myracles: namely, that they may either prepare vs vnto faith, or confirme vs in the faith. The Euangelist toucheth the former in this place: for he meaneth that those of whome hee speaketh did marueil at, and reuerence the diuine power of Christe, so that they submitted themselues vnto him to be his disciples: otherwise the bare myracle could not haue beene sufficient vnto faith. Therefore we must vnderstand nothing els in this place by the worde *beleeued*, saue onely readines to imbrace the doctrine of Christ. In the other which forsake Christ there appeareth detestable vnthankfulnes: or rather horrible madnes: whereby we gather how blinde and madde vngodlines is. The resurrection of Lazarus ought to haue softened euen stonie heartes: but there is no worke of God, which vngodlines doeth not infect and marre with the bitternes of her poyson. Therefore if men will profite by the myracles of God they must haue cleane heartes. For those in whom there is no feare of God, although they see heauen and earth goe together, they will neuer cease to refuse sounde doctrine. So you may see at this day, many enemies of the gospel, fight against the manifest and euident hand of God like madde men. Yet notwithstanding they doe in the meane season craue myracles at our handes: but to no other end, saue this, that they may shew themselues to be monsters of men by resisting stubbornely. And in that Christ is brought vnto the Pharisies, it is done for this consideration, because by reason of their hypocrisie they were more sharpe set to resist the Gospel. In like sort he doth afterward expresse them by name, when as he sayeth there was a counsell gathered together. they themselues were a part of the priests: but the Euangelist nameth them specially, because they were as fannes to set on fire the fury of all the whole company.

47 *Therefore the high Priestes gathered together*. There is no lesse monstrous blindnes described in this place in the priests. Vnlesse they had beene more then dull and blockish, they ought to haue beene touched at least with some reuerence of Christe after so euident a token of his diuine power: now they meete together of set purpose to oppresse the glory of God (with the beholding whereof they become amazed.) They doe not in plaine words make their boast, that they would make warre against God: but seeing that they cannot suppresse Christ, without the subuersion of Gods power, they doe questionles fight against this openly and without doubt with sacrilegious bouldnes. Infidelitie is alwayes proud and a contemner of god: but she doth not straightway breake out into this, that she lifteth vp her hornes against God. But when as men haue long time wrastled with God, this is still the end to endeuour like Giants to clime vp aboue the heauens without any feare of God. For they confesse that Christ wrought many myracles. And whence had he so great power? Therefore they doe openly addresse themselues to suppresse the power of god which appeareth in the myracles of Christ. In the meane while God is not slacke: but although he dissembleth for a time, he laugheth at their foolish arrogancie, vntil time to bring

foorth his wrath do come, as it is Pſal. 2,12.

What doe we? In theſe wordes they accuſe their ſlouthfulnes: as if they ſhould ſay that it came to paſſe through their delay, that Chriſt creepeth farther: becauſe they are able by behauing thēſelues ſtoutly, to breake off his courſe. This is the boldnes of the wicked, whereby they challenge to themſelues all things: as if it were in their hande to doe whatſoeuer ſhould ſeeme good in their owne eyes: and as if the ſucceſſe of the worke were ſubiect to their deſires. And if a man doe well weigh all thinges, they doe in this place ſet their owne induſtry againſt the power of GOD, as if they coulde exceede God through their diligence.

48 *If we let him goe*. What if they doe let him goe? Certainely (as I haue ſaide euen now) they are fully perſwaded that it is in their will to ſtop the way before Chriſt, that he may goe no farther, ſo they be diligent to withſtand him. If Chriſte had beene ſome ſeducer, it had beene their dutie to haue medled in the matter, leaſt hee ſhould lead away the ſheepe from the Lords flocke: but in that they confeſſe his myracles, they do ſufficiently declare, that they cared not for God, whoſe power they doe ſo careleſly and hautily contemne.

The Romans ſhall come. They couer their wickednes with a fayre colour: namely, the deſire which they had to preſerue the common wealth: this was the feare which troubled them moſt, leaſt their tyranny ſhuld fall to the ground: but they faigne that they are carefull for the Temple, and worſhippe of God, for the name of the nation, for the eſtate of the people. And wherefore was this? For doubtles they do not ſeeme to vſe ſuch colours that they may deceiue they preach not vnto the people: they conſult together a part and in ſecrete. Seeing that they are altogether guiltie of the ſame falſhood in their owne conſciences, why doe they not vtter their counſels and meanings? Becauſe how groſſe and euident ſoeuer vngodlines is, yet it hath alwayes almoſt hypocriſie to accompany it. It doth ſo inwrap it ſelfe in crooked boughtes and lurkinge corners that it deceiueth vnder the ſhew of vertue. It was their chiefe drift to ſhow ſome ſhape of grauitie, moderation, and wiſedome, that they might deceiue others: but it is to be thought that they were alſo deceiued with that vaine viſure for as much as they faigned that it was a iuſt occaſion to perſecute chriſt. So hypocrites, although their conſcience doth inwardly accuſe them, yet doe they make themſelues drunken with vaine inuentions, that they may ſeeme innocent in ſinning: neuertheleſſe they are manifeſtly contrary to themſelues. For at the beginning theſe men did confeſſe that Chriſte wrought many myracles: nowe they are afraide of the Romanes: as if there were not helpe enough and more then enough in the power of God, which ſheweth it ſelfe to be preſent in theſe myracles.

The Romans ſhall come. The Euangeliſt meaneth that this was the ſumme of their deliberation, to avoyde the daunger which did hange ouer their heade. If (ſay they) the Romanes ſhall vnderſtand that there is any thinge renewed in our ſtate publike, it is to bee feared leaſt they will ſende an armie, and deſtroy both our nation, the Temple, and the worſhippe of GOD, But this is a peruerſe conſultation, which is hadde about

about the auoiding of those daungers which we cannot escape, vnlesse wee will turne aside from the right course. We must first of all see what God commaundeth, and will haue to be done: what euent soeuer shall befall vs, that must continue sure and certaine. But those men thinke it best to make away with christ least any discommoditie doe befall them, if they suffer him to goe forwarde as he had begun. But what and if he were sent by God? Will they reiecte a Prophet of God, that they may redeeme peace with the Romans? These are their counsels, who doe not feare God truely and from their heart, they passe not what be lawfull and right, or what be vnlawfull and wrong: because they depend onely vpon chaunce. But this is the onely way to take godly and good counsell, for to seeke and see what doth please God: secondly, to follow that couragiously, whatsoeuer he prescribeth, and not to be discouraged with any feare, although we be compassed about with a thousand deaths. For our actions are continually to be directed not according to euery blast of winde, but according to the will of God alone. Whosoeuer doth boldly despise daungers, or at least hauing ouercome the feare of them, doth simply please God, hee shall at length haue an happy end. For God doth blesse contrary to all hope, the constancie which is grounded in the obedience of his worde: as for the wicked, their cautions doe them so little good, that the more feareful they are, the more doe they entangle themselues in snares. In this hystorie we haue the forme and shape of our age most liuely depainted out vnto vs. Those that desire to bee accounted prudent and circumspect, they haue this song oftentimes in their mouth that we must take care for the common tranquillitie and that that innouation which we goe about is not free from many daungers, after that they haue burdened vs with this false enuie they canne finde no better way, then by burying CHRIST, to preuent all tumultes. As if they should haue good successe with such wicked contempt of the grace of God, whilest that they inuent this remedie to pacifie tumultes withall, that the doctrine of saluation may bee abolished. Nay rather that shall befall the wicked whereof they are afraide: notwithstanding howsoeuer the wicked doe obtaine that whiche they hope for: yet this is an vnmeete rewarde to pacifie the worlde by offending God.

Our place, It is vncertaine whether they spake of the Temple or of their Countrie. They thought their safetie did consist in both. For when the temple was pulled downe, the sacrifices, the solemne worshippe of God, and the calling vppon his name, did cease. Therefore if they hadde any care of religion, it became them to be carefull for the temple. And againe, this was very profitable for maintenaunce of the estate of the Church, not to bee carried away out of their countrie againe. They did yet remember the captiuitie of Babylon, which was a most sharpe vengeance of God. Againe, that was commō amongest them as a prouerbe, which is oftentimes repeated in the law, that it was a kind of casting off, if the Lord should cast them out of that land. Therefore they gather, that the Church cannot continue in safetie, vnlesse Christ bee destroyed.

49. *One of them called Caiphas.* This was a shorte consultation, beecause Caiphas did not suffer them to stande in doubt long. Furthermore, hee

hee assigneth one way to obtaine health, and safety that they slea an innocent? Behold into how great wickednes those men breake out, who doe rather take counsell according to the sense and reason of their flesh without the feare of god then according to the worde of God, and doe thinke that that will be profitable for them, which they cannot do without displeasing the authour of all goodnes. For it is as much as if Caiphas should say that they must prouoke the wrath of God, that thinges may goe well with them. Wherefore let vs learne neuer to separate that which is profitable, from that which is lawfull: seeing that wee must hope for no good thing or ioyfull thing, saue onely from the blessing of God, which is not promised vnto the wicked and rebellious, who seeke for helpe at the handes of the Diuell, but vnto the faithfull who walke plainely in the wayes of God. And yet this reason had some colour: because the common commoditie ought alwayes to be of more weight. But (as I said euen now) the people is no more safe by the wicked death of an innocent, thē the whole body of man, whilest that the throate onely is cut, or the breast thrust through with a swoord.

Who was high Priest. Hee doth not call him high priest of that yeere, because it was a yeerely office onely: but whereas it was sold for money, it was giuen vnto diuers mē, contrary to the prescript of the law, God wold not haue the honour ended vnlesse the man did die: but when as thinges were all out of order, and turned topsie turuie, it came to passe that the Romans did oftentimes chaunge the Priestes. Furthermore, the Euangelist saith that Caiphas spake not this of himselfe, not that he spake that which hee vnderstood not, as a madde man, and one that is frensie: (for he spake as he thought) but the Euangelist meaneth that there was a superiour mouing of his tongue, becauſe God meant to shewe forth by his mouth some greater matter then came into his minde. Therefore Caiphas was at that time as it were double tongued. For he vomited out that wicked and cruell counsell and purpose to put christ to death, which hee hadde conceiued in his minde: and God turned his tongue another way, that he might also vnder doubtfull wordes vtter a Prophesie. God woulde haue the heauenly oracle to proceede euen from the seate of the high prieſt, that the Iewes might be the more without excuse. For although no mans conscience of all that crue was touched, yet they perceiued after that their blockishnes deserued no pardon. Neither yet did the wickednesse of Caiphas any whit hinder his tongue from being the instrument of the holy Ghoste, because GOD had rather respect vnto the Priesthoode which he himselfe hadde instituted, then vnto the mans person, and that was the reason, which I touched, that the voice comming from an high place, might be the better heard, and might haue the more reuerence and weight. In like sort did he blesse his people by the mouth of Balaam, whom he had endowed with the spirit of prophesie. But the Papists are more then ridiculous, who doe thereby gather that that is to be accounted as an oracle, whatsoeuer it pleaseth the Bishop of Rome to blunder out. First of all, admit wee graunt (which thing is in vaine) that hee is alwayes a Prophet who is high Priest, yet must they proue of necessitie, that the Bishop of Rome is created by the commaundement of GOD. For the Priesthoode of one manne was abolished by the comming of CHRIST, neyther doe wee

any

any where reade, that it was afterward ordained, that any one man shoulde gouerne the Church. But admit we graunt them this secondly, that the title and honour of the high priest was translated vnto the bishop of Rome, wee must marke what good this did the Priests, that they embraced Caiphas his prophesie. They conspire together to put Christ to death, that they may subscribe vnto his iudgement. But let such obedience be farre from vs, which may driue vs vnto horrible apostacie, by denying the sonne of God. Caiaphas doth with one voyce blaspheme and also prophesie those which obey his saying doe contemne the prophesie and catch at the blasphemie. Wee must take heede least the same befall vs, if we giue eare vnto the Romane Caiphas, otherwise the similitude should be vnperfect.

Furthermore, I aske this question, whether all the wordes of the high Priest be prophesies or no, because Caiphas did once prophesie. But he did afterward condemne the chiefest and principall poynt of our faith of blasphemie: whence we gather, that that was extraordinarie where of the Euangelist maketh mention now, and that it is preposterously taken for an example,

51 *That Iesus should die.* The Euangelist doeth first of all declare that the summe of our saluation consisteth in that, if Christ doe gather vs together into one. For by this meanes he reconcileth vs vnto the father, in whose power the fountaine of life is. Whence we do gather that mankind is scattered abroad and estranged from God, vntill such time as the children of God do growe together vnder Christ their head. So that the communion of the Saintes is the preparation vnto eternall life: because they abide all in death, whom Christe doth not gather vnto the father: as we shall see againe in the sixteenth Chapter Therefore is it that Paule Ephe. 1. 10. teacheth that Christ was sent, to the end hee might gather together all thinges which are in heauen and earth. Wherefore if we will enioy the saluation which is brought vnto vs by Christ, we must remoue all dissention and be at one with God, the Angels, and amongest our selues. The death of Christ was the cause of this vnitie and the pledge thereof, whereby he tooke all thinges vnto himselfe: but yet we are gathered together dayly by the Gospell into Christ his sheepefolde,

52 *And not for the nation onely.* The Euangelist his meaning is, that the reconciliation made by Christ is also extended vnto the Gentiles. But how are they called the children of God, whom the miserable scattering abroad, wherein they wandered, did make the enemies of God? I answere (as I haue sayde els where) that they were sonnes and children in the breast of God, who were in themselues wandering and lost sheepe yea nothing lesse then sheepe, but rather wolues and wilde beasts. Therefore he counteth them the children of God by their election, euen before they be called, because they begin at length to be reuealed both vnto themselues and vnto others by faith.

53 *Therefore from that day they tooke counsell to put him to death.*

54 *Therefore Iesus walked no more openly amongest the Iewes: but went thence into a region nigh vnto the desart, into a citie called Ephraim: and abode there with his disciples.*

55 *And the Iewes Easter was at hand, and many of the country went vp to Ierusalem before Easter that they might purifie themselues.*

56 *Therefore they sought Iesus and sayd amongest themselues, as they stoode in the Temple, what thinke yee, that he came not vnto the feast.*

57 *And the Priestes and Pharisies had giuen a commaundement, that if any did know, where he were, he should tell it, that they might take him.*

53 *They tooke counsell to put him to death.* The Euangelist saith that Christe fled againe, seeing that he knewe that his enemies did so furiously pursue him. Yet let vs remember that he did not so flie that hee might withdrawe himselfe from his fathers calling. For this was his time which God hadde appoynted. Furthermore, the counsell whereof the Euangelist maketh mention, was not so much concerning the death of Christ, as that they might finde some meanes howe to suppresse him. This was already decreed amongest them, that he was to be made away: the other deliberation did onely remaine, how they might accõplish, that which they had determined.

54 *Which is called Ephraim.* I thinke that the name of the citie which is heere set downe, was either corruptly pronounced or els was some new name. For we know what great alteration was made in the tongue after the captiuitie of Babylon, and also how much the fashion of the land was chaunged. When hee speaketh of the disciples of Christ, he meaneth not all those which receiued his doctrine, but those which were continually with him, and were wont to liue together with him in the same house.

55 *Many of the countrie went vp &c. before Easter, that they might purifie themselues.* This was not flatly commaunded that they shoulde purifie themselues before the offering of the Passeouer. Therefore the Euangelist saith not that they came all, but *manie*: It was not lawfull for any that was vncleane to eate: but I say that they tooke vppe this sanctifiyng of their owne accord, and of som priuate affection, so that the other were not forbidden to eate, although they were not prepared by any such rite, before the feast day. But the drift of the Euangelist is, to shewe howe famous Christe was, and howe greatly hee was spoken of throughout all Iurie. For those that meete together out of all parts in the Temple: are especially bent to seeke Christe, and talke together concerning him. They seeke him after the manner of men, but yet by seeking him they declare that the tyranny of the Priestes was the cause that he did not appeare onely.

Chap. 12.

1 *IEsus therefore, sixe dayes before Easter came to Bethania, where Lazarus was, that had beene dead, whom he had raysed vp from the dead.*

2 *Therefore they made him a banquet there, and Martha serued, but Lazarus was one of those that sate at meate with him.*

3 *Then*

3 *Then tooke Mary a pounde of oyntment of Spickenard precious, shee annoynted the feete of Iesus, and wiped them with her hayre: and the house was filled with the sauour of the oyntment.*

4 *Therefore one of his disciples, Iudas Iscariot Simons sonne, which was about to betray him, said,*

5 *Why was not this oyntmente soulde for three hundred pence, and giuen to the poore?*

6 *This saide he, not that he cared for the poore: but because he was a theefe, and had the bag, and did carry these thinges which were giuen.*

7 *Therefore Iesus saide, Let her alone: she hath kept this vntill the day of my buriall.*

8 *For you haue the poore alwayes with you, but me yee haue not alwayes.*

1 *Iesus, &c. came to Bethania.* Wee see that their iudgement was ouer rash, who thought that Iesus would not come, whereby we are taught that we must not make such haste, but with patient and quiet minds stay vntill the opportunitie come whereof we know not. Christ came first to Bethania, that hee might goe thence to Ierusalem three dayes after. In the meane while his intent was to giue Iudas a fit time & place to betray him, that he might be a sacrifice ready at the appointed hour. Neither is he ignorant what shall befall him, but goeth willingly to be offered vp. Wheras he came to Bethania sixe daies before Easter we may gather out of Matthew & Marke that he stayed there foure dayes. Iohn doth not expresse the day wherin the banquet was made vnto him, wherein he was annoynted by Mary, but it is likely that this was done not longe after his ariuall. Furthermore, in that some doe thinke that this was not the annoynting whereof Matthew and *Marke* make mention, they are deceiued therein. The respect of the time mooueth them, because before the two Euangelistes say, that christ was annoynted, they make mentiō of two dayes But the answer is easie, & that double. Iohn saith not that Christ was not annoynted the first day hee came. So that this might haue beene done when as he was ready to depart. Although (as I haue said already) the other coniecture is more like to be true, that he was annoynted a day or two before the departure. For it is certaine that Iudas had barganed with the Priests, before christ had sent two of his disciples to prepare the passeouer: & it must needes be that there was one day betweene at the least. The Euangelists adde, that he waited a fit time to betray Christ, after that he had his hyre. Therfore in that, hauing made mentiō of two dayes, they adde the hystory of the annoynting, they set downe that first which was done last. The reason is, because that seeing they had recited the words of christ: you know that after two dayes the son of man shalbe betrayed: they now adde that which was before omitted, how & vpon what occasion he was betrayed by the disciple. It appeareth sufficiently that he was annoynted at Bethania. Matthew and Marke say that he supt then with Simon the Leper, Iohn doth not expresse the house: but he doth sufficiently shew that he supt at some other place thē with Lazarus and Martha, whilest that hee maketh Lazarus *one of those that sate at meate*: that is, that he was inuited together with christ. Neither is there any disagreement in this that matthew and *Marke* doe say that his head was annointed, and our Euangelist his feete. The annoynting of his heade was ordina-

rie, whereupon Plinie coũteth it a poynt of too much ryot, that certaine did annoynt the ancles. The three agree together in this, that Mary did annoynt Christ plentifully, & poured out great store of oyntment. Therefore when as Iohn speaketh of the feete, it is as much as if he had said, that all the whole body of Christ was annoynted euen vnto the feete. For there is an augmẽtation in this word *feete*, which appeareth better by that which followeth, when he addeth, that Mary did wipe his feete with her hayre. *And the house was filled with the smell.* It was no simple liquor drawen out of Nard, but a compounde cõfection made of smelling things: therfore it is no maruel if all the house were filled with ỹ smel.

4 *Therfore one of his disciples saith.* The murmuring of Iudas followeth, which Matthew attributeth vnto the disciples in general, and marke onely to certaine of them. But that is an vsual thing by *Synecdoche* to apply that vnto many, which belongeth only vnto one or a few. Although it seemeth to me a thing like to be true, that the murmuring began at Iudas alone, and that the rest were moued to consent vnto him, as it is an easie matter for diuers affections to be kindeled in vs by whisperings, as with fannes: and principally backbitinges (as we are too much bent vnto sinister iudgements) doe take place in vs. But the too too great credulitie and rashnes in beleeuing, which the spirit of God reproueth in the Apostles, teacheth vs, and is vnto vs an example, that we be not too readie and credulous to heare malitious speaches.

5 *Why was not this oyntment.* A pound of common oyntment cost but (as Plinie doth testifie) tenne pence: but, the same man affirmeth that the highest price of the best oyntment was three hundred and ten pence. The Euangelistes agree together in this, that this was the most costly oyntment, wherfore it is not without cause that Iudas doeth value it at an hundred pence, which summe amounteth vnto fiftie poundes of French money, according to Budæus his account. Furthermore, for as much as all daintines almost, hath included in it a superfluous ryot, the greater the losse of the money was the more colour hadde Iudas for his murmuring: as if he should haue said, if Mary had bestowed some small cost, she should haue some excuse: but now seeing that shee hath wasted a great summe of money vpon a matter of no importance, hath she not done iniury to the poore, who might haue beene greatly relieued therwithal? Therefore her fact deserueth no pardon.

6 *Because hee was a theefe.* The rest of the Apostles doe condemne Mary, not of an euill affection, but rashly: but Iudas coloureth and couereth his wickednes with an honest cloake, when hee speaketh for the poore, for whom he cared not. By this example are we taught what a monstrous beast the desire to haue is: the losse which Iudas thought he had sustained, by hauing the matter of stealing taken from him, doth driue him vnto so great outrage, that hee feareth not to betray Christ. And it is likely that he had not onely lyed vnto others, that the poore were defrauded: but ỹ also he flattered himselfe inwardly (as hypocrites are wont to doe) as if it had beene but a light offence to betray Christe that he might thereby recompence the damage which hee hadde receiued. This was one cause which mooued him to betray Christe, that hee might pull againe vnto himselfe the pray which hadde escaped him by some manner of meanes. For the indignation which hee hadde conceiued by reason

son of the gaine which he had lost, caused him to determine to betray Christe. It is a marueil that Christ would choose such a man to be his stewarde as hee knew was a theefe, for what other thing was this but to reach him an haulter to hang himselfe withall? Mortall man must make no other answere in this place, but that the iudgements of God are a deepe dungeon. Neuerthelesse the facte of Christ must not bee made a common rule, that wee commit the caring for the poore or any other office to a wicked & vngodly man. For God hath giuen vs a law, therein he hath set downe who those bee that must bee called vnto the gouernment of the Church and vnto other offices, which law we may not violate. Christ his estate was far vnlike vnto ours, who seeing that he was the eternall wisedome of God, he suffereth his secret predestination to take place in the person of Iudas.

7 *Suffer her.* Whenas Christ commandeth them to let Mary alone, he teacheth that those men doe wickedly and vniustly who molest their neighbours without cause, and procure contention about a matter of nothing. Christe his answere is longer in the other Euangelistes, yet the summe is all one. The annoynting, wherewith Iudas found fault, is defended by this reason, because it was done to burie him. Therefore Christ doth not allow it to be an ordinarie worship, and which ought to be commonly vsed in the Church. For if he wold haue such dutie done vnto him daily, he would rather haue said any thing, then that this was giuen to his buriall. And truely God careth not for externall pompe: yea seeing that he seeth that mans nature is too much bent vnto carnall rites, he doth oftentimes command vs to be sparing & sober in these thinges: wherfore they mistake Christ very much, who inferr out of his answere, that god is delighted in costly and gorgeous worshipping, seing that he did rather excuse Mary, because she did vnto him an extraordinarie dutie, which ought not to be made a cõmon rule of worshipping God. *Against the day of my buriall &c.* In that he saith that the oyntment was kept, his meaning is, that it was not powred out in vain, & out of season, but according to ꝯ circumstance of ꝯ time. For that is said to be saued or kept, which is laid vp safe, that it may be brought forth in due time. For it is certaine that if any would haue burdened him before with sumptuous dainties, he wold not haue suffered him. And he saith not ꝯ Mary did this according to ꝯ custome, but that she might doe him the last dutie. Furthermore, the annointing of the bodies was thē no vain ceremony: but rather a spirituall signe, to set before the eyes of men, the hope of the resurrection. The promises were as yet darke, Christ was not yet risen againe, who is for iust causes called the first fruits of those that rise againe. 1. Cor. 15. 20. Therefore the faithful had need of such helps, that they might direct thē vnto Christ, who was yet absent. Therefore the annointing of Christ was not superfluous then, seeing that hee should shortly after be buried. For he is annointed as if he shuld haue been laid in his graue. The disciples knew not thus much as yet: and without doubt Mary was inforced at a sodain, to do that through the direction of the spirite, whereon shee thought not before. Christ applieth that vnto the hope of the resurrection, which they did so much disalowe, that the commoditie it selfe might reclaime them from wicked churlishnesse. But howe soeuer Christ would haue the childhood of the olde people to bee gouerned with such exercises, it were

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an abſurd thing for vs to aſſay the like now: neither coulde we doe it without doing iniurie to Chriſt, who hath driuen away ſuch ſhadowes by his comming Becauſe his reſurrection had not as yet fulfilled the figures of the law, it was requiſite that his buriall ſhould be adorned with the externall rite: the ſmell of his reſurrection hath ſtrength enough of it ſelfe now, without nard and oyntments ſo that it quickeneth the whole world. And let vs remember that in iudging cõcerning mens facts, we muſt ſtand to Chriſt his iudgement alone, before whoſe iudgement ſeat we muſt once ſtand.

8 *For yee haue the poore alwayes.* Wee muſt note that which I ſaid before, that the extraordinarie fact of Marie, is in this place diſtinguiſhed from the commõ worſhip of Chriſt. Wherefore they are Apes and not true followers, who couet to worſhip Chriſte with pompe and ſumptuous apparrell: as if Chriſte did allow that becauſe it was once done, and not rather forbid it to be done afterward. Whereas he ſaith that he will not be alwayes with his Diſciples, it muſt be referred vnto the maner of his preſence wherewith carnall worſhip and coſtly honour can agree. For in that he is preſent with vs by the grace and power of his ſpirite, in that he dwelleth in vs, in that he doth alſo feed vs with his fleſh & bloud, this appertaineth nothing vnto bodily worſhip. Therefore what pomp ſoeuer the Papiſtes did inuent to worſhip Chriſt withall, they did beſtowe it vpon him all in vaine, ſeeing that he doth openly refuſe it. Wheras he ſaith that the poore ſhall be alwayes with vs, although he toucheth therein the hypocriſie of the Iewes yet may we gather a profitable doctrine thence: that is, that the ſacrifices which God alloweth, and which ſmell ſweete, are thoſe almes deedes wherewith the pouertie of the poore is holpen, and that there is no other coſt rightly beſtowed in worſhipping of God.

9 *A great company of the Iewes knew that hee was there, and came, not for Ieſus his ſake onely: but that they might ſee Lazarus alſo whome hee rayſed vppe from the dead.*

10. *And the chiefe Prieſtes tooke counſell together to put Lazarus to death alſo.*

11 *Becauſe many of the Iewes did depart becauſe of him, and beleeued on Ieſus.*

12 *On the morrow a great multitude, which came to the feaſt, when they had hearde that Ieſus came to Ieruſalem.*

13 *They tooke braunches of Palme trees, and went out to meete him, and cryed, Hoſanna, bleſſed is he that commeth in the name of the* Lord, *king of Iſrael.*

14 *And when Ieſus had found a younge Aſſe, he ſate thereon, as it is written, Feare not daughter of Sion, becauſe thy king commeth ſitting vpon the colt of an Aſſe.*

9 *Therefore the multitude knew.* The nigher the time of Chriſtes death did draw the more requiſite was it that his name ſhuld be prayſed and ſpokẽ of amongeſt all men, to the end this might be a preparation vnto more perfect faith after his death. The Euangeliſt mẽtioneth eſpecially, that that freſh myracle of Lazarus who was raiſed vp frõ death was moſt famous, & becauſe Chriſt did ſhow therin a ſingular tokẽ of his diuinity, god would haue many to ſee ꝑ ſame. When as he ſaith that they came not for Ieſus his ſake only, but alſo becauſe of Lazarus, hee meaneth

meaneth not for Lazarus sake, as if they gaue him his honour apart, but that they might see a manifest token of Christ his power in Lazarus.

They tooke counsell together. This was more then furious madnes, to go about to kill him, who (as it did manifestly appeare) was raysed from death by God. But this is the spirit of giddines, wherewith Sathan pricketh forward the wicked, so that they make no end of their madnes, although God doe set the heauen, the earth, and the sea against them. For this so wicked a consultation is described for this cause, that we may knowe that the enemies of Christe were brought vnto so great stubbornnes, not through errour or madnes, but through furious wickednes, so that they were not afraide euen to make warre against God himselfe: and secondly, that wee may know that the power of God was nothing obscure in Lazarus his resurrection, to extinguish the which, vngodlinesse coulde inuent no other remedie, but to make away an innocent man by cruell and detestable death. But seeing that it is Sathans whole drift to oppresse or at least darken the workes of God: it is our dutie to bee bent continually to meditate there vpon.

12 *The next day a great company.* The other Euangelists set downe this entrance of Christ more at large: yet this our Euangelist comprehendeth the sum of all. We must first of all note Christ his purpose: namely, that hee came to Ierusalem of his owne accorde, that hee might offer himselfe to die: for it was requisite that his death should be voluntary, because the wrath of god conceiued against vs coulde be appeased by no other meanes saue onely by the sacrifice of obedience. For he knew what successe he should haue. Yet before he be crucified, hee will be entertained and receiued of the people as a king, with some solemne rite: yea, he declareth manifestly that he beginneth his kingdome by going to die. Although his comming was celebrated by a great assembly of people, yet is it vnknowne to his enemies, vntill such time as he prooued himselfe to be the true Messias, by fulfilling the Prophesies (which we shall see in their place.) for he would omit nothing which might serue to the perfect confirmation of our faith.

A great multitude which came to the feast. Therefore straungers were far more ready to do the dutie of godlines vnto the son of God, then the citizens of Ierusalem, who notwithstanding ought to haue bin an example vnto others. For they had the sacrifice daily: the temple was alwayes in their sight, which thing ought to haue kindled in their hearts the desire to seeke God: there were the principall doctors of the Church, there was the sanctuary of gods light. Therefore their vnthankfulnes was too filthy, that hauing had such exercises frō their childhood, they do either refuse or els neglect the remedy promised them from the beginning. But this hath bin a common vice almost in all ages, that men doe so much the more boldly despise God, the nigher and more familiarly he offereth himselfe vnto them. But there was greater zeale and feruentnes in the other, who hauing left their houses were come together to celebrate the feast day, so that they inquired diligently after Christe: & when as they heare that he commeth into the cittie, they goe out to meete him, & to welcome him. Question-les they were raysed vp to meet him in such sort, by the secret instinct of the spirite. We doe not reade that this was done before: but as earthly princes doe call

their

their subiectes vnto them by the sounde of a Trumpet or the voyce of a Cryer, when they take possession of their kingdome: so Christ gathered together this people by the vehemēt motion of his spirit, that they might salute him as a king. When as the multitude would haue made him a king in the wildernes, he withdrew himselfe priuily into the mountaine: for at that time they thought vppon no other kingdome, saue only such a one, during which they might haue their bellyes well filled, like brute beasts. Therefore Christ could not yeeld vnto their foolish and disordered desire, vnlesse hee woulde deny himselfe, and cast off that function, which was enioyned him by the father. I confesse indeed that the common people, which went out to meete him, did not throughly know the nature of this kingdom: but Christ had respect vnto the time to come. Neuertheleſſe he suffered them to doe nothing, but that which did agree with the spirituall kingdome.

14 *Boughes of palme trees, and they went out to meete him.* The palme tree was a token of victory and peace amongst the men of olde; but they were also wont to vse braunches of Palme tree, when they did ascribe the empyre vnto any, or humbly craue pardon of one that was a conqueror: Notwithstanding it seemeth that these men tooke braunches of Palme trees in their handes, as a token of mirth and ioy, seeing they did entertaine a new king.

They cryed Hosanna. By this woorde they did testifie that they did acknowledge that *Messias* in Iesus Christe, who was promised in times past to the fathers, and at whose handes they were to hope for redemption and saluation. For the hundred and eighteenth Psalme, out of which the cry is taken, was made touching the Messias to this ende, that all the Saintes might feruently with continuall petitions desire his comming, and receiue him with great reuerence, when he was reuealed and giuen. Therefore it is like to bee true, yea truely it may bee gathered, that this prayer was auncient euery where amongst the Iewes, & so consequently, that it was in euery mans mouth. Therefore these menne wished well vnto Christ, the spirit of God going before their woordes, and they were chosen as cryers to make it knowne that the *Messias* was come.

This woorde *Hosanna* being compounded of two Hebrew woordes, signifieth as much as *Saue*, or make safe, I pray thee. The Hebritians pronounce it after another sorte, namely, *Hoshiah-na*: but it is an vsuall thinge for the pronunciation to be corrupted so often, as woordes are translated into another tongue. Notwithstanding although the Euangelists wrote in Greeke, yet retained they the Hebrew woorde, to the ende they might the better declare that the multitude did vse a solemne forme of prayer, which was first deliuered by Dauid, and receiued continually from time to time amongst the people of God, and was sanctified peculiarly vnto that end and vse, that they might blesse the kingdome of Christ. To the same end tendeth that which followeth immediately, *Blessed is he that commeth in the name of the Lord.* For this is also an happy prayer, for the ioyfull and prosperous successe of that kingdom, whereupon the felicitie & restoring of ꝯ church of god did depend. But because Dauid seemeth

rather

rather to speake of himselfe, then of Christ in that Psalme, we must resolue this doubt first of all. Neyther is it any hard thing to doe. for wee knowe to what end the kingdome was established with Dauid and his posteritie: namely, that it might bee as it were a certaine entrance into that eternall kingdome, which was to be manifested at the appointed time.

Neyther was it for Dauid to stay in himselfe, and the Lord doth euer now and then turne the eyes of all the godly vnto some other by the prophets. For whatsoeuer Dauid did say of himselfe, it is referred for good causes vnto that king, which should arise according to the promise of his seede, to be a Redeemer. Hence haue we to gather a profitable admonition. For if wee bee members of the Church, the Lord doth stirre vs vpp euen at this day vnto that selfe same desire, wherewith he would haue the faithfull to be moued vnder the law: namely with all our heart to wish that the kingdome of Christ may flourish and haue good successe: and not that onely, but that by prayer we doe testifie this: and to the end we may be the more encouraged to pray, wee must note that he setteth downe the wordes, which we shall vse. Wo be therefore vnto our sluggishnes, if we doe either extinguish with our coldnes, or choake with our lukewarmnes that feruentnes, which God stirreth vp. In the meane season let vs know that our prayers shall not be in vaine, which we make through Gods direction and instruction. Onely let vs not be sluggish, or weary in asking: hee will be a faithfull gouernour of this kingdome, that he may defend the same by his inuincible power and ayde. The maiestie thereof will continue and stance, though we doe cease: but in that it doth not florish so gorgiously oftentimes, as it ought, but doth rather decay (as we see at this day horrible scattering abroad and disorder, yea wastenes of the same) it is certain that that happeneth through our sinnes. And in that there appeareth very small or almost no restoring thereof, or at least that it goeth but slowly forward, let vs impute that vnto our slouthfulnesse. Wee craue dayly of God, that his kingdome may come but scarse one of an hundreth beggeth this in earnest and feruently. Therefore wee are iustly depriued of that blessing of God, which wee cannot aforde to aske.

Moreouer wee are taught by this worde, that it is God alone that saueth and defendeth his Church: neyther doth he challenge or command any thing to be attributed vnto him, saue that which is his owne. Therefore when as (hauing our tongues by him directed, wee craue that hee will preserue Christe his kingdome, wee confesse that God himselfe is the onely authour of safetie, that this kingdome may stand in his estate. He vseth in this thing mens diligence yet such as he hath framed & made meete with his own hand. Secondly he vseth the helpe of men to further or preserue the kingdome of Christ in such sort, that he alone doth begin & accomplish all things through their meanes by the power of his spirite.

Hee that commeth in the name of the Lord. Wee must first marke what this phrase meaneth, *To come in the name of the Lord.* Hee commeth in the name of the Lord, who intrudeth not himselfe rashly, nor vsurpeth to himselfe the honour falsely: but being rightly called, hath God to be the guide and authour of his actions.

This

This title belongeth vnto all the lawefull miniſters of God. That Prophet commeth in the name of God, who being directed by the ſpirite of God, deliuereth that doctrine ſincerely vnto men, which he hath receiued from heauen. The king commeth in the ſame name, by whoſe hand God doeth gouerne his people. But becauſe the ſpirit of the Lord reſted vpon Chriſt, & he is the head of all, and becauſe who ſoeuer haue beene appoynted to rule the Church, they haue beene ſubiecte to his power and gouernement: yea they are but ſtreames flowing from this fountaine: hee is properly ſayd to haue come in the name of the Lord. Neither doth hee onely excell others in the degree of gouernement: but becauſe God doth wholy reueale himſelfe vnto vs in him. For in him dwelleth the Godhead bodily as ſayth Paule, Col. 2. 9. and he is the expreſſe image of God: Finally, he is the true *Immanuel*. Wherefore he is ſayd to haue come in the name of God by a ſingulat kinde of right, becauſe God reuealed himſelfe by him not in part (as beforetime by the Prophets) but in whole. Therfore wee muſt begin with him, as at the head, when as wee will ſpeake good of the miniſters of God.

Now becauſe the falſe Prophets doe proudly boaſt of the name of God, and doe vaunt themſelues vnder this falſe colour (whereas notwithſtanding they are carried through the vehement motion of the Deuill to deſtroy the Church) we muſt vnderſtand the oppoſition, that the Lorde may ſcatter them abroad, and bring them to naught. So that wee can not bleſſe Chriſt but we muſt curſe the Pope, and that ſacrilegious tyranny which he hath ſet vp againſt Chriſt. Hee ſhaketh his curſes againſt vs as thunderbolts and lightning with great force: yet may we ſafely condemne them as vaine and proude wordes. On the contrarie, the holy Ghoſt ſetteth downe in this place an horrible curſe, wherewith hee may bee drowned euen in the deepe pit of hell, with all his glory and pompe. Neither hath he need of any high Prieſt, to pronounce a curſe againſt him, ſeeing that Chriſte did once endow children with this power, when as hee confirmed their crie as the other Euangeliſts doe ſay.

14 *And when Ieſus had found a young Aſſe.* The other Euangeliſtes do more diſtinctly ſet downe this part of the hiſtorie: namely, that Chriſt ſent two of his Diſciples to fet the Aſse. It was enough for Iohn who writ the laſt of all, briefly to note the ſummes of the thinges which were handeled by the reſt alreadie. Heereby it commeth to paſſe that he omitteth many circumſtances And the ſhowe of contrarietie which troubleth many is eaſily taken away. Whereas Mathew ſayth, that Chriſt ſate vpon an Aſse and her colte, it muſt bee taken as ſpoken by *Synedoche*. Some doe thinke that hee ſate firſt vppon the ſhee Aſse, and afterward vpon her colte, and from this their ſurmiſe they drawe an Allegorie, that he ſate firſt vpon the Iewiſh people, which had beene long time accuſtomed to beare the yoke of the lawe: and afterwarde hee made the Gentiles ſubiect vnto him as a wilde and young Aſse. But that is ſimply true that Chriſt did ride vpon an Aſse, which was brought together with his damme and heereunto doe the wordes of the Prophet agree, who hath a repetition which is common enough amongſt the Hebritians, which expreſſeth one thing twice in diuers wordes, *vpon the Aſſe* ſayth he, *and vppon the colte of the Aſſe accuſtomed to the yoke*. Our Euangeliſte who ſtudieth to bee briefe, omit-

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ting the former member doth only bring in the latter. Furthermore, the Iewes themſelues are enforced to expound the propheſie of Zacharie conteined in the ninth chapter and ninth verſe, which was then fulfilled of the Meſsias. And yet they doe mocke vs, becauſe being deceiued with the ſhadow of the Aſſe, we giue the honour of the Meſsias vnto the ſonne of Mary. But our faith leaneth vnto farre other teſtimonies. Neither do we when as we ſay that Ieſus is Chriſt begin heere, becauſe he came to Ieruſalem ſitting vpon an Aſſe. For there appeared in him ſuch glory as became the ſonne of God, as wee haue had before in the firſt chapter. And his diuine power appeared chiefly in his reſurrection. But we muſt not deſpiſe this confirmation, that God did by his wonderfull prouidence as it were ſet open before all men as vpon a ſtage, the propheſie of Zacharie which was fulfilled by that entrance. *Feare not.* In this ſentence of the Prophet, as the Euangeliſt repeateth it, we muſt firſt note, that our minds can not be in quiet by any other meanes, and that we are not deliuered from feare and trembling by any other meanes, ſaue onely when as Chriſt doth raigne amongeſt vs. The Prophet vſeth other wordes (for hee exhorteth the faithfull to be light and glad) but our Euangeliſt hath expreſſed how our minds reioyce with true ioy: namely, when as wee are deliuered from feare, wherewith all men are tormented vntill ſuch time as beeing reconciled vnto God, they haue that peace, which proceedeth from faith. Rom. 5. 1, Therefore wee haue this goodnes through Chriſt, that being deliuered from the tyrannie of Satan, the yoke of ſinne being broken, guiltines being diſſolued, death beeing aboliſhed, wee doe freely make our boaſt, truſting to the ayde of our king, vnder whoſe tuition whileſt we are, we neede not feare any daunger, not that wee are void of feare ſo long as we liue in the worlde, but becauſe that hope which leaneth vnto Chriſt, ſurpaſſeth all feare. When as Chriſt was as yet farre off, the Prophet commaunded the godly of that time to be merry and ioyfull, becauſe he ſhould come, *Behold*, (ſaith he) *thy king ſhall come*, therefore feare not. Now ſithence that he is come ſo that we do enioy his preſence, we muſt ſo much the more valiantly wraſtle with feare, that being ſafe from our enemies, wee may worſhip our king meekely and ioyfully. The Prophet ſpake in his time vnto Syon: becauſe the houſe and ſeate of the Church was there, God hath nowe gathered vnto himſelfe a Church out of all the whole world: yet this promiſe is properly directed vnto the faithfull, who ſubmit themſelues vnto Chriſte, that he may reigne in them. In that he bringeth in Chriſt riding vpon an Aſſe, hee giueth vs to vnderſtande that his kingdome ſhall bee voyde of worldly pompe, gorgeouſneſſe, riches and might, and that it was requiſite that that ſhoulde bee ſhewed by ſome externall figure to the end all men might openly acknowledge that it was ſpirituall.

16 *Theſe things knew not his diſciples at the firſt: but when Ieſus was glorified, then they remembred that theſe things were written of him, and that they had done theſe things vnto him.*

17 *The multitude therefore, which was with him, when he called Lazarus out of the graue, and rayſed him vp from the dead, bare him witneſſe.*

18 *Therefore the multitude met him, becauſe they had heard that hee had wrought this myracle.*

19 *Furthermore, the Pharisees sayd among themselues, yee see that ye preuaile nought behold the world is gone after him.*

16 *These thinges knew not his Disciples.* As the seede springeth not vp so soone as it is cast into the ground, so the fruite of the workes of God appeareth not by and by. The Apostles are the ministers of God to fulfill the prophesie, but they cannot tell what they doe. They heare the peoples crie, and that no confused crie, but that Christ was plainely saluted as a king: yet they doe not as yet vnderstand to what ende this is, or what it meaneth. Therefore it is vnto them a vaine spectacle vntill such time as the Lord doth open their eyes. When as it is sayd, that *they remembred at length, that these thinges were written of him*, the cause of such grosse ignoraunce is noted, which went beefore knowledge: namely, because they had not the scripture to be their guide and teacher then, to direct their mindes vnto the pure and right consideration. For we are blind vnlesse the word of God doe goe before vs, vnlesse on the other side the spirit doe illuminate our eyes, which should otherwise be blind euen in perfect light. Christ vouchsafed to bestow this grace vpon his disciples after his resurrection: because the full time was not yet come, wherein he poured out aboundantly the riches of his spirit, vntill such time as he was receiued into the heauenly glory, as we had in the vii. chapter ver. 39. Let vs learne by this example to iudge of all thinges which appertaine vnto Christ according to the scripture, and not according to the proper sense of our flesh. Let vs secondly marke that this is a peculiar grace of the spirite, that hee doeth instruct vs in tract of time, least wee be dull in considering vpon the works of God. I interprete this mẽber, *That these things were written of him, & that they had done these things vnto him*, thus, that the disciples did then first of all remember that these things were not done vnto Christ rashly, and that these men did not rashly mocke him: but that all this businesse was gouerned by the prouidence of God (beecause it was requisite that all these thinges shoulde bee fulfilled which were written. Therefore resolue it thus, *They* did these things vnto him, as they were written of him.

17 *The multitude bare him witnesse*, Hee repeateth that againe which he had sayd alreadie, that many being stirred vppe with the fame of so great a myracle came to meete Christ. For they went out by troupes for this cause, beecause the rumour of the raysing againe of Lazarus from death was euery wher dispersed. Therefore these men had iust matter and cause ministred vnto them, to giue the honour due vnto Christe vnto the sonne of Mary, seeing that such excellent power of his was made knowne vnto them.

19 *Yee see that yee preuayle not.* By these wordes they pricke forwarde themselues vnto greater madnesse. For it is a certaine vpbraiding of sluggishnes, as if they should say that the common people fell away vnto Christ, because they themselues were too slacke and faint hearted. This manner of phrase is common amongst desperate fellowes, when as they prepare themselues to assay euen the very last and vttermost thinges. But and if the enemies bee so stubbornely bent to doe euill, wee must bee farre more constant in a good purpose.

20 *And there were certaine of those that went vppe to worshippe on the holy day, Greekes.*

21 *Therefore those men came vnto Phillip, which was of Bethsaida of Galilee, and requested him, saying, Syr wee will see Iesus.*

22 *Phillip came and tolde Andrew: againe, Andrew and Phillip tell Iesus himself.*

23 *And Iesus answered them saying, the houre commeth, and now is, that the sonne of man must be glorified.*

24 *Verily, verily, I say vnto you, vnlesse the wheat corne when it is fallen into the earth, shall die, it abideth alone, but if it die it bringeth forth much fruite.*

25 *He that loueth his life shall destroy it: and hee that hateth his life in this worlde, shall keepe it vnto eternall life.*

26 *If any man will serue mee, let him follow mee: and where I am, there shall my minister be also: and if any man shall serue me, him shal the father honour.*

22 *And there were certaine*, I doe not thinke that they were Gentiles, or vncircumcised: because it followeth shortly after, that they came to worship. And this was straitly forbidden by the lawes of Rome, and the proconsuls and other Magistrates did sharply punish it, if any manne were founde, which fell vnto Iudaisme, hauing left the worshippe of his country. It was lawfull for the Iewes which were dispersed through Asia and Grecia to come ouer the Sea to offer sacrifice in the Temple. Secondly, the Iewes would neuer haue suffered the Gentiles to bee mingled amongst them in that solemne worshippe of God: because they would haue thought that both the Temple and themselues and the sacrifices were polluted by this meanes. And although they came of the Iewes: yet because they dwelt farre beyonde the Sea, it is no meruell if the Euangelist bring them in as straungers and men which knewe not all those thinges which were then done at Ierusalem or at the places nigh thereunto. Therefore his meaning is that not onely the inhabitants of Iurie which came out of the villages and cities vnto the feast, did intertaine Christe as a king: but that his fame was spread abroad also vnto those that dwelt beyond the Sea, which came from farre countries.

To worship. They might doe this also in their owne countrie, but Iohn speaketh of a solemne kinde of worship, which was ioyned with the sacrifices. For although religion and godlines were not tyed vnto the Temple, yet was it not lawfull to offer sacrifices vnto God any where els. Neither had they the arke of the testimony, which was a token of Gods presence any where els. Euery man did worship God daily spiritually at his owne house, yet was it requisite that the holy men which were vnder the law should outwardly professe religion, & that they should make such profession as was commanded them by *Moses* that they should present themselues in the Temple before the face of the Lord: & vnto this end were the festiuall dayes appoynted. If so be it these men did take such a long iourney, not without great charges and trouble, that they might not neglect the externall profession of their godlines: what excuse can wee haue at this day, if wee doe not testifie that wee worshippe the true GOD,

at our owne houſe? the worſhip of the law is ceaſed: yet the Lord hath left vnto his Church, Baptiſme, the holy Supper, and the publicke ryte of prayer, that in theſe the faithfull may exerciſe themſelues, Therfore the neglecting of theſe things, doe bewray, that the ſtudie of godlines is too cold in vs.

21 *They came vnto Phillip*. This is a ſigne of reuerence, that they goe not ſtraightway vnto Chriſt, but are deſirous to haue Phillip to make away for them that they may come vnto him. For reuerence doth alwayes bring forth modeſtie of her ſelfe. And whereas the papiſtes doe hereby gather, that the dead muſt bee called vppe, that they may bee our patrons with Chriſte and God the father, it is ſo ridiculous that it needeth no refutation. The Greekes ſpeake in preſence of Phillip: hee that calleth vppon the dead from whom hee is ſeparated, how is he like vnto them I pray you? But theſe are fruits of mans boldnes, after that it hath once graunted to it ſelfe libertie to wander without the boundes of the worde of God. The Papiſtes did fooliſhly and raſhly inuent of their owne braine the inuocation of Saints: nowe to the ende they may get to themſelues ſome falſe lolour & cloake out of the word of God, they corrupt and rack the ſcriptures, and are not afraide to ſet the ſame to be laughed at ſhamefully.

23 *The houre commeth.* Many doe expound this of his death, becauſe the glory of Chriſt was thereby declared: therefore (as they thinke) Chriſte doth now ſhew that the time of his death was at hand. But I do rather referre it vnto the preaching of the Goſpel: as if hee had ſaide, that the knowledge of him ſhould be immediately ſpread abroad throughout all partes of the worlde. So that hee ment by this meanes to preuent that deſpayre or caſting downe, into which his death might bring his diſciples. For he ſheweth that there is no cauſe why they ſhould be diſcouraged, becauſe the doctrine of the Goſpel ſhall neuertheleſſe be publiſhed throughout the whole world.

Furthermore leaſt this cogitation concerning his glory, do vaniſh away ſhortly after, when as he ſhalbe adiudged to die, hanged vpon the croſſe, & at length buried: he preuenteth that in time, & ſheweth that the ſlaũder of his death doth no whit hinder his glory. Hee vſeth a moſt fit compariſon concerninge this matter, *vnleſſe* (ſaith he) *the wheat corne ſhall die*, or rot, it remaineth drie and barren. But the death of the ſeede doth quicken it better, that the fruite may come thence. In ſumme Chriſte compareth his death vnto ſowing, which whileſt that it ſeemeth to tende to the deſtruction of the wheat, it is a cauſe of greater increaſe. And although this admonition was moſt neceſſary at that inſtant, yet it hath a continuall commoditie in the Church, And it is meete that wee beginne firſt at the head. That terrible ſhow of ignominie & curſe, which appeareth in the death of Chriſt, doth not only darken his glory, but alſo take it quite away out of our ſight. Therefore we muſt not ſticke and abide in his death alone, but we muſt alſo conſider what fruit his reſurrectiõ brought foorth. So that nothing ſhall keepe backe his glory from ſhining euery where. Afterward we muſt paſſe vnto the members. For we doe not onely thinke that wee periſhe in death, but our life is alſo like vnto a continuall death. Colloſſ.

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Therefore we ſhall be quite vndone, vnleſſe that comfort doe helpe vs where-with Paule liſteth vs vp: If our outward man be corrupt, the inward man is renued from day to day. 2. Cor. 4. 16. Let this therefore be the continuall meditation of the godly, whenas they are oppreſſed with diuers ſorrowes and miſeries, when as they are brought vnto the greateſt ſtraits, whenas they are pinched with hunger, nakednes or diſeaſes, when as they are vexed with iniuries, when as they thinke that they ſhalbe continually ſwallowed vp of death, that this is the ſowing which ſhall bring forth fruit in due time.

25 *He that loueth his life.* Chriſt adioyneth an exhortation vnto doctrine: for if we muſt dye that we may bring foorth fruite, we muſt patiently ſuffer god to mortifie vs. And becauſe he ſetteth the loue of life againſt the hatred therof, wee muſt vnderſtand and knowe what it is to hate the life, and what to loue it. He which is intangled with the immoderate deſire of this life, and cannot leaue this world willingly, he is ſaid to loue his life: and he that contemning this life doeth goe vnto death with a valiant minde, is ſaid to hate his life. Not that the life is ſimply to be hated (which is for good cauſes reckoned amongeſt the chiefeſt benefites of God:) but becauſe the faithfull muſt willingly caſt away the ſame, when as it keepeth them backe from comming vnto CHRIST. Likeas if any manne ſhould ſhake off from his ſhoulders a troubleſome and vnprofitable burden, when as he will make haſt to goe to ſome other place. To be briefe, it is not euill of it ſelfe to loue this life, ſo that we be onely as ſtraungers in the ſame, being alwayes bent toward that marke. For this is the lawfull manner of louing the life, if we continue in the ſame, ſo long as the Lorde thinketh good and are alwayes readie to depart out of the ſame at his will and pleaſure: or (that I may conclude in a worde) if carrying the ſame as it were in our hand, we doe offer it vnto GOD as a ſacrifice. Whoſoeuer is addicted vnto this life, beeyonde this, hee deſtroyeth his life, that is, he throweth it into eternall deſtruction, For that woorde *perdere* doth not ſignifie in this place to looſe a thing, which wee loue dearely, but to deſtroy. This woorde *anima*, is vſually taken for the life. Some doe take it in this place for the place of the affections, as if CHRIST hadde ſayde, he that yeeldeth too much vnto the deſires of the fleſh, he deſtroyeth his ſoule. But this is too farre fet: that other is more ſimple and plaine, that hee hath the beſt way to enioy his life continually, which neglecteth the ſame. Furthermore, to the end the ſenſe may the better appeare, this clauſe *in the worlde*, which is onely once expreſſed muſt be repeated twice, that the ſenſe may bee, that thoſe men doe but euill prouide for their life, which loue the ſame in this worlde: and againe that thoſe men do truly know howe they may ſaue their life, who deſpiſe the ſame in the worlde. And truely whoſoeuer is tyed faſt to the worlde, he doth of his owne accord deprive himſelfe of life, whereof wee ſhall not be heires vnleſſe wee bee pilgrimes and ſtraungers in the worlde. Therefore that is a beaſtly affection which reigneth in all the vnfaithfull, whiles that deſiring to bee, they include that their beeing, in the worlde: Heereby it commeth to paſſe that the more euery man is bent to ſaue himſelfe, the more doth hee eſtraunge himſelfe from the kingdome of God, (that is from the true life.) *He that hateth his life.* I haue alreadie ſaid that this is ſpoken comparatiuely, becauſe we muſt deſpiſe the life ſo often

as it hindereth vs, from liuing vnto God. For if the meditation of the heauenly life doe beare the greateſt ſway in our heartes, the worlde ſhall not bee able to keepe vs backe. Here is alſo anſwered the queſtion which may be obiected in this place, many men doe flea them through deſpaire, or for other cauſes, and chiefly becauſe they are wearie of their life: notwithſtanding wee will not ſay that theſe men doe prouide for their ſaftie and ſoules health: otherſome die through ambition, which doe alſo throw themſelues headlong into eternall deſtruction. But Chriſte doth in plaine wordes in this place commend the hatred or contempt of the fraile life, which the faithfull doe conceiue by the feeling of a better life. Therefore whoſoeuer doth not looke vp into heauen, he hath not yet learned howe to ſaue his life Furthermore Chriſt added this latter member to the end he might terrifie thoſe that were too deſirous of the earthly life: becauſe if we be too much drowned with ye loue of ye world, ſo that we cannot eaſily forget the ſame, we cannot walke towards heauen. But for aſmuch as Chriſte doth ſo violently awake vs, it were too abſurd a thing to ſleepe a deadly ſleepe.

26 *If any man ſhall ſerue mee.* To the ende death may bee the leſſe bitter and troubleſome vnto vs, Chriſt doth inuite vs vnto the ſame by his example. Wee ſhall be aſhamed to refuſe this honour, to become his diſciples. But hee admitteth vs into the number of his children, vpon no other condition, but that wee follow the way which he himſelfe preſcribeth. But he doth goe before vs vnto death. Therefore the bitterneſſe of death is aſſwaged, and doth beecome as it were ſweete, whileſt that the condition to die is common to vs, together with the ſonne of God. Therefore it is ſo farre off, that we muſt loath Chriſt for the croſſes ſake, that we muſt rather therfore deſire to die. To the ſame end tendeth that which followeth. *And where I am, there ſhall my miniſter be alſo.* For hee requireth, that his miniſters refuſe not to ſubmit themſelues to die, ſeing ye they ſee him goe before them. For it is not meete that the ſeruant bee ſeparated from his maſter. The futuretence in the word *ſhalbe* is put in ſteed of the Imperatiue mood, after the maner of the Hebritians. Some thinke that this is a conſolation, as if Chriſt did promiſe, that they ſhalbe partakers of his reſurrection, who it greeueth not to die together with him But that which I ſaid ſeemeth more like to be true. For the conſolation is added afterward, that the father ſhal not defraud Chriſt his miniſters of their hyre, who haue kept him company continually as well in life as in death.

27 *Now is my ſoule troubled and what ſhall I ſay? Father ſaue me from this houre: but therefore came I into this houre.*

28 *Father glorifie thy name. Therefore there came a voyce from heauen: I haue both glorified it, and will glorifie it againe.*

29 *Therefore the multitude which ſtood, and had heard, ſaid, that it thundreth, other ſaid, an Angel ſpake vnto him.*

30 *Ieſus anſwered and ſayde, this voyce came not beecauſe of mee, but for your ſake.*

31 *Nowe is the iudgement of this worlde: now ſhall the prince of this world bee caſt out.*

32 *And*

32 *And if I ſhall be lifted vp from the earth, I will draw all men vnto my ſelfe.*
33 *This ſpake he ſignifying what maner of death he ſhoulde die.*

27 *Nowe is my ſoule.* This ſentence ſeemeth at the firſt to diſagree much with the ſpeech next going before. That was a manifeſt token of an heroicall heart, to exhort his not onely to die, but alſo to die willingly when as the matter ſo requireth. Now in that hee fleeth from death, he doth confeſſe his faintnes of heart. Yet notwithſtanding wee reade nothing in this place but that which is moſt conuenient, like as euery man is taught by his owne experience. If thoſe wittie fellowes doe laugh, it is no maruaile: for doubtleſſe this cannot be vnderſtood without practiſe. But it was profitable, yea neceſſary for our ſaluation, that the ſonne of God ſhoulde be thus affected. Wee muſt chiefly conſider in his death, the ſacrifice wherewith hee pacified the wrath and curſe of God.

Furthermore, that could not be, vnleſſe he ſhould take to himſelfe our guiltines. Therefore it muſt needes be that that death which hee dyed was full of horrour: becauſe he could not make ſatisfaction for vs, but that he muſt needes feele the horrible iudgement of God. Whence we may better gather the cruelty of ſinne, which the heauenly father did ſo ſharpely puniſh in his only begotten ſonne. Therefore let vs know that death was no ſport or paſtime to Chriſt but that hee was throwne euen into extreame tormentes for our ſake. Neyther was it any abſurde thing that the ſonne of God ſhould be thus troubled: for his diuinitie being hidden, and not ſhewing foorth his force, did after a ſorte reſt, that it might make roome for the ſacrifice. Chriſt himſelfe did not only put vpon him our fleſh, but alſo humane affections. Theſe were indeed voluntary affections in him: (becauſe hee was not enforced to feare, but becauſe hee ſubmitted himſelfe willingly vnto feare) yet notwithſtanding we muſt thinke that hee feared indeede and not faignedly. Although hee was vnlike other men in this, in that he had his affections tempered to obey Gods iuſtice: as wee haue ſayd elſwhere. Alſo there commeth another cõmoditie hence vnto vs. If there had beene no perturbation in Chriſt, by reaſon of the feare of death, which of vs would thinke that his example did appertaine vnto himſelfe. For doubtleſſe it is not graunted vnto vs to die without feeling of ſorrow and greife, but when as we heare that there was not in him hard ſtrength, we encourage our ſelues to follow him. Neither doth the infirmitie of the fleſh which feareth death hinder vs from adioyning our ſelues vnto our captaine as companions, to ſtriue and wraſtle.

And what ſhall I ſay. Heere we ſee plainely how deare a price the ſonne of God did pay for our ſaluation, whileſt that being brought euen into the greateſt ſtraites, he found not wordes, wherewith he might expreſſe the vehemencie of his griefe, neither yet counſell according to man. And (which did only remaine) he flyeth vnto prayers, and deſireth to bee deliuered from death. Againe, becauſe he doth alſo ſee that he was appointed by the eternall counſell of god to be a ſacrifice for ſins, he doth by & by correct that petitiõ which his huge ſorrowfulnes had wroung out of him, and doth as it were with his owne hand pull backe himſelfe that he may ſtay himſelfe wholy vpon his fathers will.

Wee muſt note in this place fiue degrees. For the complaint poſſeſſeth the firſt place, which breaketh out of his vnmeaſurable ſorrow: ſecondly, hee perceiued that he hadde need of remedie, and leaſt he bee ouerwhelmed with feare, he asketh of himſelfe, what he ſhould doe: thirdly, he getteth himſelfe vnto his father, and deſireth him to deliuer him: fourthly, he calleth backe that petition which hee knewe was contrary to his calling: and deſireth to ſuffer whatſoeuer, rather then he ſhoulde not fulfill that function which was enioyned him by his father: Laſtly, beeing content with the Glory of God alone, he forgetteth all other thinges, and ſetteth nothing by them. But this ſeemeth to be vndecent for the ſonne of God: that a petition doth eſcape him vnaduiſedly, which hee muſt by and by call backe againe and renounce, that hee may obey the father. I confeſſe indeede that this is the fooliſhneſſe of the croſſe, wherewith proud men are offended, and whereat they doe ſtumble. But the more the Lord of glory abaſed himſelfe, the more manifeſtly doeth his loue towarde vs appeare. Wee muſt remember that which I ſayd before, that the humane affections from which Chriſt was not free, were in him pure, and free from ſinne: The reaſon is, becauſe they were framed and tempered to obey God. Neither is any let but that Chriſte may feare death naturally, and yet may deſire to obey God, namely, according to diuers reſpectes. Hence proceedeth that correction. *But therefore am I come into this houre.* For howe ſoeuer hee feareth death of it ſelfe: yet notwithſtanding becauſe he conſidereth to what ende he was ſent, and what the office of a redeemer doth require, hee offereth the feare which he hadde conceiued by the ſealing of nature, to bee gouerned of his father: or rather when he hadde tamed the ſame, being free and at libertie, hee addreſſeth himſelfe to doe that which God hadde commaunded him to doe. If ſobeit it was requiſite that the affections of chriſt which were free & pure from all vice ſhould bee thus brought vnder, that hee might obey his father: howe diligent muſt wee be in this poynt, ſeeing that there are as many enemies of God in vs, as there flow affections from our fleſh? Let this therfore be the meditation of the godly, that they doe violence to themſelues vntill they deny themſelues. We muſt alſo note that we muſt not onely bridle thoſe affections whiche are flat contrarie to the will of God, but alſo thoſe which doe hinder the courſe of our calling, although they be not otherwiſe wicked or corrupt. To the ende this may the better appeare, we muſt place the will of God in the firſt degree, and the ſincere and perfect will of man in the ſeconde, ſuch as was that whiche God gaue Adam, and ſuch as was that which was in Chriſte: in the laſt, ours, which is infected with ſinne. The will of God is a rule whereunto all that muſt be ſubiect which is lower then it is. Nowe the pure will of nature ſhall not rebell againſt God of it ſelfe: yet ſhall man be preuented with many hinderances, although he be wholy framed to doe that which is right, vnleſſe he bring vnder his affections ſo, that they may obey God. Therefore Chriſt had but one and a ſingle combate ſo that he ceaſed to feare that which he feared naturally, whē as hee acknowledgeth that it doth pleaſe God, that it ſhould be otherwiſe. But we haue a double combate, becauſe we muſt wraſtle with the ſtubbornnes of our fleſh. Hereby it commeth to paſſe that euen the moſt valiant champions do not get the vpper hand without a wound.

Father

Father ſaue me. We muſt keepe this order ſo often as we are vexed with feare, or tormented with ſorrowe, that our hearts doe ſtraightwayes lift vp thēſelues vnto God: for there is nothinge worſe or more hurtfull, then to nouriſh that within, which tormenteth vs, as we ſee a great part of the world gnaw thēſelues with blind torments: and this is a iuſt puniſhment for ſlouthfulneſſe in all thoſe which ariſe not vp vnto God, that they feele no releaſe and eaſe.

28 *Father glorifie thy name.* He ſheweth by theſe wordes that he preferreth his fathers glory before all other things, yea he ſetteth nothing by his life in reſpect thereof. This is the true moderation of all our petitions, if we doe in ſuch ſort deſire Gods glory, that all other things giue place thereunto. For this recompence ought to ſatisfie vs aboundantly, that we beare & ſuffer thoſe things with a quiet minde, which are grieuous and troubleſome vnto vs. *And I haue glorified it.* Theſe words import as much, as if he had ſaid, I will finiſh that which I haue begun: for doubtleſſe God doth not leaue the worke of his handes vnperfect, as it is in the Pſal. 138.8. And becauſe God his intent and purpoſe was to preuent the offence of the croſſe, he doth not only promiſe that the death of Chriſt ſhall be glorious: but doth alſo ſet out ſo many ornaments wherwith he had already adorned the ſame.

29 *That it thundred.* This is like to a monſter, that the multitude was aſtonied and became amazed, when as they ſaw ſo manifeſt a myracle. Some doe heare that with deafe eares, as a confuſed noyſe, which God vttered plainely. Otherſome were not ſo blockiſh: yet doe they greatly diminiſh the maieſtie of the voyce of God, when as they faigne that an Angell was the authour thereof. But the ſame is alſo common at this day. For God ſpeaketh plainely inough in the Goſpel, and the force and efficacie of the ſpirite doth ſhew it ſelfe there, which ought to ſhake heauen and earth: but this doctrine is as colde amongſt many, as if it did onely proceede from a mortall manne. Vnto otherſome the word of God is balde and barbarous like vnto thunder. Notwithſtanding the queſtion is whether that the voyce ſounded from heauen, in vaine or no? I anſwere, that that which the Euangeliſt doth here aſcribe vnto the multitude, doth onely belong vnto a part thereof. For there were ſome beſides the Apoſtles, which were not ſo ſiniſter interpreters: but the Euangeliſt his meaning was briefly to note, what is wont moſt commonly to happen in the world: to wit, that when the more part hearinge God ſpeake plainely and alowde, it doeth not heare.

30 *Not for my ſake.* Had Chriſte no neede of confirmation, or did the father care leſſe for him then he did for vs? But we muſt hold that maxime, that like as Chriſt did put vppon him fleſh for our ſake, ſo what good things ſoeuer he receiued of the father, they were beſtowed vpon him for our ſake. Againe, this is alſo true, that the voyce came from heauen in reſpect of the people. For doubtleſſe hee him ſelfe hadde no neede of any externall myracle. Furthermore, heere is a certaine ſecrete kind of exprobration, that the Iewes are deafe like ſtones, when as they heare the voyce of God. For ſeeinge that God ſpeaketh for their ſakes, their vnthankfulnes hath no excuſe, whileſt that they do not hearken.

31 *Now is the iudgement of this world.* The Lord hauing ended his combate,

bate, and hauing conquered not onely feare, but alſo death, hee triumpheth. For he doth royally ſhew forth the fruite of his death, which might haue beene a cauſe of caſting downe and diſcouragement vnto his diſciples. Some thinke that this worde *iudgement* doth ſignifie reformation, other ſome thinke that it ſignifieth damnation. I doe rather agree with the former ſort, who expound it thus, that the world ſhall be reſtored into a good order. For the Hebrew word *Miſphat*, which is tranſlated *iudgement*, doth ſignifie good order. And wee know that without Chriſte there is nothing but confuſion in the worlde. And although Chriſt had begunne already to erect the kingdome of God, yet was his death the beginning of the well ordered eſtate, and was the perfecte reſtoring of the worlde. Yet we muſt note that this good order cannot be had in the worlde, vnleſſe the kingdome of Sathan be firſt aboliſhed, and the fleſh be brought to nothing, & whatſoeuer is contrary to the righteouſneſſe of God. Finally mortification muſt needs goe before the newnes of the world. Wherefore Chriſt pronounceth that the prince of this world muſt be caſt out: becauſe diſſipation and deformity proceeded hence, becauſe whileſt that Sathan vſurpeth his tyranny, iniquitie doth get the vpper hand. Therefore when as Sathan is once caſt out, the world is reclaimed from backſliding, and is brought vnder the gouernement of God. If any man demaund how Sathan was caſt out in the death of Chriſt, who ceaſeth not to make warre continually. I anſwere, that this caſting out is not reſtrained vnto any ſmal time, but that that excellent effect of Chriſtes death is deſcribed which appeareth daily.

32 *When I ſhall be lifted vppe.* The maner of appointing this iudgement doth follow: namely, that Chriſt, when as he is lifted vp vpon the Croſſe, ſhal draw all men vnto him, that he may lift them vp from earth to heauen. The Euangeliſt ſaith, that Chriſt did ſhew the maner of his death. Therefore it is not to be doubted but that the ſence is this, that the Croſſe ſhall bee like to a chariot, wherein he may lift vp all men vnto the father with him. He might ſeeme then to haue beene lifted vp from the earth, to the end he might haue nothing to doe with men afterward: but hee pronounceth, that it ſhall fall out farre otherwiſe: namely, that he may draw them vnto himſelfe, who were faſtned and wholy ſet vpon the earth. And although he allude vnto the forme of his death, yet he meaneth generally, that his death ſhall be no breach, whereby he ſhalbe ſeparated from men, but a new way to draw the earth into heauen. In that he ſaith al men, it is to be referred vnto the children of God, who are of his flocke. Yet doe I agree with Chryſoſtome, who teacheth that Chriſt vſed the vniuerſall worde becauſe the Church was to be gathered aſwell of the Gentiles as of the Iewes, according to that, there ſhall be one ſhepheard, and one ſheepefold, aboue 10. 16. The olde Latine tranſlation hath, I will draw all things vnto me: and Auguſtine holdeth that it ought to be read ſo: but the agreement of all the Greeke bookes ought to be of a greater force amongſt vs.

34 *The multitude anſwered him, we haue heard out of the lawe, that Chriſt abideth euer: and how ſaieſt thou then the ſonne of man muſt be lifted vp? who is that ſame ſonne of man?*

35. *There-*

35 *Therefore Ieſus ſaid vnto them, yet a litle while is the light with you: walk whilſt that ye haue the light, leaſt the darknes catch you: and hee that walketh in darknes, knoweth not whether he goeth.*

36 *Whileſt ye haue the light, beleeue in the light, that yee may bee the children of the light. Theſe things ſpake Ieſus, and going away, he hid himſelfe from them.*

34 *Wee haue heard out of the law.* It is queſtionleſſe that their intent was malitiouſly to cauill at the wordes of Chriſt: therefore he maketh them blinde in their owne wickedneſſe, ſo that they can ſee nothing in the cleare light. They denie that they muſt take Ieſus for Chriſte, becauſe he ſayd that he ſhould dye, when as the law attributeth vnto the Meſsias prepetuity: as if both theſe were not expreſly ſet downe in the law, that when as Chriſt ſhall dye, his kingdome ſhall flouriſh vntill the end of the worlde. Theſe men take occaſion to cauill, out of the ſecond member. But the beginning of the errour was this, becauſe they did eſteeme the gorgeouſnes of the kingdome of the Meſsias, according to the ſenſe of the fleſh. Hereby it commeth to paſſe, that they refuſe Chriſt, becauſe he is not correſpondent vnto their ſurmiſe. Vnder this word law they doe alſo comprehend the Prophets, and the preſent tence is put in ſteede of the future tence in this word *abideth*, according to the Hebrew phraſe. This interrogatiō, *who is that ſō of man?* conteineth in it a mock, as if chriſt did yeeld, being ouer cōe with ꝧ ſhort refutatiō. Wherby it appeareth how arrogāt ignorance is. For it importeth as much as if they had ſaid, go thy waies now, & boaſt thy ſelf to be Chriſt, ſeeing that thine own confeſsion proueth that thou art vnlike vnto him.

35. *Yet a little while.* Although the Lord doth gently admoniſh them with this anſwere: yet doeth he therewithall pricke them ſharpely: for he chideth them, becauſe they could not ſee in the light, and doth alſo denounce that the light ſhalbe taken from them ſhortly. When as he ſaith that there remaineth but a ſmall time of light, he confirmeth that which he had alreadie ſaid concerning his death. For although he doth not meane the light of his corporall preſence, but of the goſpell: yet he alludeth vnto his departure, as if he ſhould ſay, when as I ſhall then goe away, I will not ceaſe to be light, ſo litle ſhall your darknes be able to impare me. When as he ſaith that the light is preſēt with them, he toucheth them by the way, becauſe they paſſe ouer the light with ſhut eyes. And therefore he giueth them to vnderſtand, that they were vnworthie to haue their obiection anſwered, becauſe they miniſter vnto themſelues matter of errour, of their owne accord. When as he ſaith that the light ſhineth vnto them onely for a ſhort time, it is a thing common to all the vnbeleeuers: for the ſcripture promiſeth that the ſonne of righteouſneſſe ſhall ariſe vnto the children of God, which ſhall neuer ſit Iſai. 60. 19. The ſunne ſhall not ſhine vnto you hereafter by day, nor the moone by night: but the Lord ſhalbe with you an euerlaſting light. Yet muſt al men walke circumſpectly becauſe darknes doth follow the cōtempt of the light. Which thing was alſo the cauſe that ſuch thick night & darknes did ouerwhelme the whole world, becauſe there were but a few that vouchſafed to go forward when as the brightnes of the heauenly wiſdō appeared vnto them. Chriſt ſhineth vnto vs by the goſpel to the end we may follow the way of ſaluation, which he ſheweth. Therfore thoſe men which do not vſe the grace of God, do, aſmuch as in them lieth, extinguiſh the light which is offered them.

And

And (to the end he may the more terrifie them) he telleth them howe miſerable the eſtate of thoſe men is, who being deſtitute of the light, doe wander during their whole life. For they cannot moue their foote forward without daunger of ſlipping or falling. And now Chriſt pronounceth that we are in darknes, vnleſſe he giue vs light. Hence gather of what force the quicknes of mans mind in ſeeing things is, when as ſhe is her owne miſtreſſe and guide without Chriſt.

36 *Beleeue in the light.* He exhorteth them to poſſeſſe the light by faith. For he calleth thoſe *the children of light*, who like true heires doe enioy the ſame vntill the end.

Theſe things ſpake Ieſus. It may ſeeme a marueilous matter, why he withdrew himſelfe from them, who receiued him ſo willingly: but we may readily gather out of the other Euangeliſts, that this ſpeech concerneth the enemies, who were grieued at the godly deſire of good and plaine men For the ſtraungers, whiche went out to meete Chriſt, followed him euen into the temple, where he hit amongeſt the Scribes and the multitude of the Citie.

37 *Furthermore, although he had wrought ſo many myracles before them, they beleeued not in him.*

38 *That the wordes of Iſaias the Prophet might bee fulfilled, which hee ſpake, Lorde, who hath beleeued our report? and vnto whome is the arme of the Lorde reuealed*

39 *Therefore they coulde not beleeue, becauſe Iſay ſaith, againe.*

40 *Hee hath blinded their eyes, and hardened their hearte, that they may not ſee with their eyes, and vnderſtande with their hearte, and bee conuerted, and I may heale them.*

41 *Theſe things, ſaith Ieſaias, when he ſawe his glory, and ſpake of him.*

37 *Although he had wrought.* Leaſt that ſhould hinder any man, that Chriſte was deſpiſed amongſt the Iewes, the Euangeliſt remoueth this ſtumbling block ſhewing that he was furniſhed with excellēt euident teſtimonies, which might make him and his doctrine to be of credit: but yet the blind did not ſee the power and glorie, which ſhined plainely in the myracles. Therefore wee muſt firſt of all holde, that Chriſt was not in the fault, that he was not beeleeued amongeſt the Iewes: becauſe he did aboundantly teſtifie by many myracles, who he was: and that therefore it is an vniuſt thing, and contrary to reaſon, that their vnbeliefe ſhould any whit diſcredit him. But becauſe this ſelfe ſame thing might haue cauſed many to ſtand in doubt, whence this came, that the Iewes were ſo dull, that the viſible power of God did moue them nothing, Iohn goeth further: namely, that faith ariſeth not from the common ſenſe of man: but that it is a ſinguler and rare gift of God: and that this was ſaid before of Chriſt, that ſcarſe a fewe ſhould beleeue the Goſpell.

38. *That the woordes of Ieſaias.* Iohn meaneth not that there was any neceſsitie layde vppon the Iewes by reaſon of the propheſie: neyther did Ieſaias vtter any thing, Chap. 53. 1. Rom. 10. 16. ſaue that which GOD hadde reuealed vnto him out of the hidden treaſures of his counſell. That ſhould haue happened although the Prophet had ſayde nothing: but becauſe it

was

was not knowne what ſhould haue befallen them, vnleſſe God hadde made it knowne by the mouth of the Prophet, the Euangeliſt ſetteth before their eyes, as in a glaſſe, a matter, which was otherwiſe darke, and vncredible almoſt.

Lord who hath beleeued. This ſentence hath two members: in the former Eſay hauing already begun to ſpeake of Chriſt, ſeeing that hee foreſeeth, that whatſoeuer either he ſhould ſpeake, or the Apoſtles ſhould afterward publiſh, it ſhould be reiected of the Iewes; being as it were aſtonied with ſome great wonder, he cryeth out, *Lord who ſhall beleeue our report?* And in the ſecond member hee acknowledgeth what was the cauſe that they were ſo few: to witte, becauſe men come not vnto this by their owne induſtry: and God doeth not illuminate all men in generall, but doth onely vouchſafe to graunt the grace of his ſpirit vnto a few. And if ſo be the obſtinate vnbeleife of many ought not to haue hindered the faithfull amongſt the Iewes, how fewe ſoeuer they were: the ſame reaſon oughtalſo to perſwade vs, not to be aſhamed of the Goſpel, although it haue but a few diſciples: yet muſt wee eſpecially note that reaſon, which is added, that not their owne wit, but the reuelation of God doth make men to bee faithfull. It is well knowne, that by this woorde *arme*, is meante the power of God. The Prophet telleth vs that the arme of God, which is included in the Goſpel, doth lie hid, vntill ſuch time as it be reuealed, and he doth alſo teſtifie, that all men generally are not partakers of this reuelation. Whereupon it followeth that many being voyde of this inward light, are left to their blindneſſe, who in hearing cannot heare.

39 *Therefore they coulde not beleeue.* This is ſomewhat harder: becauſe (as the wordes doe ſounde) the way was ſtopt before the Iewes, & the power to beleeue was cutte off, becauſe that the Propheſie of the Prophet hadde adiudged them vnto blindnes, before they did chuſe either of the two. I anſwere, that there is no abſurditie, if it could not other wiſe come to paſſe, then God had foreſeene. But wee muſt note that the bare and plaine foreknowledge of God is not the cauſe of things. Although we muſt not ſo much reſpect the foreknowledge of God in this place, as his iudgement and vengeance. For God doth not declare what he ſeeth from heauen men will doe, but what hee himſelfe will doe: namely, that he will ſtrike the wicked with dulnes and giddineſſe, that he may be auenged of their wickednes. For here is ſet downe the nigh & inferiour cauſe why God will haue his word, which is by nature wholſome, to be the cauſe of death and deſtruction vnto the Iewes: to wit, becauſe they had ſo deſerued for their wickednes. It was impoſſible for them to eſcape this puniſhment, when as God had once determined to caſt them off into a reprobate ſenſe, & to turne vnto them the light of his word into darkenes. For this latter Propheſie is vnlike to the former in this: becauſe the Prophet doth teſtifie that none doe beleeue, ſaue thoſe, whom God doth illuminate of his free good pleaſure, the cauſe whereof doth not appeare. For ſeeing that all men are left alike, God doth of his meere mercy & goodnes diſtinguiſh whom hee thinketh good, frō the reſt. And here he maketh mention of the hardning of the heart, wherwith God did reuenge and puniſh the wickednes of the vnfaithfull people.

They

They which marke not theſe degrees, doe willingly confound and mixe together diuers places of Scripture.

40 *Hee blinded their eyes.* This place is taken out of the ſixt Chapter of Ieſaias, where the Lorde telleth the Prophet by times, that his paynes which he ſhall beſtow in teaching, ſhall haue no further fruite, ſaue onely that the people ſhall be made worſe. Therefore he ſaith firſt, Goe and tell this people: In hearing heare ye, and heare not. As if he ſhould ſay, I ſend thee to ſpeake vnto thoſe that are deaffe. Afterwarde he addeth, make blinde the heart of this people, &c. In which wordes he giueth vs to vnderſtand, that hee appointeth his worde to bee a puniſhment vnto the reprobate, to the ende their blindnes may be made the thicker thereby, and that they may be the deeper drowned in darkenes. It is a horrible iudgement of God, when as hee doeth ſo ouerwhelme the mindes of menne with the light of his doctrine, that they are depriued of all vnderſtanding: yea, when as he bringeth darkenes vpon them by their onely light. Furthermore, wee muſt note that that is a thing, which befalleth the word of God accidentally, that it doth blinde menne. For there is nothing more vnconuenient, then that truth ſhuld differ nothing from lying, that the bread of life ſhould become deadly poyſon, and that the diſeaſe ſhould be increaſed with the medicine. But that is to bee imputed vnto the wickednes of man, which turneth life into death. Furthermore, we muſt note, that the Lord doth ſomtime make mens mindes blinde himſelfe, when as hee depriueth men of iudgement and vnderſtanding: ſometimes by Sathan and the falſe Prophets, when as hee maketh them fooliſh through their iuglinges: and ſometimes alſo by his miniſters, when as the doctrine of ſaluation is vnto them hurtfull and deadly. But ſo that the Prophets doe apply themſelues dilligently in their function, and commit the fruite of their labour vnto the Lorde, although it fall not out as they would wiſh, they muſt not faint and faile. Let this be rather ſufficient for them, that they know that God alloweth their labour, although it be vnprofitable to men: yea, that that ſmell of doctrine, which the wicked make deadly to themſelues, is good and ſweete to God, as Paule doeth teſtifie, 2. Cor. 2. 15. The heart is ſometime taken in the ſcripture for the place and ſeate of the affections: but in this place (as in many other) by this word is meant the intellectiue part of the ſoule (as they call it.) In like ſorte Moſes ſaith, Deut. 29. 4. The Lord hath not giuen thee an heart to vnderſtand.

That they may not ſee with their eyes. Let vs remember that the Prophet ſpeaketh of the vnbeleeuers, who hadde nowe already refuſed the grace of God.

It is certaine that all menne are ſuch by nature, vnleſſe the Lord did frame thoſe whom he hath choſen vnto his obedience: therfore the condition of men is like and indifferent from the beginning: but after that the wicked rebelled againſt God of their owne accorde and through their owne wickednes, this vengeance taketh place, that being caſt into a reprobate ſenſe, they ceaſe not to run more & more into their owne deſtruction. Therfore in that the Lord wil not haue them to be conuerted, it floweth from their fault, becauſe they themſelues were vnto thēſelues the authours of diſpayre. By theſe words of the prophet we are taught briefly after what ſort wee begin to turne vnto God namely,

ly, when as he lighteneth our heartes, which muſt needes be turned away from him ſo long, as they are ouerwhelmed with the darkneſſe of Sathan. On the other ſide, ſuch is the force of the diuine light, that it pulleth vs vnto it, & transformeth vs into the image of God. The fruite of the conuerſion is added, which is healing. By which word the Prophet meaneth proſperous eſtate, the bleſſing of God, and conſequently deliuerance out of all miſeries, which proceede from the wrath of God. Now, if this befall the reprobate contrary to the nature of the word, we muſt make the oppoſition of the contrary vſe: namely, that the word is preached vnto vs, to that end that it may illuminate vs ſo, that we may know God aright, that it may turne vs vnto God, and reconcile vs vnto him, to the end we may be bleſſed and happy.

41. *Theſe thinges ſayth Eſayas.* Leaſt the readers ſhould thinke that this teſtimony is cited out of ſeaſon, Iohn telleth them plainly, that the Prophet was not a teacher for one age onely, but that the glory of Chriſt was rather reuealed vnto him, that hee might beare witneſſe of thoſe thinges, which ſhould happen in the time of his raigne. For to what end ſerued the propheticall reuelations, ſaue onely that they might deliuer, as it were, with their hands that which they had receiued of God. The Euangeliſt taketh this for a thing which all menne doe grant, that Eſayas ſaw the glory of Chriſt, whence he gathereth, that hee applyed his doctrine vnto the eſtate of that kingdome, which ſhould be.

42 *Notwithſtanding many, euen of the rulers beleeued in him: but they did not confeſſe, becauſe of the Phariſies, leaſt they ſhould be caſt out of the Synagogue.*

43 *For they loued the glory of men more then the glory of God:*

44 *But Ieſus cried and ſaid, he that beleeueth in me, beleeueth not in me, but in him that ſent me.*

45 *And he that ſeeth me, ſeeth him that ſent me.*

46 *I came as a light into the world, to the end that euery one that beleeueth in mee, may not abide in darknes.*

42. *Notwithſtanding.* Seeing that the Iewes did ſo frowardly reiect Chriſt with ſo confuſed a noyſe and feirceneſſe, that it might ſeeme that they had all conſpired together. Notwithſtanding the Euangeliſte ſayeth that euen in the middeſt of ſo great madneſſe of the nation, there were many that were well minded. This is an example of the grace of God worthy to be remembred for impietie, after it hath once gotten the vpper hande, it is a certaine vniuerſall plague, which infecteth all the partes of the body with the infection thereof. Therefore it is a ſingular gift of God, when as ſome remain ſound in the midſt of a people that was ſo corrupt. Although the ſame grace of God appeareth euen at this day in the world: for howe muche ſoeuer vngodlines and the contempt of God doe rage euery where, and an infinite companie doe endeuour vtterly to baniſh the doctrine of the Goſpell, yet it findeth many bie places where to reſt: whereby it commeth to paſſe, that faith hath as it were her reſting places leaſt ſhee ſhould be quite baniſhed out of the world.

This woorde *euen* is of great force: for the Goſpell was ſo deadlye hated,

hated amongſt the rulers, that it is an vncredible thing, that any one ſhould bee there, which was ſo faithfull: ſo much the more was the power of the ſpirite to be wondred at, which peirced in thither, where there was no entrance. Although this was not the fault of one age onely, that the rulers were ſtubborne and rebellious againſt Chriſt: for honor and riches and dignitie, haue pride almoſt alwayes to keepe them company. Wherefore it is a hard matter for thoſe men to be tamed with willing humility, who being puſt vp with arrogancy, doe ſcarſe acknowledge themſelues to be men. Therfore what man ſoeuer is excellent in the word, let him if he be wiſe, not truſt too much to his greatnes, leaſt it be to him an hinderance. Whereas hee ſayth, that they were many, you muſt not ſo take it, as if they were either the more part, or the halfe: for being compared vnto others, whereof there was a great multitude, they were but a few: but the ſame were many, if they were conſidered in themſelues. *Becauſe of the Phariſies.* Hee ſeemeth to ſpeake vnproperly, when as he ſeparateth faith from confeſſion. For with the heart man beleeueth vnto righteouſneſſe, with the mouth confeſsion is made vnto ſaluation: neyther can it be but that faith being once kindled in the heart, ſhee muſt put forth her flame. I aunſwere, that in this place is declared how weake their faith was, who were ſo lukewarme, or rather cold. To be briefe, Iohn meaneth that they embraced the doctrine of Chriſt, becauſe they knewe it did proceede from GOD: but yet there was no liuely faith in them, and ſuch a faith as was endowed with that power, which was requiſite: becauſe Chriſt giueth not vnto thoſe that be his the ſpirit of feare but of conſtancie, that they may be bold freely and without feare to confeſſe, ꝓ which they haue learned of him. Although I doe not thinke that theſe were altogether dumbe: yet becauſe their confeſsion was not free enough, the Euangeliſt in my iudgement doeth flatly deny that they made a confeſsion of their faith. For that was a lawfull confeſsion, openly to giue their names vnto Chriſt Wherefore let no man flatter himſelfe, who couereth and cloaketh his faith in any point, leaſt he incurre the hatred of menne. For how much ſoeuer they hate the name of Chriſt, yet that feare is not to be excuſed, which compelleth vs to turne aſide, euen but a little from the confeſsing thereof. Note alſo that there is leſſe ſtrength and conſtancy in the rulers, becauſe ambition doeth reigne in them for the moſt part, then which there is nothing more ſeruile. And (that I may bee briefe) earthly honours doe as it were binde mehne with golden fetters, ſo that they cannot doe their duety freely. Therefore thoſe that be baſe and of low eſtate muſt be therewith ſo much the rather contented: becauſe they are free from many (at the leaſt the worſt) ſnares. Neuertheleſſe great & noble men muſt ſtriue with their eſtate, leaſt it be vnto them an hinderance, and keepe them backe from ſubmitting themſelues vnto Chriſt. Iohn ſayeth, that they were afraide of the Phariſies: not that it was lawfull for any manne to call himſelfe the Diſciple of Chriſt for the other Prieſtes and Scribes: but becauſe there was a more outragious kind of cruelty in theſe men coloured with zeale. Zeale to defend religion is an excellent vertue: but when as there lyeth hypocriſie vnder it, there can be no worſe plague. Wherefore wee muſte the more inſtantly deſire the Lord to gouerne vs with the certaine and ſure rule of his ſpirite.

Leaſt

Least they should bee cast out of the Synagogue. Beholde what was the thing that hindered thē: to wit, the feare of infamy: because they should haue beene cast out of the Synagogue. Furthermore, heereby appeareth howe great the frowardnes of men is, which doth not only corrupt the best ordinances of god but turneth them into deadly tyranny. Excommunication ought to haue beene a string and sinow for holy discipline, that they might haue a punishment in readines, if any man did despise the Church. But it was brought to that passe, that whosoeuer did confesse that he was Christes, he was banished from the company of the faithfull. Like as the Pope doth at this day falsely pretend the lawe of excommunication, that he may practise the like tyranny: he doth not only with blinde madnes thunder and cast out his lightninges against all the goely, but doth also endeuour to throw downe Christ out of his heauenly seate. And yet is hee not ashamed impudently to pretende the title of the holy iurisdiction, wherewith Christ did adorne his Church.

43 *For they loued.* The Euangelist doth in plaine words set downe, that these men beecame not superstitious: but did only auoide reproach amongest men. For if ambition was of more force amongst them, then the feare of God it followeth that they were set free from the vaine feare of conscience. Now let the readers marke of what great ignominy their fearefulnes is condemned with God, who dissemble and cloake their faith amongest men, for feare of enuy. What is more preposterous, yea what is more beastly, then to preferre the vaine prayses of men, beefore the iudgement of God? And yet hee pronounceth, that they are all possessed with such madnes, who auoyd the enuie of men, when as the pure faith must bee confessed and that for good causes: for, when as the Apostle, Heb 11.27. doth commend the inuincible constancy of Moses, he sayth, that he waxed hardy, as if hee hadde seene him that was inuisible. In which wordes he giueth vs to vnderstande, that when any man hath fastened his eyes vpon God, his heart shall be strong and more hard then the Adamant.

Therefore hence commeth that softnesse, which maketh vs fall away vnto vnfaithfull dissimulation, because all our senses waxe dull in beholding ꝑ worlde For the sincere beholding of God should by and by put away all the smokes of honour and riches. Let them goe shake their eares, who thinke that the wicked denying of Christ is but a light and veniall sinne, seeing that the spirite pronounceth on the contrary, that this is a more filthy monster, then if the heauen and earth should goe together. *To loue the glory of men*, doth signifie in this place to be desirous to be esteemed of amongst men. Therefore the Euangelist meaneth that those men were so addicted vnto the worlde, that they hadde rather please men then God. Moreouer whilest that the Euangelist accuseth the denyers of Christ of this crime, hee doeth also declare that excommunication was little set by: because the high Priestes did abuse it contrary to equitie and right. Wherfore let vs know that all is but a vaine terrifying, what cursinges & excommunications soeuer the Pope doth thunder out against vs, when as we know assuredly that he goeth about nothing else, saue onely to leade vs away from Christ.

44 *And Iesus cryed.* This sentence tendeth to this ende, that Christ may encourage his vnto the iust & vnbowable constancy of faith: yet there is contayned herein a reprehension, whereby hee meant to correct that wicked feare. The crying serueth to make this more vehement, because it is not a doctrin only, but an exhortation also to pricke them forward. The summe is this, that the faith in Christ doth not cleane vnto any mortall man, but vnto God: because it findeth nothing in Christ, but that which is diuine: yea, it beholdeth God in his face. Thence hee gathereth that it is an absurde thing that it shoulde faint and quaile, as being doubtfull. For we cannot doe God greater iniurie, then if his truth be not sufficient for vs. Therfore that man hath rightly profited in the Gospell, who leaning vnto this confidence & hope that he beleeueth not men but God, doth persist strong and quiet against all the engines of Satan: therfore to the end we may giue God his honour, let vs learne that we must stand in the faith not onely when as the worlde doth fayle, but also when as Satan doth trouble and supplant whatsoeuer is vnder heauen. The faithfull are sayd not to beleeue in Christ, when as they do not abide in beholding him as he is man. For when as he compareth himselfe in this place with the father, he commandeth vs to haue respect vnto the power of God, because the weakenes of the flesh hath of it selfe no strength. When as hee shall afterward exhort the disciples to beleeue in him, his wordes shall haue another meaning. For God is not sette in that place against man: but Christ is set in the midst with all his giftes, which ought to haue sufficient force to retaine our faith.

45 *And he that seeth mee.* Take this sight for knowledge. For to the end hee may set at rest the consciences, who should otherwise bee subiect to many tossinges and turmoylinges, he calleth vs vnto the father. For the stabilitie of faith is certaine and firme for this cause because it is aboue the worlde. And when as Christe is truely knowne, the glory of God shineth in him, so that wee may know assuredly that the faith which wee haue in him doeth not depend vppon man: but that it is grounded in the eternall God, because it riseth from the flesh of Christ vnto his diuinity: which if it be so, it must not onely bee setled continually in the heart, but also it must vtter it selfe in the tongue without feare, when neede shall require.

46 *I came as light.* To the ende he may make his disciples the more stout and strong, he proceedeth yet in preaching the certainety of faith. And he doth first of all testifie that he came into the world, that he might bee a light, whereby men may be deliuered from darknes and errours: & also assigneth the meanes to attaine vnto so great goodnes, saying, *that whosoeuer beleeueth in me, &c.* Furthermore hee accuseth them all of vnthankefulnes, who being taught by his gospell, doe not separate themselues from the vnbeleeuers. For the more excellent this good thing is, to bee called out of darknes into light, the lesse excuse haue they, who cheake the light that is kindled them with their slouthfulnesse and contempt. These wordes are of great force, *I came as a light into the world.* For although Christ was a light from the beginning, yet doeth he not in vaine adorne himselfe with this title, that hee came to fulfill the function of the light. And (to the ende wee may haue distinct degrees) hee teacheth that he is rather a light vnto others then vnto himselfe: and secondly, not on-

ly

ly to Angels, but also to men: thirdly, that hee was reuealed in the flesh, to the end he might shew foorth perfect brightnes. The vniuersall worde seemeth to be put in of set purpose, partly to the end he might make this goodnes common vnto all the faithfull without exception, partly that he might shew that the vnbeleeuers doe therefore perish in darkenes, because they flie from the light of their owne accord. Now, if all the wisdome of the world be gathered together there shall not bee found one sparkle of true light in that huge heape, but it shal be rather a lumpe without forme: for as much as it is proper to Christ alone to deliuer vs out of darkenes.

47 *And if any man shall heare my words, and shall not beleeue, I doe not iudge him: for I came not to iudge the world, but to saue the world.*

48 *He that reiecteth me, and doth not receiue my wordes, he hath one that shall iudge him: the word which I haue spoken, it shall iudge him at the last day.*

49 *Because I haue not spoken of my selfe: but the father that sent me, he gaue mee a commaundement, what I shall say, and what I shall speake.*

50 *And I know that his commaundement is eternall life. The things therfore which I speake, as the father hath told me, so speake I.*

47 *If any man shall heare my wordes.* After that he hath entreated of his grace, and exhorted those that are his, vnto constancie of faith, hee beginneth now to nettle the rebellious. Although he doth in this place also mittigate the seuerity, whereof their vngodlines is worthy, who doe as it were of set purpose reiecte God: For he omitteth to iudge them, because hee came rather to saue all men. Wee must first of all vnderstand that he speaketh not in this place of all manner of vnbeleeuers, but of those, who willingly and wittingly doe reiect the doctrine of the Gospel which is shewed them. Why then wil not christ condemne them? because, hauing laid away the person of a iudge in this place, to the end all men may be the more encouraged to repent, he offereth saluation vnto all men in generall, and holdeth his armes abroade to embrace all men. Although in the meane season he amplifieth the fault with no small circumstance, if they refuse so gentle and sweete an inuitation. For it is as much as if he had said: behold, I stand to call all men, and hauing forgotten the person of a iudge, this is mine onely purpose, to allure all men, and to deliuer those from destruction, who seeme to be twise destroyed already. Therefore no man is condemned for the contempt of the Gospel, saue he, who despising the louely message of saluation, would of his owne accorde bring destruction vppon himselfe. The worde (*iudge*) as appeareth by the contrary, *saue*,) is here taken for to condemne. And this ought to bee referred vnto the proper and naturall office of Christe. For in that the vnbeleeuers are more grieuously condemned for the Gospels sake, it is an accidentall thing, and not naturall to the same, as wee haue else where saide.

48 *He that reiecteth mee.* Least the wicked shoulde flatter themselues, as if they might play the wantons against Christ freely, hee addeth in this place an horrible denunciation, that though hee say nothinge, yet is the doctrine

 sufficient

ſufficient to condemne them, like as he ſaith els where, that they haue no need of any other iudge then Moſes, of whome they made their boaſt, aboue: 5.45. The meaning therefore of the words is this, I being enflamed with an earneſt deſire to haue you ſaued, do abſtaine from mine own authority in condemning you, and am wholy bent to ſaue that which is loſt: but you may not therefore thinke that you are eſcaped out of the hand of God. For howſoeuer I hold my peace, that word which you haue deſpiſed, is a fitte iudge.

And doth not receiue my wordes. The latter member expoundeth the former: for becauſe hypocriſie is naturally engrafted in men, they can do nothing more readily, then onely in word boaſt that they are ready to receiue Chriſt. And we know how common this boaſting is euen amongſt the worſt men. Wherefore we muſt marke this definition, that Chriſt is reiected, when as we doe not imbrace the pure doctrine of the Goſpel. The Papiſtes doe with full and open mouth blũder out the name of chriſt: but ſo ſoone as his ſincere truth is brought abroad, there is nothing which is more deteſted amongſt them, ſuch men kiſſe Chriſt, as did Iudas. Therefore let vs learne to include him in his word; and to giue him the worſhip of obedience, which he requireth onely. *The worde which I ſpake.* The authoritie of the Goſpell coulde not haue had greater commendation giuen it, then when as the power of iudgement is attributed vnto it. For, according to theſe wordes, the laſt iudgement ſhall be nothing elſe, but an approbation of the doctrine of the Goſpel. Chriſt himſelfe ſhall goe vp into his iudgement ſeate: but hee affirmeth that hee will giue ſentence according to the word which is now preached. This denuntiation ought to make the wicked ſore afraid, when as they ſhall not bee able to eſcape the iudgement of that doctrine, which they doe now ſo proudly floute. Notwithſtanding Chriſte his meaning is, that they are now depriued of feeling, when as he maketh mention of the laſt iudgement. For he telleth them that that puniſhment ſhal then manifeſtly appeare, which they do now mocke. Againe the godly may gather hence an ineſtimable comfort, that howſoeuer they are condemned of the world, yet do they not doubt, but that they are acquited in heauen, becauſe wherſoeuer the faith of the Goſpel hath a place, the iudgement ſeate of God is erected there to ſaue. There is no cauſe why we ſhould paſſe for the Papiſtes with their peruerſe iudgements, ſo long as we truſt to this right: becauſe our faith doth ſurpaſſe the Angels.

49 *Becauſe I ſpeake not of my ſelfe.* Leaſt the outwarde ſhape of manne ſhoulde any whitte impayre the maieſtie of God, Chriſt doeth euer now and then call vs vnto the father. For this cauſe doth hee ſo often make mention of the father. And truly ſeeing that it is wickednes to tranſlate any iot of Gods glory vnto any other, it muſt needes be, that the word came from God, whereunto the iudgement is aſcribed. In this place chriſt diſtinguiſheth himſelfe from the father, not ſimply, accordinge to his diuine perſon, but rather according to the fleſh, leaſt his doctrine being eſteemed after the maner of men, ſhould be of leſſe weight & importance. But & if the conſciences were ſubiect to ꝑ doctrin & lawes of men, this reaſon ſhould not agree, which Chriſt bringeth, *My word* (ſaith he) *ſhal iudge*, becauſe it came not frõ mã, accerding to ꝑ ſaying of Ia. 4. 12 *There is one lawgiuer, &c.* Moreouer we gather hence, what monſtrous ſacrilege this

this is, that the Pope durſt tye mennes ſoules vnto his inuentions: for by that meanes he taketh more to himſelfe, then the ſonne of God, who ſaith, that he ſpeaketh onely according to his fathers appointment.

50 *His commandement is eternall life.* He commendeth againe the fruite of his doctrine, to the end all men may the more willingly ſubmit themſelues thereunto. And now it is meete that the wicked doe feele Gods vengeance, whom they nowe refuſe, and will not haue to be vnto them the authour of life.

Chap. 13.

1. *BEfore the holy daye of Eaſter, when Ieſus knewe that his houre was come, that he ſhould go out of this world vnto the father, ſeeing that he loued his, which were in the world, vntill the end loued he them.*

2. *When ſupper was ended, when as the deuill had now put into the hart of Iudas, the ſon of Simon Iſcariot, to betray him.*

3. *When Ieſus knew that the father had giuen all thinges into his handes, and that he came out from God, and ſhould goe vnto God.*

4 *He roſe from ſupper, and laid down his cloathes: and hauing taken a linnen towell, he girded himſelfe.*

5. *Then put he water into a baſon, and began to waſh the diſciples feet, and to wype them with the towel, wherewith he was girded.*

6. *Therefore he came to Simon Peter: who ſaith vnto him, Lord, doeſt thou waſh my feete?*

7. *Ieſus anſwered and ſaid vnto him, what I doe, thou knoweſt not yet: but thou ſhalt know hereafter.*

1. *Before the holy day.* Iohn paſſeth ouer many things of ſet purpoſe, whiche he knew Matthew and Luke had recited: and he himſelfe taketh in hand to handle that which hee knewe they had omitted: of which number the hyſtorie of the waſhing of the feete is. And although he will more plainely declare afterwarde to what end Chriſt waſhed his diſciples feete, yet doth he in one woord in this place ſet downe, that the conſtant and perpetuall loue wherewith he once loued them, was declared by that token, ſo that although he were taken out of their ſight, yet might they certainely perſwade themſelues, that this loue was not quenched by death. Which perſwaſion muſt ſticke faſt euen in our hearts at this day. The words are, that *Chriſt loued thoſe euen vntill the end, which were in the world.* Why doth he deſcribe the Apoſtles by this Periphraſis, ſaue only that we may know that Chriſt cared ſo much the more for them, becauſe they were in a daungerous and hard warfare, as we are? Wherefore although wee ſeeme to be far off from chriſt, yet we muſt know ſ he hath reſpect vnto vs, becauſe he loueth his, who are cõuerſãt in the world. Neither need we to doubt, but ſ he beareth the like affectiõ euen now, which he had at that inſtant when he loued thẽ

That hee might goe out of this worlde, vnto the father. This phraſe is worthie

the noting: for it is referred vnto Christ his knowledge, in that he knewe that his death was a passage vnto the heauenly kingdom of God. And if so be it, whē as he made hast thither, he ceased not to loue his, as he was woont, there is no cause why we should thinke that his affection is now altered. Now for asmuch as he is the first begotten of the dead, this definition of death dooth appertaine vnto the whole body of the church, that it is a passage vnto God, from whō the faithfull are now estranged.

2. *When supper was done.* Wee shall anone handle more at large in this place the whole purpose of Christe, in washing his disciples feete, and also the fruite of this hystory: letvs now follow the text. He saith, that this was done at such time, as Iudas was determined to betray Christ: not onely that he might shew foorth the wonderfull patience of Christ, who could abide to wash such a wicked and false traitours feete: but also that he chose that time of sette purpose: wherein he would play the last acte of his life, being euen at deathes dore. In that he saith, that Iudas conceiued the intent and purpose to betray his master, through the instigation and perswasion of the deuill, this serueth to expresse the cruelty of the wickednesse. For that was an horrible and more then a tragicall fact, wherein the efficacie and force of Sathan did shew forth it selfe. It is true that men commit no wickednesse, whereunto Sathan doth not pricke them forwarde: but the more cruell and execrable that euery fact is, so we must so much the more consider the fury of the deuill in it, who doth carry menne, which are forsaken of God hither and thither. But although mans concupiscence be kindled with the fanne of Satan: yet doth it not cease to be a furnace it selfe, it hath fire in it selfe, it receiueth the mouing of the fanne willingly, so that the wicked are without all excuse.

3. *When Iesus knewe that the father had giuen all thinges into his hand.* I thinke that this was added for this cause, to the end we may knowe whence it was that Christ was so quiet in minde: to witte, because hauing already ouercome death he lifted vppe his minde towarde the triumph which should immediately follow. Menne are wont to tosse many thinges too and fro in their minds, when as they are afraide. The Euangelist giueth vs to vnderstand that there was no such motion in Christe. because although he should immediately be betrayed of Iudas, yet he knew that his father hadde giuen him all things. If any manne aske, howe it was then that he was afterwarde so sorrowfull, that hee swette bloude: I answere that both thinges were necessary, that he should bee afraid of death, and that yet notwithstanding he shoulde fulfill the whole function of a mediatour.

4. *He laid away his clothes.* Vnderstand that he laid away his vpper garment onely, not his coate. For we know that the men of the East parts of the worlde did vse long garments. The words which follow shortly after, *hee beegan to wash the feete, &c.* do rather expresse Christ his purpose, then the external act: for the Euangelist saieth afterward, that he began with Peter.

6. *Lord, doest thou wash my feete.* This speeche is proper to one that abhorreth an absurde and vndecent thing: for when as hee asketh Christ what hee dooth, hee dooth as it were lay hande vppon him. This modestie were laudable, if so bee it obedience were not more worthe in the sight of God

God then all maner of worship and honour: yea, if this were not the true and onely rule of humiltie, to submit our selues to obey GOD, and to haue all our senses bound to his will: to the end we may allow that without any controuersie, whatsoeuer he saith doth please him. Therefore we must chiefly keepe this law and rule of worshipping, to bee readie without delay to subscribe and giue our consent, so soone as he commandeth any thing.

7 *What I doe.* Wee are taught in these wordes that wee must simply obey Christ, although wee see no reason why he will haue vs to doe this or that. In a well ordered house, counsell is in the power of the good man of the house alone: the seruantes must with foote and hand doe that which hee willeth them to doe: therefore he is too proud that refuseth to doe that which God commandeth him to doe, though he know no reason thereof. Moreouer this admonition reacheth farther. to wit, that it bee no trouble to vs to bee ignorant of those thinges, which God will haue to be hidden from vs for a time. For this kind of ignorance is better learned then all maner of knowledge, when as we suffer god to be wiser then we our selues are.

8 *Peter sayth vnto him, thou shalt neuer wash my feete. Iesus answered him, saying If I shall not wash thee, thou shalt haue no part with me.*

9. *Simon Peter sayth vnto him, Lord not my feete onely, but my hands and my head*

10 *Iesus sayth vnto him, he that is washed, hath no neede to be washed, saue onely his feete, but is all cleane: and ye are cleane, but not all.*

11. *For he knew his betrayer: therefore he sayd, ye are not all cleane.*

8 *Thou shalt not wash.* The modestie of Peter was hitherto excusable, although it was not cleane without fault: notwithstanding hee offendeth nowe more grieuously, in that he yeeldeth not beeing reproued. This is a common vice, that stubbornes commeth vnto errour. This was a faire colour, because his refusall did proceede from reuerence: but because hee doth not simply obey the saying, the very desire to maintaine Christ his honour, doth loose his grace. Therefore this is the true wisedome of faith, to allow & reuerently to imbrace that as done right and orderly, whatsoeuer doth proceede from the Lord. For we cannot otherwise hallow his name: because vnlesse we be perswaded that ꝓ is done by good reason, whatsoeuer he doth, our flesh will euer now and then repine, as it is froward, and will not yeelde vnto him his honour, vnlesse it bee constrained. To be briefe, vntill such time as man do dispoyle himselfe of liber tie to iudge in the workes of God, although he endeuour to honour God himselfe, yet pride shall alwayes lye hid vnder colour of humilitie, *If I shall not wash thee.* This answere which Christe maketh, doth not yet expresse to what ende he determined to wash the disciples feete, he teacheth onely by a similitude fet from the soule to the body, that he doth no new thing, or which did not agree with his person in washing his disciples feete. In the meane while hee sheweth how foolishly Peter is wise. The same thing doth befall vs in like sorte, so often as the Lord shall once begin to striue with vs. So long as he holdeth his peace, men doe thinke that they doe not disagree with him rashly: but he can doe nothing more readily, then with one word refute, what excuses soeuer they pretend. Because Christ is his Lord and maister, Peter thinketh it an absurd thing that he should wash his feete: but when as he refuseth this duty, he refuseth that which is the chiefest thing in his saluation.

This ſentence doth alſo comprehende a generall doctrine, that we are all filthy and polluted before God, vntill Chriſt doe wype away our filthineſſe. Now ſeeing that he challengeth to himſelfe alone the office of waſhing, let euery man offer his vncleanneſſe vnto him to be waſhed, that he may haue a place amongſt the children of God. But before we goe any further, wee muſt marke what this woorde *waſh* doth ſignifie in this place. There be ſome that referre it vnto free forgiuenes of ſinnes, otherſome which referre it vnto newnes of life, the third ſort extend it vnto both, which laſt I doe willingly admit. For Chriſt doth waſh vs when he wypeth away our ſinnes with the ſatiſfaction of his ſacrifice, that they may not come into Gods iudgement: he waſheth vs againe, when as hee aboliſheth the wicked and corrupt luſtes of our fleſh with his ſpirit. But becauſe it ſhall appeare ſhortly after in the text, that he ſpeaketh of the grace of regeneration, I do not flatly thinke and hold, that he ſpeaketh in this place of the waſhing of pardon.

9. *Lord, not onely my feete.* When Peter heard that hee was loſt, vnleſſe hee ſhould ſuffer himſelfe to be waſhed, when as Chriſte offered to doe this thing, this neceſsity was at length a fitte miſtreſſe to tame him, therefore ceaſing any longer to contend, he yeeldeth, but hee will be waſhed all ouer: and hee profeſſeth indeed that how great ſoeuer he was, yet was he polluted naturally with filthineſſe: and that therefore it is as good as nothing, if hee bee but waſhed in one part onely. But here he erreth likewiſe through raſhnes, in that he maketh no account of that benefitte, which he hadde alreadie receiued. For he ſpeaketh as if hee had beene indued with no remiſsion of ſins as yet, with no ſanctification of the ſpirit. Therfore is he reprehended in this place by Chriſt for good cauſes For he putteth him in mind of that, which he had giuen him before. although he teacheth all thoſe that be his vnder the perſon of one man, that being mindfull of that grace, which they haue receiued, they conſider with themſelues what they haue need of as yet hereafter.

Firſt of all, he ſaith, that the faithfull are cleane all, not that they are ſo clean in euery part, that ther is no blot in them any longer: but becauſe they are cleanſed in their principall part: to wit, whileſt that the kingdome of ſinne is taken away, ſo that the righteouſneſſe of God hath the vpper hand: like as if any manne ſhould ſay, that all his body is whole, becauſe it is not infected with any vniuerſall diſeaſe. Therefore it is meete that we teſtifie by newnes of life that we are Chriſt his diſciples, ſeeing that he affirmeth that he is the authour of purity in al thoſe that are his.

This other ſimilitude is alſo applyed vnto this preſent matter, leaſt Peter ſhould reiect the waſhing of his feete as abſurd. For as Chriſt waſheth euen frō the head to the feete thoſe whom he chuſeth to be his diſciples: ſo that the lower part of thoſe men muſt be daily purged, whom he hath purged. For the childrē of God are not wholy regenerated the very firſt day, ſo that they liue an heauenly life altogether: but there doe rather remaine in them certaine reliques of the fleſh, againſt whiche they ſtriue during their whole life. Therefore all the affections and cares, which are worldly, are called the feete metaphorically.

For

For if the spirit did possesse all partes of vs, we should haue nothing to doe any longer with the filthines of the world. And now in what part soeuer wee are carnall, so farre are wee vncleane by creeping vpon the grounde, or at least by treading in the myre, So that Christ doth alwayes finde some thing to purge in vs. Furthermore, he intreateth not in this place of remission of sinnes, but of the renewing whereby Christ exempteth his quite from the lusts of the flesh by little and little and by continuall succession.

10 *And you are cleane.* This is as it were the minor proposition in the Syllogisme, whereupon it followeth that the washing of the feete doth become them properly. Yet there is an exception added, that euery man may examine himselfe, if peraduenture Iudas might be touched with a desire to repent: although his intent was, betimes to arme the other disciples, least the cruelty of that haynous fact which should bee reuealed incontinent, shoulde trouble them, as if it had beene conceiued in an heart endowed with the heauenly grace. Notwithstanding he doth conceale his name of set purpose, least he should shut the gate of repentance against him. But forasmuch as hee was desperate, the admonition serued to none other ende, but to augment his fault, as for the disciples it profited them much, because the diuinitie of Christ did more plainely appeare vnto them thereby: and againe they did perceiue that puritie was a most singular gift of the spirite.

12 *Therefore after that he had washed their feete, & had taken his cloathing againe, sitting downe againe, he saith vnto them, know yee what I haue done?*

13 *You call me maister, and Lorde: and yee say well, for I am.*

14 *Therefore if I who am your Lord and maister haue washed your feete: you must also wash one anothers feete.*

15 *For I haue giuen you an example, that as I haue done vnto you, so you may doe also.*

16 *Verily, verily I say vnto you, the seruaunt is not greater then his maister, neyther the Apostle greater then he that sendeth him.*

17 *If yee know these things, happie are yee if yee doe them.*

12 *Therefore after that.* He doth now at large declare to what end Christe did wash his disciples feete. For that which hee put in concerning the spiritual washing, was, as it were, a digression from the purpose. Vnlesse Peter had made a stay, Christ had spoken nothing concerning that matter. Therefore he doeth now render a reason why he did this: to wit, that hee who was the Lorde and maister of all, had giuen an example which all the godly must follow, least any man should grudge to abase himselfe to do any maner of duty how base & vile soeuer it be, to his brethren & equals. For hence commeth the contempt of charitie, because whilest euery man maketh more account of himselfe then is meet, he despiseth all other men almost. Neither was it his intent onely to teach modestie: but also to prescribe this rule of loue, that one do serue another For there is no loue, where there is not mutuall bondage in helping the neighbour.

Knowe yee what I haue done. Wee see that Christe kept this thing from his Disciples for a small time, so that when hee hadde prooued their obedi-

ence hee reuealed that in due time, whereof it was meete they shoulde bee ignorant before. Neither doeth hee stay now vntill such time as they aske him, but hee preuenteth them of his owne accorde: The same thing shall befall vs likewise if we suffer our selues to be led through vnknowne wayes by his hand.

14 *If I who am your Lorde and Maister.* This is an argument drawne from the greater to the lesser. Pride wil not suffer vs to retaine that equalitie amongst our selues which we ought: but Christ who excelleth all, doth abase himselfe, that he may make proud menne ashamed, who forgetting their order and degree, doe exempt themselues from brotherly fellowship. For whome doth mortall man thinke himselfe to be, if he refuse to beare the burden of his brethren, to apply himselfe to the conditions of other men? Finally, to doe those duties wherein the vnitie of the Church is contained. The summe is this, that that man doth take too much vppon him, who doth not thinke that he is conuersant amongst his weake brethren vpon that condition, that hee may submitte himselfe meekely & gently vnto those offices which seeme to be vncomly and filthy. Wee must also note that Christe telleth them that hee had giuen them an example. Neither must wee make all his factes examples in generall, that we may follow them. The Papistes doe boast that they doe keepe the fast of Lent imitating therein the example of Christ. But wee must first marke whether he did this to the ende his disciples should frame themselues to do the like or no. We reade of no such thing, wherefore it is no lesse peruerse emulation then if they did aflay to flie into heauen.

Moreouer, whereas they ought to haue followed Christ, they became Apes rather then followers. They ordaine euery yeare a publike washinge of the feete as it were vppon a stage: so that they thinke that they haue fulfilled the bare and vaine ceremonie excellently: when they haue done this they suffer themselues freely to contemne their brethren. And not that onely, but after that they haue washed twelue mens feete, they pull in peeces all Christes members cruelly, and so consequently doe euen spit in Christ his face. Wherefore that continuall pompe is nothinge else but a meere and filthy mocking of Christ. Neither doth Christ in this place commende vnto vs a yearely ryte: but he commandeth vs to bee ready during our whole life to wash the feete of our brethren.

16 *Verily, verily I say vnto you.* These are prouerbiall sentences the vse whereof reacheth farther: which notwithstanding are to be applyed vnto this present circumstance. Wherefore they are deceiued in my iudgement which take them generally, as if Christe did in this place exhort his disciples to beare the crosse: for this is true that he vsed thē for his purpose. He addeth afterward, that, *they are blessed if they know them and do them.* For that doth not deserue to be called true knowledge which doth not bring the faithfull so farre, that they may become like to their head. It is rather a vaine imagination, whilest that wee beholde Christe, and those thinges which are Christes without vs. Gather hence that vntill such time as a manne shall learne to submit himselfe vnto his brethren, he knoweth not whether Christe bee his maister or no. And for-

forasmuch as no manne doth submit himselfe vnto his brethren in all respectes and many men doe also exercise themselues sleightly and coldly in the duties of loue, it appeareth heereby howe farre wee are as yet from the full light of faith.

18 *I speake not of you all: I knowe whome I haue chosen: but that the Scripture may bee fulfilled, hee that eateth breade with mee, hath lifted vppe his heele agaynste me.*

19 *Now I tell you before it be done, that when it is done, you may beleeue, that I am.*

20 *Verily, verily, I say vnto you, he that receiueth if I shall send any, he receiueth me and he that receiueth me, receiueth him that sent mee.*

18 *I speake not of you all.* Hee giueth them to vnderstand againe, that there is one amongest the Disciples who is nothing lesse in very deede then a Disciple, and this doth hee partly for Iudas his sake, to the ende hee may make him the more inexcusable: partely beecause of the rest of the companie, least Iudas his fall doe subuert any of them. Neither doeth he only encourage them, to stand neuertheless in their calling, though Iudas doe fall: but because the felicitie whereof he made mention is not common to all men, he teacheth that it is so much the more earnestly to be desired, and that we must so much the more constantly abide therein.

Now hee attributeth this thing to their election, in that they shall stand. For as mans power is fraile, it should yeeld at euery blast, and shoulde fall with euery vehement motion, vnlesse the Lorde did vphold it with his hand: and because he gouerneth those whom he hath chosen, what engines soeuer Satan doth erect against them, yet shall he not preuaile, but they shall perseuere firme and constant euen vntill the end. Neither doth he onely affirme that they must confesse, that they receiue perseuerance from their election, but also the beginning of godlinesse. How commeth it to passe that one man dooth more addicte himselfe vnto the word of God then another? euen because he is elected. Again how commeth it to passe that the same man goeth forward in the right course of godly life, saue only because Gods purpose is stable, and that he will finishe the worke which he hath begun with his hand? Finally, this is the fountaine of the difference betweene the children of God and the vnbeleeuers, that the former sort are drawen vnto saluation by the spirite of adoption, the other are carried headlong into destruction by their vnbrideled flesh. Otherwise Christe might haue said, I know what euery one of you will be. And to the end they may arrogate nothing to themselues, but may rather acknowledge that they differ from Iudas by grace only, and not by their owne power, he setteth before them free election, that in it they may be grounded. Wherefore let vs learne that all the parts of our saluation doe depend thereupon. And whereas he reckoneth Iudas in another place amongst the elect, it is another maner of speech, and not contrary. For he speaketh in that place of the temporall election, whereby God appointeth vs vnto some certaine kind of worke: as Saul who was elected to bee a king, yet was he a reprobate.

But

But Christ intreateth nowe of the eternall election, whereby wee are made the children of God, and whereby God hath predestinated vs vnto life, before the world was made. God doth sometimes adorne the reprobate with the gifts of the spirite, that they may execute that function whereunto they are called. So princely vertues doe appeare for a time in Saule, so Iudas did excel in such notable gifts, as were meete for an Apostle of Christ. But the sanctification of the spirit which the Lord doth vouchsafe to bestow vpon non saue only his childrē is farre vnlike to these. For he renueth them in mind and heart, to the end they may be holy and without blame in his sight. Secondly it hath a liuely roote in them, which can neuer be plucked vp, because God doth not repent himselfe of his adoption. In the meane season this remaineth sure and certaine, that it is the gift of Gods election, that whenas we haue imbraced Christe his doctrine by faith, we doe also follow it in life: and that this is the only cause of our blessednes, whereby we are distinguished from the reprobate, that they being destitute of the grace of the spirit do wickedly perish: we haue Christ to bee our keeper, who gouerneth vs with his hand, and defendeth vs with his power.

Furthermore, Christ giueth in this place an euident testimonie of his diuinitie. First of all, when he sayth that he iudgeth not after the manner of men: secondly, when he maketh himselfe the authour of Election. For this knowledge whereof he speaketh, is proper to God: but this other thing is more effectuall when hee testifieth that he did choose those that were chosen before the creation of the worlde. For this so excellent a token of his diuine power ought to moue vs more, then if the Scripture should call him God an hundred times.

That the scripture may be fulfilled. It might haue seemed to haue been an absurde thing, that hee that was elected to bee of so honourable an order, should not also haue beene endowed with true godlynesse. For it was a ready obiection why Christe had not chosen him whom he meant to make one of his Apostles. yea, why hee made him an Apostle, whom he knew woulde be such a wicked fellow. Therefore he telleth them that it was meete it should be so, because it was foretolde: or at least that this was no newe thing, because Dauid hadde tryed the same. For some doe thinke that the prophesie which is cited, belongeth properly to CHRIST. Some other doe thinke that it is a plaine comparisonne, that as Dauid was betrayed by an houshold enemie, and that vniustly: euen so Gods children are subiect to the like estate. As those menne thinke, the sense should bee, whereas one of my disciples is a wicked traytour and betrayer of his master, this is not the first falshood of that sort that hath bin in the worlde: but rather that commeth to passe at this day, whiche the scripture doth testifie was done in times past. But for asmuch as that was shadowed in Dauid, which did appeare more plainely afterward in Christ, I doe willingly agree with the former sort, who say that that was properly fulfilled, which Dauid had foretold by the spirit of prophesie. Psal. 41. 10. Other some thinke that it is an vnperfect sentence wherein the principall verb must be vnderstood. But if you reade it in one text, that the scripture may be fulfilled. Hee that eateth bread with me, he lifteth vp his heele against mee, there shalbe nothing wanting.

Further-

Furthermore, to lift vp the heele doth signifie metaphorically, to set vpon any man craftily vnder pretence of friendshippe, that hee may be oppressed at vnawares.

Now wee must suffer that thing patiently also who are Christ his members, which Christ who is our head and patterne hath suffered. And truly this hath beene an ordinary thing almost in all ages in the church, that it hath no greater and more deadly enemies, then those that bee of the household of the Church. Wherefore least such crueltie do trouble the faithfull; let them accustome themselues betimes to suffer traytours.

19 *Now I tell you of it.* Hee telleth his disciples in this sentence, that they haue so small cause to faint, because there is one reprobate gone out frō amongst them, that their faith ought the better to be confirmed. For vnlesse we shoulde see that in the Church with our eyes, which was foretold concerning her troubles and combates, we should for good causes doubt where the propheſies were become. But when as the truth of the scripture agreeth with our experience, then doe we the better perceiue that God careth for vs, and that we are gouerned by his prouidence. In these words, that you *may beleeue that I am*, he giueth them and vs to vnderstand that he was that Messias, which was promised. Not that the treason which Iudas wrought did beginne to bringe the disciples vnto faith: but because their faith was the more increased, when as they came vnto the experience of those things, which they had heard out of the mouth of christ And now there may be a double sense and meaning in these wordes: so that he may say that they shoulde beleeue when the thing was come to passe, because he knew all thinges, or that he wanted nothing of all those things which the scripture doth testifie concerning Christ. But because they do both agree reasonable well with the wordes: the readers may for me choose whether they will.

20 *Verily, verily, I say vnto you.* There is either a new speech sette down in this place, which is vnperfect: or els Christ preuenteth an offence, which was about to arise by reason of the wicked fact of Iudas, For the Euangelistes doe not alwayes knit together the whole Sermons of Christ, but doe sometimes gather together diuers sentences briefly: although it is more likely that Christ ment to cure and preuent the offence. It appeareth too plainely how apt we are to receiue woundes by euill examples: whereby it commeth to passe that the falling away of one man doth wound two hūdreth more to extinguish their faith: but the constancie of ten or twentie godly men can scarse edifie one. Therefore seeing that Christ did set such a monster before their eyes, it was necessary for him to reach out his hand vnto the disciples, least beeing stricken with this nouelrie, they should goe backwarde. Neither had he respect vnto them onely, but he prouided for those that shoulde come after them also. For otherwise the remembraunce of Iudas might hurt vs much at this day. For when as the Diuell cannot estraung vs from Christ, by causing vs to hate his doctrine, hee maketh vs either weary of it, or els causeth vs to contemne it because of the ministers. But this admonition of Christ doth shew that it is an vniust thing, that the vngodlines of certaine which behaue themselues wickedly and vngodly in their office, should any whit impayre the Apostolicall dignitie. The reason is be-

because we must haue respect vnto God the authour of the ministerie: in whom we shall finde nothing that is worthy of contempt: and secondly Christe himselfe, who is appointed of the father to be the only teacher, speaketh by his Apostles. Therefore whosoeuer doth not vouchsafe to receiue the ministers of the Gospel, he reiecteth Christe in them, and God in Christ. Foolish are the Papistes and absurd, whileſt that they wrest this title and commendation to establish their tyranny. For first of all they adorne themselues with other mens & begged feathers, whereas they are nothing like to Christe his Apostles: secondly, although we grant them to be Apostles, Christe ment nothing lesse in this place, then to giue his right vnto men. For what other thing is it to receiue those whome Christe sendeth, but to giue them place, that they may fulfill the function which is enioyned them.

21 *When Iesus had said thus, he was troubled in the spirit, and saide, verily, verily I say vnto you, that one of you shall betray me.*

22 *Then the disciples looked one vppon another, doubting of whome hee did speake.*

23 *Furthermore, one of Iesus his Disciples, whome Iesus loued leaned vppon his breast.*

24 *Therefore Simon Peter beckoned vnto him that he should aske who it was, of whom he spake?*

25 *Therefore when hee leaned vppon Iesus his breſt, hee saith vnto him, Lorde, who is it?*

26 *Iesus answered, hee it is to whome I shall giue this soppe after that I haue dipped it. And when hee had dipped the soppe, he gaue it to Iudas the sonne of Simon Iscariot.*

27 *And after the soppe Sathan entred into him. Therefore Iesus saith vnto him, that which thou doeſt doe quickly.*

28 *But none of those that sate at meate knew why he said this vnto him.*

29 *For some thought, because Iudas had the bagge, that Iesus said vnto him, buy those things whereof we haue neede against the holy day: or that he should giue somewhat to the poore.*

¶ 21 *And when Iesus had said thus.* The more holy the Apostolicall office is, and the more excellent it is, the more filthy and detestable was the treason of Iudas. Therfore such & so horrible a monster did make christ himselfe afraid, when as he saw that holy order, wherin the maiestie of God ought to haue shined, polluted with the incredible wickednes of one man. To the same end tendeth that which the Euangelist addeth afterward, that *he testified*: to wit, because it was a more monstrous thing, then that it could haue been beleeued being but simply vttered. He saith that Christ was *troubled in the spirit*, to the end we may know that hee shewed some token of a troubled man, not onely in countenance and words, but that he was altogether so affected in minde. The spirit is taken for the minde or soule. Neither am I of some mens opinion who expound this, that christ was moued as it were with some violent motion of the spirit, so þ he brake foorth into these woordes. I confesse in deede that the spirite did gouerne all Christes

Christes affections: both the Euangelist his meaning is otherwise, that this passion was from within and not feigned. It is very requisite that wee know this: becausse his zeale is set before vs, to the end we may follow the same, that wee may be horribly afraid of those monsters, which doe ouerthrow the holy order of God and the Church.

22 *Therefore they looked one vpon another.* Those who knowe nothing by themselues, are made to doubt, with that saying of Christ: onely Iudas was so amazed in his wickednes, that he is not touched. The disciples made so great account of Christ, that they were certainely perswaded that hee spake nothing vnaduisedly: but Satan had quite pluckt out of the heart of Iudas all reuerence so that he was harder then a stonie rocke to beate backe all admonitions. And although Christ seemeth to deale somwhat vncourteously in that he vexeth the innocent for a season, yet becausse this doubtfullnes was profitable for thē, christ did them no iniurie. For it is expedient that euen the children of God be vexed when as they heare the iudgment of the wicked, to the ende they may examine themselues, and beware of hypocrisie: for there is an occasion giuen thē thereby to examine themselues and their life. This place teacheth, that the wicked must bee so touched sometimes, that wee doe not by and by point them out with the finger, vntill such time as God doth bring thē to the light by his hand For there are sometimes secret diseases in the Church, which we may not hide In the meane season, the wickednes of those men is not so ripe that it may bee discouered, therefore we must keepe this meane then.

23 *Whom Iesus loued.* The particular loue wherewith Christ loued Iohn, doth manifestly testifie, that it is not alwayes repugnant vnto loue, if wee loue some more then othersome: but in this consisteth the whole, that our loue haue respect vnto God, and that the more euery man excelleth in the gifts of God, wee loue him so much the more. Christ did neuer misse this marke, no not the least iote. But it fareth farre otherwise with vs: for (such is the vanitie of our nature) there bee few which draw nigher vnto God by louing men. But the loue of men shall neuer be well framed amongest themselues, vnlesse it bee referred vnto GOD. Whereas Iohn sayth, that *hee leaned vpon Iesus his breast*, that might seeme an vndecent thing at this day: but such was the manner of sitting at meate at that time. For they sate not at a Table as wee doe, but hauing put off their shoes, and leaning vpon cousshins, they sate halfe vpright in beds.

26 *To whom I shall giue a sop.* If any man demaund to what ende it serued by reaching a sop to point out the traytor, seeing ȝ Christ might haue named him openly if he would haue had him known. I answere that it was such a token, as that Iudas was but made knowne to one by it, and was not by and by so bewrayed that they might all see and knowe him. It was also very profitable that Iohn should know this to the end he might afterward reueale it vnto others in his time. Christ did deferre to make Iudas known to the end we may the more easily suffer hypocrites, vntill they be brought to light.

Wee see that Iudas was yet condemned by the mouth of the iudge, as hee

he ſate amongeſt others. Their condition is neuer a whit the better who haue a place amongeſt the children of God.

27 *Satan entred into him.* Seeing that it is certaine that Iudas conceiued ſo great a wickednes onely through the perſwaſion of Satan, why is it ſayd that Satan entred now firſt of all into him, who did alreadie reigne in his heart? As they are oftentimes ſayd to beleeue, who are more confirmed in the faith which they had long agoe, and ſo that addition of faith is called faith: ſo now when Iudas is wholy addicted vnto Satan, ſo that he is by furious force caried vnto the very extreameſt things, Satan is ſayd to haue entred into him. For as the ſaints goe forward by degrees, and in as much as they are oftentimes encreaſed with new giftes, they are ſayd to be filled with the holy Ghoſt: ſo for as much as the wicked doe prouoke Gods wrath againſt them with their vnthankfulneſse: the Lord doth giue them ouer to be Satan his bondſlaues, being diſpoyled of his ſpirite, of all light of reaſon, and conſequently of all humane ſenſe and feeling. This is the horrible vengeance of God, when as men are giuen vppe into a reprobate ſenſe, that they differ almoſt nothing from bruite beaſtes: yea they run headlong into wickednes, which the very beaſtes abhorre. Therefore we muſt walke carefully in the feare of the Lord, leaſt that if wee ouercome his goodnes with our wickednes, he deliuer vs vppe at length to the luſt and will of Satan. But the ſop which Chriſte reached made no place for Satan: but rather when Iudas had receiued the ſop, he gaue himſelfe wholy to Satan. This was the occaſion but not the cauſe. Furthermore, ſo great mercifulnes of Chriſt ought to haue ſoftned euen a breaſt of Iron: but his deſperate and vncurable obſtinacie deſerueth this now, that God ſhoulde in his iuſt iudgement make his heart more hard by Satan. So whileſt that wee heape coales of fire vppon our enemies heads by doing well vnto them, if they be altogether vncurable, they ſinck deeper into deſtruction. Neyther ought our well doing bee blamed for this, ſeeing that their hearts ought to haue beene enflamed to loue vs. Auguſtine thought, but vntruly, that that ſop was the ſacrament of the body of Chriſt, for as much as it was reached without the action of the ſupper. And thoſe menne dote too fooliſhly, who thinke that the Deuill entred into Iudas eſſentially (as they ſay.) For the Euangeliſt ſpeaketh onely of his force and efficacie. By this example are we taught how fearefull a puniſhment is prepared for all thoſe, who profane Gods benefits with their abuſe.

That which thou doeſt doe quickly. Chriſt doth ſo exhort Iudas that he may be thought to enforce him: it is rather a voyce of one that deteſteth a thing. He had endeuoured hitherto to call him backe diuers wayes: but all in vaine: hee ſpeaketh now as vnto a man paſt all hope, periſh ſeeing that thou art determined to periſh. And therein doth hee play the part of a iudge, who adiudgeth thoſe vnto death, not whom hee deſireth to haue caſt away, but who haue caſt away themſelues through their owne fault. To be briefe, Chriſt cauſeth not Iudas to periſh whether he will or no, but hee affirmeth that he is ſuch a one as he was before.

28 *None of thoſe that ſate at meate.* Eyther Iohn had tolde none as yet, what hee had heard of Chriſt, or els they were ſo ſtricken that they were not well in their wits: yea, it is to be thought that Iohn himſelfe was in a great quandary

quandary. And that which happened then doth oftentimes happē in the church that few of the faithfull can discerne hypocrites, whom the Lord doth manifestly condemne.

29 *That he should giue somewhat to the poore.* It appeareth sufficiently by other places, how poore Christ was: yet he gaue somewhat of that little which he had, vnto the poore, to the end hee might prescribe vnto vs a rule. For the Apostles would not otherwise haue gessed that he spake of the poore, vnlesse he had beene accustomed to helpe the poore.

30 *Therefore when he hadde taken the soppe, hee went out by and by, and it was night:*

31 *When he was gone out, Iesus sayth, now is the sonne of man glorified, and God is glorified in him.*

32 *If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorifie him.*

33 *Little children, I am with you yet a little while: yee shall seeke me, and as I haue sayd vnto the Iewes, that whither I goe, you cannot come: I doe also say vnto you now.*

34 *A newe commaundement giue I vnto you, that yee loue one another, as I haue loued you, that you doe also loue one another.*

35 *By this shall all men knowe, that you are my Disciples, if you shall loue one another.*

31 *Now is the sonne of man glorified.* The last houre was at hand, Christ knew well how weake the courages of his disciples were, hee meant therefore to vnderprop thē least they should altogether be discouraged The only remembrāce of the crosse of christ causeth vs to tremble at this day, vnlesse this comfort doth by and by meete vs that the very conquerour of Satan, sinne, and death did triumph vpon the crosse. Therefore what might haue beefallen the Disciples, when as they should immediately see their Lord carried to the crosse, loaden with all maner of reproches? might not so sorrowfull and vncomely spectacle haue ouerwhelmed them an hundred times? Wherefore Christe preuenteth this danger, and calleth them backe from beholding his death outwardly vnto the spirituall fruite. Therefore howe soeuer ignominie doe appeare in the crosse, which might of it selfe confounde the faithfull, yet Christ doth testifie that the same crosse is vnto him glorious. The member which ensueth next, *And God is glorified in him,* is added in steede of a confirmation. For that was a strange thing amongest the common sort, that the sonne of man shoulde bee glorified by a death amongest men reprochfull, before God accursed. Therefore he sheweth how he will purchase to himselfe glory by such a death: namely beecause hee glorifieth GOD the father. For the vncomparable goodnes of God appeared vnto the whole worlde vpon the crosse of Christe, as vppon a moste gorgeous Theatre. The glory of GOD shineth euery where in all his creatures, but it was neuer more excellent and euident any where then vppon the crosse, whereupon was made a wonderfull chaunge of thinges, the damnation of all menne was shewed, sinne was abolished, saluation was giuen vnto menne: and finally all the whole worlde beeing repayred, all thinges were brought into order. Although this woorde (*in*) is oftentimes

tentimes taken for the Hebrew *beth*, & then it ſignifieth as much as by: yet had I rather tranſlate it ſimple, that God was glorified in the ſonne of man becauſe the ſpeech ſeemed to be more Emphaticall and fuller of force. When hee ſayth, *And God is glorified*, this coniunction copulatiue (*and*) muſt be reſolued into the the cauſall in my iudgement

32 *If God be glorified.* Chriſt gathereth that he ſhall triumph glorioufly bee cauſe of his death, wherein this is his onely purpoſe, to glorifie his father. For the father did not ſo ſeeke his owne glory by the death of his ſonne, but that he made him partaker of the ſame glory. Therefore he promiſeth that it ſhall ſhortly come to paſſe, that when as that ignominie ſhall bee done away which hee ſhould ſuffer for a ſhort time, there ſhal great honour appeare in his death: which thing was alſo fulfilled. For the death vpon the croſſe is ſo farre from darkening the dignitie of Chriſt, that it doth moſt of all appeare there: for aſmuch as his incredible loue toward mankind, his infinite righteouſnes in making ſatisfactiō for ſinne, and pacifying Gods wrath, his wonderfull power in ouercomming death, ſubduing Satan: and finally, in ſetting open the heauens, did there ſhewe foorth their perfect brightneſſe. Nowe this doctrine is alſo extended vnto vs all: becauſe although all the whole world do conſpire together to defame vs yet if wee ſhall endeuour to ſeeke Gods glory ſincerely & from our hart, wee neede not doubt but that he will glorifie vs againe. Chriſte augmenteth their comfort by the ſhortneſſe of the time, whenas he promiſeth that it ſhall bee *ſtraightway*. Furthermore, although this glory began at the day of his reſurrection, yet hee toucheth heere chiefly the ſpreading abroade thereof, which followed immediately after, when as raiſing vp the dead by the power of the Goſpell and of his ſpirit, hee created vnto himſelfe a new people. For the proper renowne of Chriſte his death, is the fruite which flowed thence to the ſaluation of men.

33 *Little children yet a little.* Becauſe it could not bee but that the departure of their maſter ſhould make the Diſciples ſorrowfull, therefore hee telleth them in time that he will not bee long with them and doth alſo exhort them vnto pacience. laſtly, to the ende hee may take from them the vnſeaſonable feruentneſſe of their deſire he telleth them that they cannot follow him immediately. When as hee calleth them little children, hee teacheth by this faire ſpeech, that hee did not therefore depart from them, becauſe hee careth not for their health and ſaluation, ſeeing that hee loueth them moſt tenderly. Hee put vpon himſelfe our fleſhe to this ende that hee may bee our brother: but there is greater vehemencie of loue expreſſed in that other name In that hee ſaith, that hee repeateth that vnto them which hee had ſaide before vnto the Iewes, before. 7 34 that is true as touching the wordes, but there is a difference in the ſenſe. For hee ſaith that they cannot followe to the ende they may ſuffer his temporall abſence paciently: and as it were bridle them, to the ende they may keepe themſelues in their ſtanding, vntill they haue fulfilled their warfare vpon earth: therefore hee doth not exclude them out of the kingdome of God for euer, as hee doth the Iewes: but doeth onely commaund them to wayt paciently vntill hee gather them into the kingdome of heauen with him.

34 *A new commaundement giue I you.* He addeth an exhortation vnto the consolation, that they loue one another, as if hee should say, whilest that I am absent from you in body, declare by louing one another that you were not taught of me in vaine: let this be your principall desire, let this be your chiefe meditation. All men doe not agree about this, why he calleth it a new commandement. Some men thinke that this is his reason, because seeing that that was literall and externall, whatsoeuer was appointed in the law in times past concerning loue, Christ did write in the heartes of the faithfull by his spirite. So that as they thinke, that is a new lawe, which he publisheth after a new maner, that it may haue full force. But in my iudgement this is too farre fet, and too farre from Christe his meaning. Some doe thinke that it is therefore called a new commaundement, because although the law doth call vs backe vnto loue, yet because it is intangled with many ceremonies and appurtenances, the doctrine of loue doth not so plainely appeare there: and on the contrary that loue is perfectly set downe in the Gospel without any shadowes. Therefore as I do not altogether reiect this interpretation, so I thinke that Christe spake more simply. For we know that lawes are more dilligently kept at first, and that by little and little they slip out of mens memory, vntill at length they bee growen out of vse. Therefore to the end Christ may the more deepely imprint the doctrine of loue in the mindes of his, he commendeth the same for the newnesse, as if hee should say, I will haue you to remember this commaundement continually, as if it were a law newly giuen. To be briefe, we see that Christes drift in this place, was, to exhort his vnto loue, to the ende they might neuer suffer themselues to be ledde away from the study thereof, or that doctrine to slip out of their mindes.

Furthermore, we learne by daily experience, how necessary this admonition was. Because it is an harde matter to retaine loue, men doe inuent vnto themselues new wayes to worshippe God, setting apart this, and Sathan putteth many thinges into their heades wherein they may occupie themselues. So that it commeth to passe that by doing thinges in vaine, they indeuour to mocke God, and deceiue themselues. Therfore this title of newnesse may stirre vs vp oftentimes to imbrace loue. In the meane season let vs know that it is called newe, not because it beganne to please God now first of all, seeing that it is called elswhere the fulfilling of the law.

That you loue one another. Loue is also extended euen vnto straungers: because wee are all of one flesh, and are all created after the image of God. But because the image of God shineth more clearely in the regenerate, it is meete that the band of loue be stronger amongst Christ his disciples. Loue seeketh a cause in God, she hath her roote thence, and thither is it referred, so that the more it knoweth euery manne to be the childe of God, the more willingly and earnestly doth it imbrace him. Againe, there cannot be any mutuall affection of loue, saue onely in those that are grounded with the same spirit. Therefore christ toucheth the first degre of loue in this place: but againe we must mark, that as the goodnes of god doth extend & spread abroad it selfe vnto & through the whole worlde, euen so wee must loue euen those that be our enemies. Hee setteth before vs his owne example, as afterwarde. 15. 12, not that we can

ouertake him who is farre before vs: but that at leaſt we goe forward toward the ſame marke.

35. *By this ſhall all men know.* Chriſt confirmeth that againe, which he had ſaide before, that they haue not beene taught in his ſchoole in vaine who ſhall loue one another, as if he ſhould ſay, you your ſelues ſhall not onely know that you are my diſciples, but your profeſſiō amongſt other men, ſhal alſo be proued true. Seeing that Chriſt diſtinguiſheth thoſe that be his from ſtrangers by this marke, they weary themſelues in vaine, who hauing left and forſaken loue, doe take vpon them new and faigned kindes of worſhipping: which vanitie raigneth at this day in Poperie. Neither is it ſuperfluous that Chriſt ſtandeth ſo much vpon this point. There is no better agreement betweene the loue of our ſelues and of our neighbours, then betweene fire and water. But the loue of our ſelues keepeth all our ſenſe ſo faſt tyed, that loue is quite baniſhed. Neuertheleſſe we thinke that we doe our dutie in this poynt well and throughly, becauſe Sathan hath many ſleights and inticements to deceiue vs with. Therefore whoſoeuer he be that is Chriſts in deed, and deſireth to be knowne of God, let him frame and direct all his life to loue his brethren, and let him continually ſtirre vp himſelfe vnto this.

36 *Simon Peter ſaith vnto him, Lord whether goeſt thou? Ieſus anſwered him, whether I goe thou canſt not followe me nowe, but thou ſhalt follow me afterward.*

37 *Peter ſaith vnto him, Lord, why can I not follow thee now? I will lay downe my life for thee.*

38 *Ieſus anſwered him, wilt thou lay downe thy life for me? verily I ſay vnto thee, the cocke ſhall not crow vntill thou haue denied me thriſe.*

36 *Lord whether goeſt thou?* This queſtion dependeth vppon that ſaying of Chriſte, *As I haue ſaide vnto the Iewes, &c.* By this it appeareth how ignorant Peter was, who hauing been ſo oftentimes told of Chriſt his departure, is troubled in like ſort as if he had heard ſome ſtrange thing. Although wee be not like to him in that point. For wee heare daily out of Chriſtes mouth, what things ſoeuer are fit and neceſſary to be knowne vnto the vſe of life: when wee come to the matter, we are ſtricken like nouices vnto whome nothing was euer ſaid. Againe, Peter declareth that he is too deſirous of Chriſtes carnall preſence. For he coūteth it an abſurd thing that he ſhould ſtay behind when chriſt went vnto ſome other place.

Whether I goe. Chriſt brideleth in theſe wordes the immoderate deſire of Peter: And he ſpeaketh preciſely and ſharply as becommeth a maiſter: yet doth he temper anone the ſharpnes of the ſaying. He teacheth that this ſhall be but for a time that he ſhall be ſeperated from his: and in this place are we taught to make our deſires ſubiect vnto God, that they paſſe not their boundes: and if they doe at any time leape ouer, lette vs at leaſt ſuffer them to bee brought backe with this bridle. And leaſt wee be diſcouraged, let that conſolation which is added immediately helpe vs when as Chriſt promiſeth that it ſhall once come to paſſe that wee ſhall bee gathered vnto him. For his meaninge is, that PETER is not yet ripe enough to beare the Croſſe, but

but that he is as yet like corne in the blade: yet muſt he bee formed and ſtrengthened in tract of time that he may follow. Wherefore we muſte pray GOD that hee will encreaſe that in vs dayly, which he hath begunne in vs. And in the meane while we muſt creepe, vntill we ſhalbe better able to runne.

Now as Chriſt beareth with vs whileſt we are as yet ſoft and tender: ſo let vs learne not to caſt a way our weake brethren, who are as yet farre from ỹ mark It is to be deſired that all men may run, with great feruentneſſe, and all menne muſt be encouraged likewiſe: but if any goe ſlowly, ſo they hold way, we muſt hope well.

37 *Why cannot I follow thee now?* Peter declareth in theſe wordes, that hee tooke Chriſt his anſwere heauenly. He perceiueth that hee was admoniſhed of his owne infirmitie, whereby he gathereth, that his owne vice hindered him, that he cannot follow Chriſt forth with: yet he is not perſwaded of this. For mẽ are puffed vppe by nature with a confidence and truſt which they repoſe in their owne vertue and power. Therefore theſe wordes of Peter declare what opiniõ we haue naturally of our ſelues: to wit, that we attribute more thẽ we ought vn to our owne ſtrength. Hereby it commeth to paſſe, that they dare take in hand any thing without crauing Gods ayd, who notwithſtanding are able to doe nothing of themſelues.

38 *Wilt thou lay downe thy life for my ſake.* Chriſt would not contende with Peter, but would haue him to waxe wiſe through his owne experience, like fooles who are neuer wiſe vntill they haue caught harme. Peter promiſeth inuincible conſtancie. Matth. 26. 33. 34. 35. and ſpeaketh according to the ſincere meaning of his mind: but confidence is full of raſhnes, becauſe it conſidereth not what is graunted vnto it. And becauſe the example appertaineth vnto vs, let euery man learne to examine his wants, and imperfections leaſt hee bee puffed vp with vaine confidence. We cannot be too much perſwaded of the grace of God, but the careleſſe preſumption of the fleſh is reprehended in this place, ſeeing that faith doth rather beget feare and carefulnes.

The cocke ſhall not crow, Becauſe boldnes and raſhnes doe proceede from the not knowing of our ſelues. Peter is reproued, becauſe he is a ſtout ſoldier without the battaile where there is no danger: becauſe hauing not tryed his ſtrength as yet, he thinketh that he is able to doe ſomthing. He was puniſhed for his arrogancie, as he deſerued: let vs (miſtruſting our owne ſtrength) learne to flie vnto the Lord betimes, that he may vnderproppe vs with his power.

Chap. 14.

1 *Let not your hearte bee troubled, you beleeue in GOD, beleeue alſo in mee.*

2 *In my fathers houſe there are many manſions: and if there were not, I had tolde you, I goe to prepare you a place.*

3 *And if I ſhall goe, I will prepare you a place, I will returne againe, and will take you vnto me, that where I am, you may be alſo.*

4 *And*

4 *And whither I goe you know, and the way you know.*

5 *Thomas saith vnto him, Lorde we know not whither thou goest, and howe can we knowe the way?*

6 *Iesus saith vnto him: I am the way and the truth and the life. No man commeth vnto the father but by me.*

7 *If you had knowne mee: you had knowne my father also? and from this time you know him, and haue seene him.*

1 *Let not your heart be troubled.* It is not without good cause that Christ confirmeth his disciples with so many wordes, for whome there was an hard and fearefull combate prepared. For doubtlesse this was no small tryall that they should shortly after see him hanging vpon the crosse, in which fight there was nothing els but matter of extreeme dispare. Therefore seeing that the time & houre of so great perturbation was at hande, he sheweth a remedy, least beeing ouercome they should fall downe flat. Neither doth he encourage them onely by exhorting them: but teacheth them also whence they must fetch strength, to wit, from faith when they acknowledge him to be the sonne of God whiche hath strength enough in himself to defend the saluation of his. We must alwaies marke the circumstance of the time, that Christ would haue his disciples to stād stoutly and valiantly, when as all things might seeme to goe hande ouer head. Therefore wee must also apply vnto our selues this buckler to beare such brunts It cannot be but that we shall feele diuers motions: but we must be so stricken that we fall not. Therefore the faithfull are said not to be troubled, because they leane vnto the word of God, although they be brought into great straites, yet they stand strong and vpright.

Yee beleeue in God. It may also be read in the imperatiue moode. Beeleeue in God, and beleeue in mee: yet the former reading agreeth the better, and is more vsuall. And heere is shewed the way to stand, as wee haue alreadie said: namely, if our faith doe leane vnto Christe, and beholde him euen as hee were present, and did helpe vs with his outstretched hand. But it is a maruell why faith in the father is placed in the former place. For he should rather haue sayd vnto his disciples that they should beleeue in God after that they had beleeued in Christ: because, as Christe is the expresse image of his father, so wee muste first cast our eyes vppon him: and for this cause came he downe vnto vs, that our faith might begin at him, and then goe vp vnto the father: but Christ had respect vnto a nother thing. For all men confesse, that wee must beeleeue in God: and this is a sure *axioma*, whereunto all menne subscribe without any more adoe: yet is there scarse one amongest an hundreth that beleeue indeed both because the bare Maiestie of God is too farre distant from vs, and also because Satan casteth all maner of cloudes and mystes before our eyes, which can keepe vs from beholding God. Whereby it commeth to passe that when our faith seeketh God in his heauenly glory, and in light which no man can attaine vnto, it vanisheth away, and also the fleth doth of his owne accord put into our heades a thousand immaginations, which may turne vs away from beeholding god aright. Therefore Christ setteth himself before vs as a marke, whereunto if

our

our faith bee directed, it shall finde a place in readinesse, where it may rest For hee is the true Immanuel, who so soone as he is sought by faith he answereth vs within. This is one of ꝑ principall points of our faith, that it must be directed vnto Christ alone, least it wander here and there: the true tryall of faith, when as wee doe neuer suffer our selues to bee pulled away from Christ and the promises made in him. When as the popish diuines doe dispute concerning the obiect of faith, or rather doe bable, they doe only make mention of God: they haue no respect vnto Christe. Those that gather wisdome out of inuentions, they must needes quaile at euery small blast. Prowd men are ashamed of Christ his humilitie: therefore they flie vnto the vncomprehensible power of GOD. But there shall neuer any faith come into heauen saue that which submitteth it selfe vnto Christe, who appeareth to looke vnto, to be an humble God: neither shall faith euer be strong, vnlesse it seeke some stay in Christ his weakenesse.

2 *In my fathers house,* Because Christ his absence did cause the Disciples to sorrowe, hee testifieth that he goeth not away for this cause, that he may remaine separated from them: because they haue a place also in the kingdome of heauen. For it was requisite that this suspition shoulde be taken away, that Christ did ascende vnto the father, that hee myght leaue his behinde him vpon earth, and not care any more for them, This place was fally wrested vnto another sense: as if Christ did teach that there are distinct degrees of honour in the kinghome of heauen. For hee saith that there are *many mansions*, not diuers or vnlike but such as are sufficient for many: as if he did say, that ther is roome there not only for himselfe, but also for all his Disciples.

If not, I had told you. The interpreters doe vary heere. For some doe reade it all in one text, thus, If there were not mansions prepared for you alreadie, I would haue tolde you that I goe before to prepare them for you. But I am rather of their minde, who distinguish it thus, If the heauenly glory were prepared for me alone, I woulde not deceiue you: therefore I would haue tolde you, that there is a place prepared for none but onely for mee with my father. But it is otherwise: for I goe before you to prepare a place for you. In my iudgment ꝑ text requireth that we should reade it thus: for it followeth immediatly after, *And If I shall goe away and prepare you a place:* In which wordes Christe giueth vs to vnderstande, that this is the end of his departure, to prepare a place for his. The summe is that the sonne of God did ascende into heauen not for himselfe alone, that he may dwell there apart: but rather that it may be a common inheritaunce for all the godly, and that by this meanes the head may bee ioyned with the members. Yet here ariseth a question, in what estate the fathers were after their death before Christ ascended into heauen for they gather commonly that the faithfull soules were in the Limbe, because Christ saith that there shall a place be prepared by his ascending into heauen. But wee may easily answere, that hee saith, that hee will prepare this place against the day of the resurrection.

For mankinde is banished from the kingdome of GOD naturally: but the

the ſonne who is the onely heyre of heauen, hath taken poſſeſſion in our name, that we may haue acceſſe therunto through him. For we poſſeſſe heauen already in his perſon through hope, as Paule teacheth. Ephe. 1. 3. yet ſhall wee not inioy ſo great a good thing vntill the ſame Chriſt appeareth againe in heauen. Therefore the eſtate of the fathers after death is not diſtinguiſhed from ours in this place: becauſe chriſt hath prepared a place both for them and vs, into which he ſhall receiue all at the laſt day. The faithfull ſoules did looke vnto the promiſed redemption as vnto glaſſes before the reconciliation was finiſhed, and they enioy bleſsed reſt now, vntill the redemption be fulfilled.

3. *And if I ſhall goe away.* The coniunction conditionall muſt bee reſolued into the aduerbe of time: as if he had ſaid, after that I ſhall goe hence, I will returne to you againe. This returne muſt not bee vnderſtoode of the holy Ghoſt, as if Chriſt did ſhew himſelfe to the diſciples againe in the holy Ghoſt. That is true in deed, that Chriſt dwelleth with vs and in vs by the holy ſpirit, but hee ſpeaketh in this place of the laſt day of iudgement, wherin he ſhall cõe at length to gather his together. And truly he prepareth a place for vs daily if we reſpecte the whole body of the church. Whereupon it followeth that the day of our entering into heauen is not yet come.

4 *And whither I gee.* Becauſe we haue neede of no ſmall ſtrength, that wee may patiently ſuffer our ſelfe to be ſo long ſeperated from Chriſte, there is another confirmation added, that the diſciples doe know that his death is no deſtruction, but a paſsage vnto the father: and ſecondly that they know the way, wherin they may followe him, that they may cõe vnto the ſociety of the ſame glory. We muſt diligently note both members, that we behold Chriſte with the eyes of faith in the heauenly glory, and bleſsed immortality: and ſecondly, that wee know that he is the firſt fruits of our life, & that he hath ſet open the way before vs, which was ſtopt before time.

5 *Thomas ſaith vnto him:* Although Thomas his anſwere ſeemeth to diſagree with Chriſt his ſaying at the firſt bluſh, yet was he not determined any whit to diſcredite his maſter. Yet the queſtion is, howe hee denieth that whiche Chriſt affirmeth. I anſwer, that there is ſometimes in the ſaints confuſed knowledge, becauſe they know not the maner and reaſon of a thing that is certaine and laid open before them. So the calling of the Gentiles was foretolde by the Prophets according to the true ſenſe of faith, and yet Paule doth teſtifie, Ephe. 3. 5. that it was vnto them an hidden myſterie. Therefore foraſmuch as the Apoſtles beleeued that Chriſte did flit vnto the father, and yet did not knowe howe hee ſhould obtaine the kingdome. Thomas obiecteth for good cauſes that they knewe not whither he went. He gathereth thence that the way is more obſcure: for before we enter into any courſe, wee muſt know whither to goe.

6. *I am the way.* Although Chriſt anſwereth not directly vnto the queſtion whiche was asked him, yet hee omitteth nothing which is profitable to bee knowne. It was requiſite that Thomas his curioſitie ſhoulde bee bridled, therefore CHRIST diſputteth not in what eſtate he ſhallbe with the father: but he ſtandeth vppon a more neceſsary poynt. Thomas woulde willingly haue heard what CHRIST woulde doe in heauen, likeas wee are ſometimes

times wearied with those curious speculations. But it is more meete for vs to be occupied about some other matter: to witte, how we may bee partakers of the blessed resurrection. Furthermore the summe of this sentence is, that who soeuer enioyeth Christ, he wanteth nothing. and that for this cause he striueth to goe beyond the farthest perfection, whosoeuer is not content with him alone. He setteth downe three degrees: as if he did say, that he is the beginning, the middle, and the end. Wherupon it followeth that we must beginne at him we must goe forwarde in him, and in him must we ende. We neede not to desire any higher wisedome, then that which can lead vs vnto eternall life: he testifieth that this wisedome is found in him.

Now the way to obtaine life is, that we become new creatures: he affirmeth also that this thing must be sought no where els, saue onely in him, hee telleth vs furthermore that he is the way, whereby alone we may come thither. Therefore least he fayle vs in any poynt, he giueth vs his hande when wee goe astray: and hee humbleth himselfe so farre, that hee directeth euen sucking children: hauing professed himselfe to be a guide, he leaueth not his in the middest of the race, but maketh them partakers of the truth. He maketh them reape the fruit thereof at length, then which there can no better or more excellent thing bee inuented. Seeing that Christ is the way, there is no cause why the ignorant and weake should complaine that he hath forsaken them: seeing that he is the truth and the life, he hath also in himselfe that, wherewith he is able to satisfie the most perfect. Finally Christ speaketh that now of blessednes, which I said of late, touching the obiect of faith. All men doe rightly iudge and confesse, that blessednes consisteth in god alone: but they are deceiued afterward in this, that whilest they seeke God elsewhere then in Christ, they pull him away after a sort from his true and perfect diuinitie. Som men doe take truth in this place for the sauing light of the heauenly wisdome: other some take it for the substance of life & of all spirituall good things, which may be set against shadowes and figures, as in the first chapter, grace and truth were made by Iesus Christ. I thinke that (truth) ought to be taken for the perfection of faith, as (way) ought to be taken for the beginning and first rudimentes. The summe is this, that if any man turne aside from Christ, he can doe nothing but erre: if any man stay not wholy vpon him, he shalbe fedde with nothing else but winde and vanitie elsewhere: if any man goe beyond him, hee shall finde death in steede of life. *No man commeth vnto the father.* This is the expositiō of the sentence next going before: for he is the way for this cause, because hee leadeth vs vnto the father: he is the truth and the life therefore, because we apprehend and lay hold on the father in him. This may be truly saide concerning inuocation, that no prayers are heard, saue onely through Christes ayde and assistance: but because Christ intreateth not in this place of prayer, vnderstand simply, that men doe faigne vnto thēselues meere laborinths, soofte as hauing left christ, they striue to come vnto God. For Christ proueth ꝙ he is the life, because we possesse god in him alone, with whom is the fountaine of life Wherefore al diuinitie without christ, is not only confused & vaine, but also foolish, false, and corrupt. For although there proceede sometimes excellent speaches from the Philosophers, yet haue they nothing but that which is fraile, and also entangled with peruerse errours.

7 *If yee had knowne me.* Hee confirmeth that which wee haue already ſaide, that that curioſitie is fooliſh and dangerous, when as men that are not content with him, do deſire to come vnto God by bie wayes. They confeſſe that there is nothing better then the knowledge of God: but when as he is nigh vnto thē, and inſinuateth himſelfe familiarly, they wander through their owne ſpeculations, and ſeeke him aboue the cloudes, whome they cannot afoarde to behoalde being preſent. Therefore Chriſt reprehendeth the diſciples, becauſe they doe not acknowledge that the fulnes of the godhead was reuealed vnto them in him I ſee, ſaith he, that you haue not knowne me hetherto rightly and lawfully, becauſe you know not as yet the liuely image of the father, which is expreſſed in me.

And from this time. Hee addeth this, not onely that hee may mittigate the brightnes of the reprehenſion, but alſo that he may accuſe them of vnthankfulneſſe and ſluggiſhnes, vnleſſe they conſider and weigh, what is giuen him. For this is ſpoken rather in commendation of his doctrine, then that he might extoll their faith. Therefore his meaning is this, that they may now behold God, if ſo bee they open their eyes. In this word (*ſeene*) is expreſſed the certeintie of faith.

8 *Philip ſaith vnto him, Lord, ſhew vs the father, and it ſufficeth vs?*

9 *Ieſus ſaith vnto him, am I ſo long with you, and haue you not knowne me? Philip, he that hath ſeene me, hath ſeene the father: and how ſaieſt thou, ſhew vs the father?*

10 *Beleeueſt thou not that I am in the father, and the father in me? the words which I ſpake vnto you, I ſpeake them not of my ſelfe: but the father, which abideth in mee, hee doth the workes.*

11 *Beleeue me that I am in the father, & the father in me: if not, beleeue mee for the workes ſake.*

12 *Verily, verily, I ſay vnto you, hee that beleeueth in mee the woorkes which I doe, hee ſhall alſo doe them, and hee ſhall doe greater then theſe: becauſe I goe to my father.*

13 *And that which ye ſhall aske in my name, this will I doe, that the father may bee glorified in the ſonne.*

14 *If you ſhall aske any thing in my name, I will doe it.*

8 *Shew vs the father.* It ſeemeth to be a very abſurd thing, that the Apoſtles do ſo interpret the Lord now & then. For to what end ſpake he ſaue onely that he might teach them that thing, wherof Philip asketh & enquireth? yet is there no fault deſcribed in this place, which is not common to vs alwell as to them. We ſay that we ſeeke God earneſtly, when he ſtandeth before vs, we are blind.

9 *Am I ſo long with you.* Chriſt chideth Phillip by good right, becauſe hee had not the cleare eyes of faith. He had God preſent in Chriſt, yet did hee not behold him. What letted him, ſaue onely his vnthankfullnes? So at this day they profit little in the Goſpel, who being not content with Chriſte alone, are carryed into wandring ſpeculations, that they may ſeeke God. This fooliſh deſire ariſeth of the contempt of Chriſt his humilitie, which is a very vnmeete thing, ſeeing that he repreſenteth the infinite goodnes of the father in this point.

10 *That*

10 *That I am in the father.* I referre these words not vnto the diuine essence of Christ, but vnto the maner of reuelation. For Christ as touching his secret godhead is no more knowne vnto vs then the father, but he is said to be the expresse image, because God did reueale himselfe wholy in him, for asmuch as his infinite goodnesse, wisedome and power doe perfectly appeare there. And yet questionlesse the old writers doe not amisse, when as they fet a testimony hence to defend Christ his diuinitie withall. But because Christ dooth not simply dispute, who he is in himselfe, but whom and what maner a one wee ought to acknowledge him to be, it is rather a title of his power then of his essence. Therfore the father is said to be in the son, because the full diuinitie dwelleth in him and sheweth forth his power again, Christ is said to be in the father, because he sheweth by his diuine power that he is one with him.

The wordes, which I spake. He proueth by the effect that we must seeke god no where els, saue only in him: for he affirmeth that his doctrine is a manyfest and euident testimony of Gods presence, for asmuch as it is heauenly and diuin indeede. If any manne obiect on the contrary that all the Prophetes are to bee accounted the sonnes of God, because they spake diuinely, by the inspiration of the spirite, and had God for the authour of their doctrine, we may easily answere, that we must marke what the doctrine containeth. For the Prophets do send their Disciples vnto some other, but christ retaineth them in himself e. We must also note that which the apostle teacheth in the first Chapter to the Hebrewes, that God speaketh now from heauen by the mouth of his Sonne, who spake as it were, vpon the earth by moses. *I speake not* (saith he) *of my selfe*, that is as a manne onely, or after the maner of men: because when as the father sheweth forth the power of his spirit in his doctrine, he will haue vs to acknowledge his power in him. When he saith, that *the Father doth the workes*, this must not be restrained vnto the myracles: for he proceedeth rather in the former sentence, that the maiestie of God doth shew it selfe in his doctrine. As if he should say, that this was a worke of God in deed, whereby we may know assuredly that God did abide in him. Therfore by the works I vnderstand the token of Gods power.

11. *Beleeue me that I am.* He requireth first at the disciples hands that they beleeue his testimonies, whiles that he affirmeth that he is the Sonne of God. And because they were hitherto too slow, he toucheth their sluggishnesse by the way. If, saith he, you doe not beleeue mine affirmation, and you make so small account of me, that you doe not thinke my workes worthy to be beleeued, at least behold that power, which is a visible image of Gods presence. That is a very absurde thing, not to depend wholy vppon Christes mouth, seeing that all that ought to be imbraced without any doubting, whatsoeuer he hath shewed euen in one woord. But Christe chideth his disciples in this place, because they profited so litle, when as they were so often tolde of one thing.

He teacheth not what is the nature of faith, but hee telleth them that he hath that which is sufficient euen to reproue the wicked and vnbeeleeuers. In that he beateth in this againe, *I in the father, and the father in mee*, it is not superfluous.

For

For we haue too good tryall of this, how our nature doth pricke vs forward vnto vaine curiositie. For whenas we are gone without Christ, we shall only haue Idolles, which we our selues haue forged: but there is nothing in christ, but that which is diuine, and which may retaine vs in God.

12. *Verily, verily, I say vnto you.* Whatsoeuer he hath told the disciples of himselfe, as concerning their beholding, it was temporall. Therefore the consolation had not beene perfect, vnlesse this member had beene added, especially seeing that our memory is so fraile in calling to minde Gods benefites. In which thing we haue no need of any straung examples. For when as God hath bestowed vpon vs all maner of good things, wee will thinke that he liueth no longer, if he rest but one fortnight. For this cause Christe maketh mention not onely of his present power, which the Apostles saw with their eyes, but he promiseth that they shall continually feele the same afterwarde. And truely his diuinitie was declared not onely so long as he was conuersant vpon the earth: but after that he departed vnto the father, the faithfull did trie sufficient testimonies and tokens thereof. But either our blockishnesse or els our malitiousnesse doth hinder vs, that we doe neither consider God in his workes, nor Christe in the workes of God. Notwithstanding this troubled many, in that the Apostle sayeth, that *they shall doe greater workes then hee hath done.* I omitte other answeres which vse to be made to this, being content with this alone. Wee must first marke what Christ meaneth: to witte, that that power whereby he proueth that he is the sonne of God, is so farre from being tyed vnto the presence of his body, that it shalbe sette forth by more and greater experiments, when he is absent. There followed a wonderfull conuersion of the worlde immediately after Christ his ascention, wherein Christ his diuinitie did shewe it selfe more mightely, then when he was conuersant amongest men. So that wee see that the approbation of Christ his diuinitie was not included in the person, but that it was spread a broad throughot the whole body of the church. But this dooing, whereof he maketh mention is neither proper to the Apostles onely, nor common to euery one of the godly, but it appertaineth vnto the whol body of the Church.

Because I goe vnto the father. The reason why the disciples shall doe greatter things then Christ himselfe, is, because when he hath taken possession of his kingdome, he shall shew his power from heauen more fully: whereby it appeareth that there is no whit of his glory diminished, because the Apostles wrought more excellently after his departure, who were onely his instruments, Yea, by this meanes it appeareth that he sitteth at the right hand of the father, that euery knee may bow before him. And hee himselfe affirmeth shortly after that hee will be the authour of all those myracles, which shall be wrought by the hands of the Apostles.

13. *And what yee shall aske.* But the question is whether he were not the mediatour euen then or no, in whose name the father was to bee intreated: I answere, that he executed the office of a mediatour more euidently after that he entred into the heauenly sanctuary, as we shal afterward declare in his place.

That the Father may be glorified. This place agreeth with the saying of Paule

Paule, that euery tongue may confesse that Iesus is Christe, to the glory of God the father, Philip 2.11. The end of all thinges, is the sanctification of the name of God. But the lawfull meanes to sanctifie it, is expressed in this place: to wit, in the sonne, & through the sonne. For seeing that the maiestie of God is hidden from vs of it selfe, it shineth in Christ: seeing that his hand is hidden, wee may see the same in Christ. Therefore it is not lawfull for vs to separate the son from the father, in those benefites which the father giueth vs, according to that He that honoureth not the sonne, he honoureth not the father.

14 *If you shall aske any thing*. This repetition is not in vaine. All men see and perceiue that they are vnworthy to come vnto God: yet, the greater parte breaketh out as being madde, and speaketh vnto God rashly & proudly. Afterward, when as that vnworthines, whereof I haue spoken, commeth into their mindes, euery man forgeth vnto himselfe diuers meanes. But when God willeth vs to come vnto him, he setteth before vs one Mediatour, by whom he will be intreated and be mercifull. And here the frowardnes of mans nature breaketh out againe: because the greater part ceaseth not, hauing left the way, to goe about through crooked boughtes. This commeth to passe therefore, because the power and goodnes of God is layd hold vpon in Christ only slenderly and malitiously. There is also a second errour, that we doe not consider that we are all excluded from comming to God worthily, vntill we be called by him: and that we are called only by the son. But and if one testimonie be not sufficient for vs, yet let vs know, that seeing that Christ repeateth this againe, that we must pray the father in his name, he doth as it were lay hand vppon vs, least we spend our labour in vaine, in seeking other patrons.

15 *If yee loue me, keepe my commaundements,*

16 *And I will pray my father, and he shall giue you another comforter, that hee may continue with you for euer.*

17 *The spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him. But yee know him: because hee abideth with you, and shall bee in you.*

18 *I will not leaue you as orphanes: I come vnto you.*

15 *If you loue mee*. That was true and sincere loue, wherewith the disciples loued Christ, yet had it some superstition mixed with it, as it befalleth vs often times in like sorte. For that was preposterous, in that they desired to keepe him still in the world. To the ende he may reforme this fault, he willeth them to bend their loue vnto some thing else: to wit, that they bend their whole studie to keepe the precepts which he had giuen. A most profitable doctrine, because there be but a few of those that seeme to themselue to loue Christe, that worshippe him as they ought: yea, rather when they haue done some fooliſh toy, they thinke all is well. But on the contrary, the true loue of Christ is reduced in this place vnto the keeping of his doctrine, as vnto the only rule, where by it must be tryed. Moreouer, we are taught how corrupt our other affections are, seeing that euen our loue toward Christ is not with out fault, vnlesse it bee framed vnto pure obedience.

16 *And*

16 *And I will pray my father.* This remedie was prepared to pacifie the sorrow, which they might conceiue by reason of Christ his absence: notwithstanding Christ promiseth there with all, that he will giue the strength to keepe his commaundements; otherwise the exhortation hadde but small strength. Therefore he preuenteth it in time, and telleth them, that howsoeuer he be absent from them in body, yet will he not suffer them to be destitute of helpe: because he will be present with them by his spirit.

Hee calleth the spirit in this place the gift of the father, such a gift as he will obtaine by his prayers, hee will promise elsewhere, that hee giueth it. Both these things are said truly and fitly. for in asmuch as Christ is our mediatour & patrone, he obtaineth the grace of the spirite, of the father: inasmuch as he is God, he giueth it of himselfe. The meaning of this place is, I was giuen vnto you of the father as a comforter, yet onely for a season: now seeing that I haue fulfilled my course, I will desire that there may another bee giuen you, which may not bee temporall, but that hee may continue with you for euer. This name *comforter* is giuen in this place both to Christ, and also to the spirite, and that by good right: for this office is common to them both, to comfort and exhorte vs, and to defend vs with their ayde and patronage. Christ was vnto his a patrone, so long as he liued in the world: afterward hee committed them to the tuition and ayde of the spirite. If any man aske this question, whether wee be not vnder the tuition of Christ at this day, or no, wee may readily answere, that Christ is our patron for euer, but not after a visible sorte. So long as he was conuersant in the world, he shewed himselfe openly to be their patrone. but he defendeth vs now by his spirite.

Hee calleth him *another comforter*, because of the difference of good thinges, which we receiue from them both. It was proper to Christ, to pacifie the wrath of God, to redeeme men from death, to purchase righteousnes & life, by purging the sinnes of the world: it is proper to the spirit to make vs partakers aswel of Christ himselfe, as of all his good things. Although wee may well gather the distinction of persons out of this place: for the spirit must needes differ frō the sonne in some propertie, that he may be another.

17 *The spirit of truth.* Christe adorneth the spirite with another title: to witte, that hee is a teacher of truth. Whereupon it followeth, that vntill such time as we be inwardly taught by him, all our mindes are taken with vanitie and lying. *Whome the worlde cannot receiue.* This opposition doeth amplifie the excellencie of the grace, which God doeth vouch safe to bestow vpon those alone that be his. For his meaning is, that it is no small gift, whereof the worlde is depriued. In which sense Isaias saith also, 60. 2. Behold darkenes shall couer the earth, and a mysle the people: but the Lorde shall arise vppon thee. For Gods mercy towarde the Church deserueth so much the greater prayse, whileſt that he lifteth vppe the same aboue the whole world. Notwithstanding, Christ doth therewithall exhort the disciples, that they doe not driue away from them the grace of the spirit, being puft vppe with the sense and vnderstanding of the flesh. Earthly menne count all that but a dreame, whatsoeuer the scripture saieth, concerning the holy Ghost, because whileſt they

they trust to their own reason, they despise the heauenly illuminatiō. Although this pride doeth reigne euery where, which extinguisheth the light of the holy spirit as much as is possible: yet let vs, who acknowledge our owne pouertie know, that what sound vnderstanding soeuer we haue, it proceedeth from no other fountaine. Neuertheless the wordes of Christ doe declare, that nothing canne be perceiued concerning the holy spirit, by humane sense, but that he is knowne by the experience of faith alone. *The world* (sayth he) *cannot receiue the spirit, beecause it knoweth him not: but yee knowe him, beecause he abideth with you.* Therefore it is the spirite alone, which reuealeth himselfe vnto vs, by dwelling in vs, being otherwise vnknowne and vncomprehensible.

18. *I will not leaue you as Orphanes.* This place teacheth what men are, and what they are able to doe, when they are depriued of the ayd of the spirite: to witte, they are fatherlesse children, layde open to all maner deceites and iniuries, vnfit to gouerne themselues: finally, vnfit of themselues to doe any thing. The onely remedie of so great want is, if Christe doe gouerne vs by his spirite, which thing he promiseth he will doe. Therefore the Disciples are first admonished of their owne weakenes, to the ende they may distrust themselues, and depend vpon Christ his ayde alone. Secondly, he putteth them in good hope by promising a remedie: becausse he sayth, that hee will not fayle them When as hee sayth, I will come vnto you, he declareth how he dwelleth in his, and fulfilleth all things: to wit, by the power of his spirite. Whereby it appeareth also, that the grace of the spirit is an excellent and euident testimonie of his diuinitie.

19 *Yet a litle, and the world shall see me no more, but you see me, becausse I liue, and you shall liue.*

20. *In that day yee shall knowe that I am in the Father, and you in mee, and I in you.*

19 *Yet a little.* Hee proceedeth in the commendation of the peculiar grace which ought to haue sufficed the disciples to lighten, yea, quite to remoue their sorrow. When as (sayth he) I shall be remoued out of the sight of the worlde, I will neuertheless be present with you. And to the end we may enioy this secret beholding of Christ, wee must not esteeme his presence or absence by the sense of the flesh, but we must endeuour to beehold his power with the eyes of faith. Whereby it commeth to passe that the faithfull haue CHRIST alwayes present with them by his spirite, and doe also beholde him, how farre soeuer they bee distant from him in body. *Beecausse I liue.* There may bee a double sense and meaning of these wordes: eyther that this sentence may be a confirmation of the next member, or that it may be read by it selfe, that the faithfull shall liue for this cause, becausse Christ liueth. I doe willingly embrace the former sense, out of which notwithstanding this other doctrine is gathered, that the life of Christ is the cause of our life. He doth first of all note the cause of the difference, why he shalbe seene of his, & not of the world: becausse Christ cannot be seene, saue only according to the spirituall life, wherof ꝑ world is depriued, the world seeth not christ, it is no maruail for death is ꝑ cause of blind-

blindneſſe. But ſo ſoone as a man beginneth to liue by the ſpirit, hee is alſo endowed with eyes to ſee Chriſt. And this falleth out therefore, becauſe our life is alſo ioyned with Chriſt his life, and floweth thence as from a fountaine. For we are dead in our ſelues, and the life wherein we flatter our ſelues is moſt wicked death. Therefore when wee are occupied about obtaining life, wee muſte turne our eyes toward Chriſt, and muſt tranſlate his life vnto our ſelues by faith that our conſciences may be fully aſſured, that we are free from all daunger of death, ſo long as Chriſt liueth: for that is ſure and certaine that his life is no life when his members are dead.

20 *In that day.* Many referre it vnto the day of Pentecoſt: but the continuall tenor as it were of one day noted rather from the time that Chriſte ſhewed forth the power of his ſpirite, vntill the laſt reſurrection. They began to knowe already, but it was a certaine ſlender rudimente or firſt inſtruction, becauſe the ſpirit had not wrought ſo effectually in them as yet For the wordes tend to this ende, that it cannot be knowne by an idle ſpeculation, what maner ſpirituall & miſticall vnion that is, which is betweene him and vs, and againe between him & the father: but that this is the onely way & meanes to know the ſame, when as hee powreth out his life into vs by the hidden working of the ſpirite, and that is the experiment of faith, whereof I ſpake a litle before. And whereas the Arrians abuſed this teſtimonie in times paſt, that they might proue that Chriſt was God onely by participation and grace, their cauill is eaſily anſwered. For doubtleſſe Chriſt entreateth not ſimply of his eternall eſſence, but he cõmendeth that diuine power, which was reuealed in himſelfe. For as the father hath giuen vnto the ſonne the fulneſſe of all maner of good thinges, ſo againe the ſonne hath powred out himſelfe into vs. We are ſayd to be in him, becauſe when as we are engrafted into his body, we are made partakers of righteouſnes, and of all his good things: he is ſayd to be in vs, becauſe hee doth plainely declare by the efficacie of his ſpirit, that he is vnto vs the authour and cauſe of life.

21 *Hee that hath my preceptes, and keepeth them, it is he that loueth mee: and hee that loueth me, ſhall be loued of my father, and I will loue him, and will reueale my ſelfe vnto him.*

22 *Iudas ſayth vnto him, not Iudas Iſcariotes, Lord what is done that thou wilt ſhew thy ſelfe vnto vs, and not vnto the world?*

23 *Ieſus aunſwered and ſayde vnto him, if any manne loue mee, hee will keepe my woorde, and my father will loue him, and wee will come vnto him, and will abide with him.*

24. *Hee that loueth not mee, keepeth not my ſayings: and the worde which you haue heard is not mine, but his that ſent me.*

22. *Hee that hath my preceptes.* Hee repeateth the former ſentence againe, becauſe the true tryall of our loue towarde him, conſiſteth therein, if wee keepe his commaundementes. Whereof hee putteth the Diſciples ſo often in minde, leaſt they miſſe the marke: becauſe wee are moſt bent to fall away vnto carnall affection, ſo that wee loue ſomething elſe then Chriſte vnder the name of Chriſte. Whereunto appertaineth that of Paule like-

likewise, 2. Corin. 5.16. Although wee haue knowne Christe according to the flesh, yet doe wee know him so no more. Therefore let vs be a newe creature.

To haue the preceptes of Christ. signifieth to be well instructed in them: and to *keepe them*, is to frame a mans selfe and his life according to their rule. *He that loueth mee.* Christe speaketh as if men did preuent God with theyr loue, which is an absurde thing: for when as we were enemies, he reconciled vs vnto himself, Rom. 5.10. And the woordes of Iohn, 1.10, 4.10 are well knowne, not that wee loued him first, but that he loued vs first, But hee disputeth not in this place of the cause and the effect. Therefore it is falsely gathered that the loue, wherewith we embrace Christ, goeth before the loue of God towards vs in order. For Christes onely meaning is that all those shall bee blessed which shall loue him because they shall bee loued of him and his father againe: not that God beginneth to loue them then first of all, but because they haue some testimony of his fatherly loue engrauen in their heartes. To the same ende tendeth that member, which followeth immediately, *I will shew my selfe vnto him.* Knowledge goeth before loue I confesse but Christe meant thus much, that hee will graunt vnto the pure woorshippers and obseruers of his doctrine, that they shall goe forward dayly in faith: that is, I will make them drawe neerer & more familiarly vnto me. Gather hence that the fruite of godlynes is going forwarde in the knowledge of Christ, For he that hath promised that hee will giue vnto him that hath, reiecting hypocrites, he maketh all those to goe forward in the faith, whoe haue imbraced the doctrine of the Gospell from their heart, and doe frame themselues wholy to obey him.

And heereby it commeth to passe that seeing many goe backward, we can scarse see euery tenth person go forward in the right course: because the greater part is vnworthy to haue Christe to reueale himselfe vnto it. Note here, that greater knowledge of Christ is set before vs, as a singuler reward of our loue toward Christe wherupon it followeth that it is an vncomparable treasure.

22 *Iudas saieth vnto him.* It is not without cause that hee asketh whye Christ containeth his light amongst a fewe, who is the sonne of righteousnes, by whome all the whole world ought to be lightened. Therefore it seemeth to be an vnmeete thing, that hee should shew forth his bright beames onely vnto a few & shouldnot spreadabroad his brightnesse euery where with out difference. Christe his aunswere doth not expounde the whole question: because there is no mention made there of ꝙ first cause why Christ doth keepe himselfe close from the more parte, when as hee reuealeth himselfe vnto a fewe. For, to say the trueth, hee founde all menne alike at the beeginning: that is altogether strangers from him, wherefore hee can chuse none that loueth him but hee chuseth of his enemies, that hee maye bende their heartes to loue him. Yet would hee not touch that difference at this present: beecause it serued not for his purpose. His meaning was to exhort his Disciples vnto the earnest study of godlines, that they might goe forwarde the better in the faith. Therefore hee was contented to distinguishe them by this marke from the worlde that they keepe the doctrine of the gospell,

And this marke followeth the begining of fayth, becauſe it is the effect of calling. Chriſt had admoniſhed the diſciples elſe wher of his free calling, and hee puttreth them in minde of the ſelfe ſame thing a terwarde: hee dooth now onely bydde them ſtudie to keepe his doctrine, and to lead a godly life.

Furthermore, Chriſt ſheweth in theſe woordes, how wee doe rightly obey the Goſpell: to witte, when our dueties, and externall actions doe ariſe from the loue of him. For the handes, the feete, and the whole bodie labour in vaine vnleſſe the loue of God doe reigne in the heart, that it may gouerne the externall members. Now, forasmuch as it is certeine that we doe keepe Chriſtes commaundementes, in asmuch as wee loue him: it followeth that the perfect loue of him canne be found no where in the world: becauſe there is no man that canne keepe his commandements perfectly. God accepteth their obedience who deſire with a ſincere endeuour to attaine vnto this marke,

23 *My father will loue him.* Wee haue already declared that the loue of GOD is not placed in the ſeconde order, as if it didde followe our godlyneſſe as the cauſe of loue: but that the faithfull may be fully perſwaded, that God accepteth that obedience, which they doe to the Goſpell: and they may euer nowe and then looke for newe encreaſings of giftes.

Wee will come vnto him, which loueth mee: that is hee ſhall perceiue that the grace of GOD abydeth in him, and hee ſhall bee encreaſed dayly more and more with the giftes of GOD. Therefore hee ſpeaketh of loue, not of that eternall loue, wherewith hee embraced thoſe that were not yet borne before the creation of the worlde, but after that hee ſealeth the ſame in our hearts, when as he maketh vs partakers of his adoption. Moreouer hee meaneth not the firſte illumination: but thoſe degrees of fayth, where by the faythfull muſte goe forwarde continually, according to that of Matthew, 13. 12 To him that hath, ſhall be giuen. Therefore the Papiſtes doe falſly gather out of this place the double loue wherewith wee loue GOD. They fayne that wee loue GOD naturally before hee dooth regenerate vs by his ſpirit: and that by this preparation wee deſerue the grace of regeneration. As if the ſcripture dooth not teach euery where and experience it ſelfe dooth crye, that wee are altogether turned away from GOD, and infected and filled with the hatred of him, vntill ſuch time as he chaunge our hearts. Therfore we muſt note that purpoſe of Chriſt, that hee and his father will come, that they may confirme the faithfull in the perpetuall hope of grace.

24 *Hee that loueth not mee.* Becauſe the faythfull are mingled amongſte the vnfaythfull, and they muſte needes be toſſed with diuerſe ſtormes, as in the raginge ſeas: Chriſte confirmeth them againe with this admonition, that they bee not carried away with euill examples: as if hee ſhoulde ſaye regarde not the worlde, ſo that you depende thereuppon: becauſe there will alwayes be ſome, which will deſpyſe me and my doctrin: but holde faſte that grace euen vntyll the ende, which you haue once embraced: Neuertheleſſe, hee giueth vs alſo to vnderſtande that the worlde is iuſtly plagued for the vnthankfullnes,

which

which is in it, when as it perisheth in blindnes, when it bewrayeth wicked hatred against Christ through the contempt of true righteousnes.

And the word which yee heare. Least the disciples shoulde fainte and fayle through the stubbornenesse of the world, hee purchaseth authoritie to his doctrine againe, when as hee testifieth that it is God, and that it is not faigned by men vpon the earth. And in this consisteth the strength of our faith, if wee know that God is our guide, and that we are grounded no where elsse, saue only in his eternall truth. Therefore howsoeuer the world doeth goe on addewith frowardnes, yet let vs follow Christ his doctrine, which mounteth aboue the heauen and earth.

When as he sayeth, that his worde is not his, hee applyeth himselfe vnto the disciples: as if hee should say, that it is not of manne, because he deliuereth that faithfully, which is enioyned him of his father. Neuertheless, we know that in asmuch as he is the eternall wisdome of God, hee is the onely fountaine of all doctrine, and that all the Prophetes spake by his spirite, which were from the beginning.

25 *These thinges haue I spoken vnto you whileſt I am with you.*

26 *But the comforter, the holy spirite, whome my father shall sende in my name, hee shall teach you all thinges, and shall tell you all thinges, which I haue told you.*

27 *Peace I leaue with you, my peace I giue vnto you, not as the world giueth, giue I vnto you. Let not your heart be troubled nor feare.*

28 *You haue heard what I haue saide vnto you, I go, and I come vnto you: if you did loue me, verily you would reioyce, because I haue said, I goe vnto my father, because the father is greater then I.*

25 *These thinges haue I spoken.* Hee addeth this for this cause, that they may not bee discouraged, although they haue not profited in the faith as they ought. For hee did then spreade abroade the seede of doctrine, which lay hidde for a time in the Disciples. Therefore he exhorteth them to hope well, vntill that doctrine bringe foorth fruite, which may seeme to bee vnprofitable nowe. In summe, hee testifieth that they hadde plentifull matter of comforte, in the doctrine which they hadde heard. And if so beit, it appeare vnto them by and by, he biddeth them be of good courage, vntill the spirit, which is the inwarde maister, doe speake the selfe same thing in their heartes. This admonition is very profitable for vs all. Vnlesse we doe by and by vnderstand whatsoeuer Christ teacheth, there commeth vppon vs loathsomenes, and it irketh vs to bestow labour in vaine, in things which are obscure.

But wee must bringe ready docilytie or easines to bee taught, wee must giue eare, and retaine attentiuenes, if wee will profitte as wee ought in the schole of GOD. And aboue all thinges wee haue neede of patience, vntyll the spirite doe reueale that, which wee seeme to haue heard and reade oftentimes in vaine. Wherefore lette not the desire to

learne quaile in vs, neither fall into diſpaire, when as we do not by and by vnderſtand Chriſt his meaning, when he ſpeaketh. Let vs know that this is ſpoken to vs all, *the ſpirite ſhall tell you at length thoſe things which I haue ſpoken.* Iſaias 29. 11. denounce this puniſhment vnto the vnbeleeuers, that the worde of God is vnto them as a cloſed booke: but the Lord doth alſo oftentimes humble thoſe that be his by this meanes. Therefore we muſt waite patiently and meekely for the time of the reuelation, neither muſt we refuſe the word therefore. And ſeeing that Chriſt doeth teſtifie that this office is proper to the holy Ghoſt, to teach the Apoſtles that which they had already learned out of his mouth; it followeth that the outwarde preaching is in vaine and nothing worth, vnleſſe the teaching of the ſpirite be added thereunto. Therefore God hath a double manner of teaching: for hee ſoundeth in our eares out of the mouth of man, and he ſpeaketh vnto vs within by the ſpirite: and he doth that ſomtimes in one moment, ſometimes at diuers times, as ſeemeth beſt to him. Marke what thoſe all things be, which he promiſeth the ſpirite ſhall teach. He ſhall tell you or he ſhall bring into your memory all things, *whatſoeuer I haue told you.* Whereupon it followeth that he ſhall not forge any newe reuelations. Wee may refute with this one word what inuentions ſoeuer Sathã hath brought into the church from the beginning, vnder colour of the ſpirit. Mahomet and the Pope haue a common principle of religion, that the perfection of doctrine is not contained in the ſcripture, but that there is a certaine higher thing reuealed by the ſpirite.

Out of the ſame ſinke haue the Anabaptiſts & Libertines drawne their dotinges in our time. But that is a ſeducing ſpirite, not the ſpirit of Chriſte, which bringeth in any inuention, which agreeth not with the Goſpell. For Chriſte promiſeth a ſpirite, which ſhall confirme the doctrine of the Goſpell as a ſubſcriber. I haue declared before what it is, to ſende the ſpirite in the fathers name.

27 *Peace I leaue with you.* By this worde peace he meaneth the proſperous ſucceſſe, which men are woont to wiſh one to another, when as they meete together, or one parteth from another. For this word *peace* importeth this much in the Hebrew tongue. Therefore he alludeth vnto the cõmon cuſtome of his country: as if he ſhould ſay, I leaue you my farewell. But he addeth immediatly after, that this peace is of farre more value, when it is vſually amongſt men, who haue peace in their mouth for the moſt parte onely for the colde ceremonies ſake: or if they do wiſh it vnto any man in good earneſt, yet can they not giue it in deede. But Chriſt telleth them that this peace is not placed in the bare and vaine wiſh, but is ioyned with the effect. The ſumme is this, that hee departeth in body, but his peace continueth with his diſciples, that is, that they ſhall be alwayes bleſſed through his bleſſing.

Let not your heart be troubled. He correcteth their feare againe, which the diſciples had conceiued by his departure. He ſaith, that they had no cauſe to feare becauſe they doe only want his corporall preſence, and doe enioy his true preſence by the ſpirite.

Lette vs alſo learne to bee contente with this manner of preſence; neyther

ther let vs pamper the flesh, which doth alwayes tie God vnto the externall inuentions thereof.

28. *If yee did loue me.* Without doubt the disciples loued Christ, yet other wise then they ought. For there was some carnall thing mixed with it, so that they could not suffer him to be taken away from them. But and if they had loued him spiritually, there could nothing haue pleased them better then this, that he should returne vnto the father: *Because the father is greater then I.* This place was diuersly wrested. The Arrians to the end they might prooue that Christe was a secondary God, did obiect that he was lesser then the father, the fathers which held and maintained the truth, to the end they might cutte off all occasion of such a cauill, did say that this ought to be referred vnto his humane nature. But as the Arrians did wickedly abuse this testimony, so the answer of the fathers was neither right, neither yet agreeable. For there is no mention made in this place either of the humane nature of Christ, ne yet of his eternall diuinitie, but according to the capacitie of our infirmitie he maketh himself the meane betweene vs and God. And truely because wee are not able to attaine vnto the highnes of God, Christ came downe vnto vs, to the end he might lift vs vp thyther. You were, saith he, to reioyce that I returne vnto my father, because this is the last marke, whereat you must ayme.

Hee doth not declare in these wordes what hee differeth from the father in himselfe: but to what end hee came downe vnto vs, that he might vnite vs vnto God, vntill we come thither, we stand as it were in the midle of the race. And wee doe also imagine onely halfe a Christ and a rent Christ, vnlesse hee bring vs vnto God. That place of Paule is like to this, 1. Cor. 15 24. where as he said, that Christ should delyuer vppe the kingdome to God and the father that God may be all in all. Christe reigneth not only in his humane nature, but in asmuch as hee is God reuealed in the flesh. How shall hee then putte off the kingdome? To wit, because the diuinitie which appeareth nowe onely in the face of Christ, shall then be reuealed in it selfe. There is this onely difference, because Paule describeth in that place the chiefest and last perfection of the diuine brightnes, the beames whereof beganne to shine after Christe his ascention.

To the ende the matter may appeare more plainely, wee must yet speake somewhat more grosly, Christe doth not compare his fathers diuinitie with his owne in this place: neither doth he compare his humane nature with the diuine essence of the father: but he rather compareth his present estate with the heauenly glory, wherunto he should be receiued immediately, as if hee shoulde say, you desire to keepe me in the world, but it were better for me to ascend into heauen. Therfore let vs learne to behold christ abased in the flesh, so that hee may lead vs vnto the fountaine of blessed immortality. For he is not made our guide, that he may onely lift vs vp vnto the sphere of the Sunne or the Moone, but that he may make vs one with God.

29 *And now I haue told you before it come to passe, that when it is come to passe, you may beleeue.*

30. *I do not any more ſpeake many things vnto you: for the prince of this world cõmeth and he hath nothing in me.*

31. *But that the world may know that I loue the father, and as the father hath commanded me, ſo I do: ariſe, let vs goe hence.*

29. *And now I haue told you.* It was requiſite that the diſciples ſhould be oftentimes admonished of this matter: becauſe it was an hidden myſtery farre exceeding all humane capacitie. He ſaith, that he foretelleth that which ſhould come to paſſe, that they may beleeue, when it is come to paſſe. For this was a profitable confirmation of their faith, when as they did call to mind Chriſt his propheſies, and ſaw that fulfilled, which he ſpake before. Yet this ſeemeth to be a kind of graunting: as if he ſhould ſay, becauſe you are not as yet able to receiue ſuch an hidden myſtery, I pardon you, vntill the thing be come to paſſe, which ſhall be vnto you in ſteede of an interpreter, to expound this doctrine. Therefore although he ſeemed for a ſeaſon to ſing vnto deafe menne, yet it appeared afterward that his words were not as it were ſpread abroad in the ayre, but that the ſeede was ſowen vppon the ground. And as Chriſt ſpeaketh in this place of his word, and the euent of thinges: ſo his death and reſurrection and aſcention grow together into one with his doctrine, ſo that they ingender faith in vs.

30. *I doe not any more ſpeake many thinges with you.* His meaning was to make the diſciples giue eare vnto him, by this worde, and more deepely to imprint in their mindes his doctrine. For enough of a thing cauſeth for the moſt part, loathſomeneſſe, and that is more feruently deſired, which we haue not at hand and that is more willingly receiued, which ſhall be by and by taken away. Therfore hee denounceth that hee will ſhortly departe, to the end they may be the more deſirous to heare his doctrine. And although Chriſte doth not ceaſe to teach vs during the whole courſe of our life, yet this ſentence may be alſo applyed vnto our vſe, becauſe for aſmuch as our life is but ſhort, we muſt vſe the opportunitie.

For the prince of this world commeth, and hath nothing in me. He might haue ſpoke ſimply and flatly that he ſhould die ſhortly, & that the houre of his death is now at hand: but he vſeth ſome circumlocution, to the end he may fortifie their minds, leaſt being terrified with ſuch an vnſeemely and horrible kinde of death, they faint. For to beleeue in Chriſt crucified is nothing els, but to ſeeke life in hell. He ſaith firſt that this power is graunted vnto Sathan: then afterwarde he addeth, that he will yeeld for this cauſe, not becauſe hee is enforced with neceſſitie, but that hee may obey the Father. The deuill is called the prince of this world, not becauſe he hath any kingdome ſeparated from God as the Maniches did feigne, but becauſe he exerciſeth his tyranny in the worlde through Gods permiſsion. Therefore ſo often as we heare this Epithite giuen vnto Sathan, let vs be aſhamed of our miſerable eſtate. For howe proud ſoeuer menne be, they are the bondſlaues of Satan, vntill they be regenerate by the ſpirite of Chriſt. For all mankind is cõprehended in this place vnder this word *world*. For there is one deliuerer, which deliuereth vs from this horrible ſlauery. And ſeeing

that

that this punishment was layde vppon the sinne of the first manne, likeas it encreaseth dayly, and is worse and worse, because of new sinnes, let vs learne to hate both our selues and our sinnes. We are so holden captiue vnder Sathan his gouernment & yet notwithstanding this seruitude doth not make vs blameless, seeing that it is voluntary. Furthermore, we must note that that is attributed vnto the deuill in this place which is done by wicked men: for seeing that they are carryed by the violente motion of Sathan that is worthily accounted his workes whatsoeuer they doe.

Hath nothing in me. Because it came to passe through the sinne of Adam, that Sathan hath the rule of death, he could not haue touched Christe, who was free from all sinne, vnlesse he had willingly submitted himselfe. Although I suppose that these words reach farther, then they are wonte to be expounded: for the interpreters say thus, Sathan findeth nothing in Christ, because there is no matter of death in him, forasmuch as hee is cleane from al spots of sinne. But in my iudgement Christ doth not only speake of his cleanesse in this place, but also of his diuine power, which was not subiect to death. For it was requisite that the Disciples shoulde knowe, that he yeelded not through infirmitie: least they shoulde not thinke so honourably of his power as they ought. But that former sentence is also included in this generall sentence, that hee is not bound to Sathan in dying the death. Whence we gather that he tooke our turne, when as he submitted himselfe vnto death.

31. *That the world may knowe.* Some doe read it all in one text, *that the world &c. arise let vs goe hence*, that the sentence may bee perfect. Othersome read these woordes aparte, and thinke that there is some thing lacking heere. Because it skilleth not much as concerning the sense, whether you chuse I leaue it in the middest. Wee must chiefly note this that the decree of God is placed there in the chiefest place least we shoulde thinke that Christ was so carryed away vnto death by the violence of Sathan, that there did any thing befall him besides the counsell and purpose of God. For it is God that hath ordayned his sonne to be a Mediatour, and who would haue the sinnes of the world to be purged by his death. To the ende this might come to passe, he suffered Sathan to triumph ouer him for a season as a conqueror. Therefore Christ resisteth not Sathan, that hee may obey his fathers decree, & so consequently that hee may offer his obedience for the price of our righteousnes. *Arise let vs goe hence.* Some doe thinke that Christ went into some other place, when hee had saide thus, and that he spake these thinges which follow, whilest he walked: but for asmuch as Iohn addeth afterwarde that Christ went out, it seemeth to be more likely that Christ meant to exhort the disciples to shewe the like vnto GOD, where of they sawe such an excellent patterne in him, and not that hee brought them forth in the same moment.

Chap. 15.

1. *I am the true vine, and my father is an husband man.*
2. *He will take away euery braunch, which beareth not fruite in me, and whatsoeuer braunch bringeth fruite, hee will purge it, that it may bringe foorth more fruite.*
3. *Now you are cleane, becauſe of my word, which I haue ſpoken vnto you.*
4. *Abide in me, and I in you, as the braunch cannot beare fruite of it ſelfe, vnleſſe it abide in the vine: ſo neither you, vnleſſe ye ſhall abide in me.*
5. *I am the vine, you are the braunches, he that abideth in me, and I in him, this man beareth much fruit: becauſe without me yee can doe nothing.*
6. *If any man ſhall not abide in mee, when as he ſhall be caſt out a dores, as a branch, and ſhall bee withered, they ſhall gather him, and ſhall caſt him into the fire, and he ſhall burne.*

1. *I am the vine.* This ſumme of this ſimilitude is, that we are barren and dry by nature, ſaue onely in aſmuch as being engrafted into Chriſt, wee drawe new force from him. Following others, I haue traſlated *ampelos* a Vine, and *clemata* braunches. *Vitis* is properly the plant it ſelfe, and not the field, which is ſet with vines, which they call a Vineyard. Although it be taken ſometimes for the Vineyard it ſelfe: as when Cicero ioyneth the litle fieldes and the litle vineyardes of poore men together. But the branches are the armes, which the vine ſpreadeth vpon the earth. And for aſmuch as *clema* doth alſo ſignifie amongeſt the Gretians a Vine, and *ampelos* a Vineyard, I doe rather incline vnto that opinion, that Chriſt compareth himſelfe vnto land ſet with Vines, and vs vnto the plantes themſelues. Although I will contend with no man about that matter. I do only meane to admoniſh the readers, that they follow that which ſhal ſeem to be more probable out of the text.

Let vs firſt of all remẽber that rule, which we muſt obſerue in all parables, that we muſt not deſcende all ꝑ properties of a vine: but ꝑ we muſt only ſee ſummarily to what end chriſt applieth this ſimilitud. Ther are three principall parts therof: that we haue no power to doe good, but from him: that the father doth trimme vs by purging vs, hauing roote in him: that he taketh away the vnfruitfull branches, that they may burne, beeing caſt into the fire. All menne almoſte are aſhamed to denie, that they may haue all that goodneſſe, which they haue of God: but they doe afterward feigne that there is an vniuerſall grace giuen them as if it were naturally engendred in them. And Chriſt ſtandeth chiefly vppon this poynt, that the vitall ſappe floweth from him alone: whereupon it followeth that the nature of menne is vnfruitfull and voyde of all goodneſſe beecauſe none taſteth of the nature of the vine, vntill he be ingrafted into him. But this is giuen onely to the electe by a ſpeciall grace. Therefore the Father is the firſt authour of all good thinges, who planteth vs with his hande: but the beeginning of life is in Chriſte, after that we beginne to bee rooted in him. When as hee calleth himſelfe the true Vine, it is as much as if hee ſhoulde haue

ſaide

saide, I am the vine in deede. Therefore men doe wearie themselues in vaine in seeking strength els where: because there shall come no profitable fruit frō any other, saue onely from the braunches which spring from me.

2 *Euery braunch*. Because some men corrupt, othersome doe maliciously suppresse, othersome choake with slouthfulnes the grace of God, hee stirreth them vp and maketh them carefull by these wordes, when as hee pronounceth that all vnfruitfull braunches shall bee remoued out of the vine. But here may a question be mooued, whether hee can be without fruite that is ingrafted into Christ or no. I answere that menne doe thinke that many are in the vine, who haue in deede no roote in the vine. So the Lord calleth his people Israel in the Prophets his vineyarde, who beare the name of the Church in external profession.

And whosoeuer bringeth fruite. In these wordes hee teacheth that the faithfull haue neede continually to bee trimmed least they grow out of kinde, and that they can bring foorth no good thing, vnlesse the Lorde doeth oftentimes set to his hand to trimme them. Neither shall it be sufficient that we were once made partakers of adoption, vnlesse God continew the course of his grace in vs. Hee maketh mention of pruning, because our flesh aboundeth with superfluous and hurtfull vices, and is too full of them, which grow and spring vp without ende, vnlesse we be purged by the hand of God. When as he saith that the vines are pruned, that they may bring more plentifull fruite, hee teacheth how the godly ought to goe forwarde in the course of godlines.

3 *Now yee are cleane*. Hee telleth them that they hadde already tryed that which he had saide, because being planted in him, they were also purged. He sheweth the meanes of this purging to witte, doctrine. Neither is it to bee doubted but that he speaketh of the externall preaching, when as he expresseth in plaine wordes, the worde which they had heard out of his mouth. Not that mans voyce which hath so great efficacie in it selfe, when it is vttered with the mouth, but in asmuch as Christ worketh in the heart by the spirit: the voyce it selfe is the instrument of purging. Neuertheless Christ doth not meane that the Apostles are free from all vice: but hee setteth before them an experiment, whereby they may learne, how necessary the continuance of grace is. Furthermore, he cōmendeth the doctrine of the Gospel vnto them, for the fruit thereof, to the ende they may be the more sharpened continually to meditate thereuppon, seeing that it is as it were the vine dresser his knife, to purge all filthinesse.

4 *Abide in me*. He exhorteth them againe to bee desirous and carefull to retaine that grace wherewith they are endowed. For the carelesnes of the flesh can neuer be sufficiently awaked. And this is Christ his onely drift to keepe vs vnder his wings as an hen keepeth her chickins: least being carried away with oner lightnes, we flie thence to our owne destruction. Therefore to the ende he may prooue that he began not the worke of our saluation, that he may leaue it halfe done halfe vndone, he promiseth that his spirit shall alwayes be effectual in vs, if we our selues be not in the fault. *Abide in me*, saith he: because I am readie to abide in you. Againe he that abideth in me bringeth forth much fruite.

By which words he declareth that all those are fruitfull braunches which haue a liuely roote in him.

5 *Without me yee can doe nothing.* This is the concluſion and the application of all the whole parable, ſo long as wee are without him we canne bring foorth no good fruite, and ſuch as is acceptable in the ſight of God: becauſe we are vnfit to doe well. The Papiſts doe not onely extenuate but alſo quite weaken this ſentence: yea they doe altogether mocke it. For although they confeſſe in word that we are able to doe nothing with out Chriſt: yet they dreame that we haue ſome power, which is not ſufficient of it ſelfe, yet it worketh together being holpen with the grace of God. For they cannot abide that man ſhould bee ſo debaſed, but that he ſhould conferr and bring ſomewhat of himſelfe. But they cannot ſo eaſily mock ſo manifeſt wordes of Chriſt. This is the gloſe & inuention of the Papiſtes, that we are able to doe nothing without Chriſt: yet being holpen by him we haue ſomewhat of our ſelues beſides his grace. But on the contrary Chriſt affirmeth that we can doe nothing of our ſelues. The braunch ſaith he, beareth not fruite of it ſelfe. Therefore he doth not onely in this place cõmend the helpe of his grace which worketh together, but he doth quite depriue vs of al power, vnleſſe it be that, which he himſelfe giueth vs. Therefore this particle (without me) muſt be reſolued thus, not but by me. There followeth another cauill: for they pretende that the braunch hath ſomewhat by nature, becauſe if another graft which beareth no fruit be brought into the vineyeard, it will beare nothing. But this may be eaſily anſwered, becauſe chriſt reſoneth not what thinge the braunch hath by nature before it cleaue to the vine: but he meaneth rather that we begin to bee made braunches then, whileſt that we grow and increaſe by receiuing nouriſhment from him. And certainely the ſcripture ſheweth elſewhere that we are vnprofitable and dry wood vntill ſuch time as we be in him.

6 *If any man ſhall not abide in me.* Setting before them the puniſhment of their vnthankfulnes againe, hee ſharpeneth & ſtirreth them vp againe vnto perſeuerance. This thing is in deede the gift of God, yet this exhortation vnto feare is not ſuperfluous, leaſt our wanton fleſh do roote vs out. They are ſaid to wither like dry boughes, which are cut off from Chriſt, becauſe as they haue the beginning of their ſtrength from him, euen ſo haue they the continuall tenour. Not becauſe it falleth out at any time, that any of the electe are cut off, but becauſe many hypocrites doe flouriſh for a time to looke to, and are greene, who do afterwarde make fruſtrate the hope of the Lord in giuing fruite.

7 *If yee ſhall abide in mee and my wordes ſhall abide in you, yee ſhall aske what you will, and it ſhall be done to you.*

8 *In this is my father glorified, that yee beare much fruite and be my Diſciples.*

9 *As the father hath loued mee, I haue alſo loued you: abide in my loue.*

10 *If yee ſhall keepe my precepts, yee ſhall abide in my loue: as I alſo haue kept the commandements of my father, and abide in his loue.*

11 *Thoſe things haue I ſpoken vnto you, that my ioy may abide in you, and your ioy may be fulfilled.*

7 If

7 *If you shall abide in me.* Because the faithfull doe oftentimes perceiue that they are hungrie and farre from that plentifull fatnesse which is sufficient to yeeld plentifull fruite, therefore this is added by name that there is helpe prepared for their pouertie, what things soeuer they shall need, which are in Christ, so soone as they shall beg them at Gods handes. This is a very profitable admonition. For God doth oftentimes suffer vs to hunger, to the end he may exercise vs in the desire to pray: but if we flie vnto him, he will neuer denie our petitions, but will giue of his store that can neuer be spent, what thing soeuer wee haue need of. 1. Cor. 1. 5. When he saith, *If my wordes shall abide in you*, his meaning is, that we take roote in him by faith. For so soone as we are departed frō the doctrine of the gospell, Christ is sought without himselfe. When as he promiseth that that shalbe graunted vs, if we will any thing, he doth not graunt vs leaue to aske euery thing, for God should but badly prouide for our health if he should shew himselfe to be so easie to be intreated and so dutifull. For it is well knowne what disordered petitions men doe vse for the most part. But hee restraineth the petitions of his in this place vnto the rule of praying aright, which maketh all our affections subiect to the will of God: and that doth the circumstance of that place confirme: for he meaneth that his are not desirous of riches, or honor, or any such thing, which the flesh doth foolishly desire, but of the vitall iuyce of the holy spirit, whereby they may bring foorth fruit.

8. *In this is my father glorified.* A confirmation of the sentence next going before. For he sheweth that we may be fully assured that God heareth the prayers of his, when as they shall desire to be made fruitfull: because this serueth much to set forth his glory. Notwithstanding he doth also kindle in them the desire of well doing by this end or effect: because there is nothing whereof wee ought to make greater account then of this, that the name of God may be glorified through vs. To the same purpose serueth the latter member, *And ye may be my disciples*: because he pronounceth that he hath none in his flocke, saue only those which bring forth fruite to the glory of God.

9 *As the father hath loued mee.* His meaning was to expresse some farre greater thing then they commonly suppose. For those which thinke that he speaketh in this place of the secret loue of GOD the father which hee bare alwayes towarde his sonne, they misse the marke: seeing that Christ intended rather to lay as it were in our bosome a certaine pledge of Gods loue towarde vs. Therefore that subtile saying doth nothing appertaine vnto this place howe the father hath alwayes loued himselfe in the sonne: but the loue heere mentioned, must be referred vnto vs: because Christ dooth testifie that he is beloued of the father, in asmuch as he is the head of the Church, likeas it is more then necessary for vs. For he that seeketh to know how he is beloued without a mediatour, he intangleth himselfe in a Laborinth wherein hee shall neyther finde way, nor out going. Therefore wee must beeholde CHRIST, wherein we shall finde the pledge of Gods loue layde open. For the loue of God was altogether powred into him, that it might flow from him into his members.

Hee hadde this title giuen him, that hee was the welbeeloued sonne

in whom the good will of the father resteth. But we must note the ende, that God may accept vs in him. Therefore we may all beeholde the fatherly loue of God towarde vs in him as in a glasse: becausse he is not loued aparte or for his owne sake onely, but that he may ioyne vs vnto the father with himselfe.

Abide in my loue. Some doe expound it thus, that Christe requireth mutuall loue of his disciples. Othersome deale better who take the loue of Christ actiuely. For he will haue vs to enioy the loue wherewith hee hath once loued vs, for euer: and therefore he telleth vs that we must take heede that wee depriue not our selues thereof. For many menne refuse the grace that is offered them: many men throw away that which they had in their handes. Therefore after that wee are once receiued into Christes fauour, we must beware that we fall not thence through our owne fault. Whereas some doe inferre vpon these words, that there is no force nor efficacie in the grace of GOD, vnlesse it bee holpen with our constancie, it is a friuolous thing. Neyther doe I graunt, that the spirite doth onely require at our handes those thinges, which are in our power, but that he doth shewe what is to bee done: that if we want strength we may craue the same at the handes of some other. Likeas when Christe exhorteth vs in this place vnto perseuerance, we must not trust to our owne cunning and strength: but we must beseech him that commandeth to confirme vs in his loue.

10. *If ye keepe my commandements.* He sheweth the meanes how to perseuere: if we follow him thither whither he calleth vs. For as Paul saith Rom. 8. 1. They that be in Christ walke not after the flesh, but after the spirit. For these thinges are continually coupled together, faith which layeth holde vpon the free loue of Christ and a good conscience and newnes of life. And truly christ doth not reconcile the faithful vnto the father to this end, that they may play the wantons freely but that he may keepe them vnder his fathers hand and gouernment, by gouerning them with his spirite. Whereupon it followeth that all those cast awaye the loue of Christ, which doe not proue by true obedience that they are his disciples. If any man obiect that the firmenes of our saluation doth therefore depend vpon our selues: I answere that Christes wordes are falsly wrested to that part: becausse the obedience which the faithfull vse toward him, is not so much the cause that he continueth his loue toward them, as the effect of loue. For how commeth it to passe, that they answere to their calling, saue onely becausse they are mooued with the spirite of free adoption. But it seemeth that ther is too harde a condition laid vpon vs, that we keepe Christes commaundementes, wherein is conteined the exact perfection of righteousnesse, which far passeth our meane and measure. For it cōmeth to passe thereby, that the loue of christ shalbe in vaine vnlesse we be endowed with angelicall puritie. Wee may easily answere. for when as christ intreateth of the studie and desire to liue well and aright, he excludeth not § which is the principall point in his doctrin, to wit concerning the free imputation of righteousnes, whereby it commeth to passe, that by graunting of pardon, our good deedes doe please God, which beeing lame and vnperfect of themselues did deserue to be reiected. Therefore the faithfull are iudged to keepe Christs commandements, when they apply their studies vn

to

to this ende, although they misse the marke much: because they are loosed frō that rigor of the lawe, Deut. 27. 26. Accursed be euery one which shall not fulfill all thinges, &c.

Like as I haue also kept. As we are elected in Christ, so the image of our calling is most liuely expressed in him. Therefore he doth for good causes set him before our eyes as a paterne whom all the godly must endeuour to follow. In me saith he, appeareth the similitude of those things which I require at your hands. For you see how that I am addicted in deede vnto my father to obey him, and I will proceede in this course.

Againe, he hath loued me not for a moment or for a short time, but the tenor of his loue toward me is euerlasting. We must alwayes haue this conformitie of the head and the members before our eyes, not onely to the ende the faithfull may studie to frame themselues vnto the example of Christ: but that they may hope that they shall be daily reformed & bettered by his spirite, that they may walke vntill the end in newnes of life.

11 *These thinges haue I spoken vnto you.* Hee addeth that the godly are not ignorant of his loue, but that it is perceiued by the sense of faith: so that the consciences shall enioy blessed peace. For the ioy whereof he maketh mention ariseth from that peace which they haue with God whosoeuer are iustified freely. Therefore so often as the fatherly loue of God toward vs is spoken of, let vs know that we haue matter of true ioy giuen vs, so that our consciences being quiet we may be certaine of our saluation. Furthermore, this ioy is called Christes and ours, in diuers respects. It is Christes because it is giuen vs by him: for hee is both the authour and the cause. I say that hee is the cause, because wee were deliuered from guiltines when as the correction of our peace was layde vppon him. I call him the authour also because hee abolisheth feare and carefulnesse in our hearts: from whence that cleare merrines proceedeth. It is called ours in another respect, because we enioy it after that it is giuen vs.

Now seeing that Christ saith, that he spake these thinges for this cause, that the disciples may haue ioy, we gather out of these wordes, that all those which haue rightly profited in this sermon, haue whereupon they may stay themselues. By this word *abide* hee giueth vs to vnderstande, that it is no frayle or temporall ioy whereof he speaketh: but that it neuer falleth away. Wherfore let vs learne that we must seeke the hope of saluation in Christ his doctrine, which may bee of force aswell in life as in death.

Your ioy may be fulfilled. Hee addeth that this ioy shall bee perfect and full: not because the faithfull are free from all sorrowe, but because the matter of ioy aboundeth, so that no feare, no care, no sorrow doth at any time swallow them vp. For those that haue this grace giuen them to glory in Christe, neither life nor death, nor any myseries can hinder them from triumphing ouer heauines.

12 *This is my commaundement, that yee loue one another as I haue loued you.*

13 *No man hath greater loue then this, that a man should put away his life for his friendes.*

14 *You are my friendes, if you doe thoſe thinges which I commaund you.*

15 *After this I will not call you ſeruants, becauſe the ſeruant knoweth not what his maiſter doth: but I haue called you friendes, becauſe what things ſoeuer I haue heard of my father, I haue made them knowne vnto you.*

12 *This is my commaundement.* Seeing that it is meete that wee direct our life according to Chriſt his commaundement, wee muſt know eſpecially what he willeth and commaundeth. Therefore he repeateth that now which he had ſaide before that this pleaſeth him aboue all other thinges, that the faithful doe loue one another. The loue and reuerence of God is former in order in deede: but becauſe the lawfull tryall thereof is loue toward the neighbours, he maketh mention principally of this. Furthermore, like as of late in the generall reuerencing of doctrine: ſo now he ſetteth before vs after a ſort a patterne which wee muſt follow, for he loued all his, to the end they may loue one another. We haue ſpoken in this chapter next going before why he cõmandeth nothing, in plaine wordes in this place touching the louing of the vnbeleeuers.

13 *Greater loue then this.* Chriſt ſetteth foorth ſometimes the greatneſſe of his loue toward vs, to the end he may the better eſtabliſh the hope of our ſaluation: and now he goeth farther, that hee may enflame vs to loue our brethren by his owne example. Yet he coupleth both things together: for he will haue vs to receiue by faith the infinite ſweetnes of his goodneſſe, and ſecondly he alloureth vs by this meanes vnto the ſtudy of loue. So Paule vnto the Epheſians, Ephe. 5.2. Walke in loue as Chriſt hath loued vs and hath giuen himſelfe for vs an offering and a ſacrifice, of a ſweete ſauour to God, God coulde haue redeemed vs otherwiſe by his word or his becke vnleſſe he had thought good that it ſhould be otherwiſe for our ſake, that in not ſparing his owne and onely begotten ſonne, he might in his perſon declare how carefull he was for our ſaluation. And now thoſe hearties muſt needes be as hard as yron and ſtone which cannot be ſoftened with ſuch incomparable ſweetnes of Gods loue. Yet a queſtion may be asked in this place how Chriſt died for his friends, ſeeing that wee were his enemies before he reconciled vs. For hauing purged our ſinnes by the ſacrifice of his death, he remoued the enmitie which was betweene God & vs. Let vs fet the anſwere to this queſtion out of the third chapter, where we haue ſaid that in reſpect of our ſelues there is diſſention betweene god & vs, vntil our ſinnes bee aboliſhed by the death of Chriſt: and that euerlaſting loue of God, wherewith he loued euen his enemies was the cauſe of this grace which was giuen in Chriſt. After this ſort Chriſt gaue his life for ſtrangers, yet ſuch as hee loued euen then, otherwiſe he would not haue died for them.

14 *Yee are my friends.* Hee meaneth not that we doe attaine vnto ſuch honour by any merit of our owne: but he doth onely tell vs vppon what condition hee receiueth vs into fauour, and vouchſafeth to reckon vs amongſt his frindes. As he ſaide of late, *If yee ſhall keepe my commandements, yee ſhal abide in my loue.* For the grace of our ſauiour God hath appeared, teaching vs that denying vngodlines & worldly luſtes, we ſhould liue chaſtly, righteouſly, and godly in this world Tit. 2. 11. 12. But prophane men who wax wanton againſt Chriſt through the wicked contempt of the Goſpel, doe renounce his friendſhip.

15 *After this I will not call you ſeruantes.* Hee declareth and proueth his loue toward his Diſciples by another argument, to wit, that he did altogether

reueal

reueale himselfe vnto them, like as familiar communication taketh place amongst friends. I (saith hee) haue giuen you farre more then mortall man is wont to giue to his seruants. Therefore let this be vnto you a pledge of my loue towarde you, in that I haue laide open vnto you the hidden mysteries of the heauenly wisdome mildlie and frindly, which I had heard of the father. This is an excellent commendation of the gospell, that wee haue Christs heart, as it were opened there, so that wee neede not doubt of his loue. There is no cause why wee should desire to goe vp into heauen, or downe into the deepe to fet the certaintie of our saluation, let this testimonie of loue which is contained in the gospel suffice vs: because it shall neuer deceiue vs. Moses said, Deut. 4 7. vnto the old people, what nation vnder heauen is so noble, which hath God comming nigh vnto it, as God doth common with thee this day? But our noblenesse doth farre excell that since that GOD powred out himselfe wholy in his sonne. Wherefore their vnthankfulnes is so much the greater & their forwardnesse so much the more vntollerable, who beeing not content with the wonderfull wisdome of the Gospell, doe flie ouer vnto new speculations through proud lust. *Whatsoeuer I haue heard.* It is certain that the Disciples knew not all things which Christ knew: neither could it bee that they shoulde attaine vnto so great highnes: and seeing that hee is the vncomprehensible wisdom of God, he gaue euery man a certaine portion of knowledge, which was sufficient. Therefore why saith hee that hee reuealed all things? I answere, that this is restrained vnto the person and office of the Mediatour. He made himselfe ꝑ meane betweene God & vs who receiued ꝑ from ꝑ secrete sanctuary of God, which he did giue vnto vs (as they say) from hand to hand. Therefore Christ omitted none of those things but told thē vnto his disciples which were appertinent to our saluation, & which were profitable for vs. So ꝑ in as much as he is ordained the master and only teacher of the church he heard nothing of ꝑ father, which he taught not his faithfully: onely let vs haue an humble desire to learn & be readie & apte to be taught. & we shall perceiue that Paul doth not in vain call the gospel wisdome which maketh men perfect. Col. 1, 28

16 *Yee haue not chosen mee. But I haue chosen you and haue appointed you to goe and bring fruit & ꝑ your fruit may remain: ꝑ whatsoeuer ye shall aske of the father in my name, he may giue it you.*

17 *These things I commaund you, that yee loue one another.*

18 *If the world hate you, yee know that it hated me former then you.*

19 *If yee were of the world the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.*

20 *Remember the words which I told you, the seruant is not greater then his master, if they haue persecuted me, they will persecute you also, if they haue kept my worde they will keepe yours also.*

21 *But they will doe all these things vnto you for my name, because they haue not knowen him that sent mee*

16 *You haue not chosen me.* He doth yet more plainly declare ꝑ they must thanke his grace & not their own deseruing ꝑ they were chosen & extold vnto so great honor For when as he denyeth ꝑ they chose him, these words import as much as if he should say ꝑ whatsoeuer they haue, they haue not obteined it by their own arte & industrie. They feigne cōmonly a mutuall cōcourse of gods grace & mans will

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But this oppoſition, I haue choſen you, and am not choſen of you, doth attribute all that wholy to Chriſte which they are wont to diuide betweene him and man, as if it had beene ſaid, that man is not moued of his owne accord to ſeeke Chriſt vntill he be ſought. He ſpeaketh not in this place of the common election of the godly, whereby they are adopted to be the children of god, but of the particuler election whereby hee ordayned the Diſciples to preach the Goſpell. But if the Apoſtles were choſen freely and for no merite of theirs vnto that function, wee muſt needes thinke that the election, is farre more free, whereby wee are made heires of eternall life, being the children of wrath and an accurſed ſeede. Moreouer, Chriſt doth ſo commend in this place the grace whereby they were choſen to bee Apoſtles. that hee ioineth that former grace whereby they were ingrafted into the body of the Church with it. Yea, hee comprehendeth generally in theſe words what dignitie ſoeuer hee had beſtowed vpon them. Neuertheleſſe I graunt that he intreateth miniſeſtly of the Apoſtleſhip. For his intent is to pricke forward the diſciples to doe their dutie ſtoutly. He taketh the matter of his exhortation from the free fauour which he vouchſafed to ſhewe vnto them. For the more wee are bound to the Lord, the more feruent ought wee to bee, to doe thoſe duties which hee requireth at our handes: otherwiſe we cannot auoide the crime of filthie vnthankfulneſſe. Whereby it appeareth that there is nothing which ought more to enflame vs to ſtudie to liue well and godlily then when as we confeſſe that we haue receiued all that which wee haue at Gods handes and that wee haue nothing of our own that as well the beginning of our ſaluation as all the partes which follow thereupon, doe flow from his free mercy. Furthermore it appeareth plainly thereby how true that ſentence is, that Chriſt choſe thoſe to be Apoſtles, which might ſeeme to be moſt vnfit of all men. Although hee woulde haue a perpetuall monument of his grace to bee extant in their perſon. For (as Paule ſaith 2. Cor. chap. 2. 16) who is he that ſhall be found meet to goe on this embaſſage wherein God doeth reconcile mankinde vnto himſelfe? Yea, what is mortall man that he ſhould repreſent Gods owne perſon? Therefore it is Chriſt alone, that maketh vs meete by his election. Therefore Paule fetteth his Apoſtleſhip from grace. Rom. 1. 5. and againe to the Galathians 1. 15. he ſaith that hee was ſeparated from his mothers wombe. Yea, foraſmuch as wee are all vnprofitable ſeruauntes, euen thoſe that ſeeme to bee the moſt excellent of all ſhall not bee fit for the leaſt calling vntill they be elected. Neuertheleſſe the higher the degree of honour is whereunto euery man is extolled, let him remember that he is the more bound vnto God.

I haue appointed you. The election is hidden vntill it be reuelaed indeed, when as the man is called vnto his office whereunto he was appointed As Paul in that place which I cited of late, after that he hath ſaide þ he was ſeparated from his wothers wombe, he addeth afterward that he was created an Apoſtle when as God thought good it ſhould be ſo. So þ Lord himſelfe doth teſtifie þ Ieremie, Ier. 1. 5. was knowne of him before he was in his mothers wombe, whom notwithſtanding hee calleth in his time vnto the office of a Prophet, yet it may be þ ſome man may come rightly framed vnto the office of teaching: yea, this is an ordinarie thing in the Church that no manne bee called ſaue hee that is furni-

furnished with necessarie giftes. In that Christ maketh him selfe the authour of both, it is no maruell, forasmuch as the father worketh onely by him and hee worketh with the father. Therfore aswell the election as the ordaining is common to them both.

That you may goe. Nowe doth he declare to what end hee made mention of his grace, to the ende he might make them goe more merily and willingly about theyr worke. The dignitie of the Apostleship was not idle, but they were to striue with great straites. Therefore Christ pricketh them forwarde, that they may not flie from labours, griefes, & dangers. This argument is taken from the ende. Secondly, Christ reasoneth from the effect when as hee saith, *And that yee may bring fruite.* For it cannot almost bee that any man should apply his worke earnestly & stoutly, vnlesse he hope that his labour will be fruitfull.

Therefore Christ saith that their endeuours shall not be in vaine, so they be readie to obey. Neither doth he onely prescribe vnto the Apostles in this place what their calling requireth: but he promiseth them happie successe, least they faint and waxe cold. It can scarse be expressed what great force this comfort hath against so many tentations, which doe dayly inuade Christes ministers. Therefore so often as wee thinke that our labour is lost, let vs remember this, that Christe shall at length bring to passe that that shall not bee in vaine which wee goe about. For the promise taketh place most of all then, when there appeareth no fruite.

At this day craftie mates, and those that seeme to the worlde to bee wise, doe mocke and floute our endeuours as vaine and rashe, because we endeuour in vaine to ioyne heauen and earth together: for in the meane season wee reape not that fruite which we desire. But forasmuch as Christ hath promised on the other side that the reward of our labour shall follow at length which lyeth hid for a time, let vs labour diligently in the middest of the mockage of the world in doing our dutie. Nowe heere may a question bee asked, why Christ saith that this fruite shall bee perpetuall, whenas hee saith. *And that your fruite may remaine:* Because the doctrine of the gospell getteth soules vnto Christe vnto eternall saluation, many doe thinke that this is the perpetuitie of of the fruite: but I doe extend the sentence farther, to wit, that the church shall stand euen vntill the ende of the worlde, For the labour of the Apostles yeeldeth fruite, euen as at this day, & our preaching is not for one age, but shal spread abroad the church that there may come a newe encrease after our death. Whenas hee saith *your fruite* he speaketh as if it were gotten through their industrie: whereas notwithstanding Paule teacheth. 1. Cor. 3. 7. § those which water or plant are nothing. And truly the creation of the Church is a more excellent worke of God, then that the glory therof ought to bee ascribed vnto men. but because the Lorde sheweth his power by the hand of men, least they labour in vaine, he is wont to translate that vnto them which is proper to himselfe. Neuerthelesse let vs remember that Christe dooth adorne his disciples so benignly that he may encourage them and not puff them vp.

That whatsoeuer yee shall aske. This member was not added abruptly as many men may thinke. For seeing that the function of teaching dooth farre surpasse mans strength, there are moreouer many inuasions of Sa-

tan, which can neuer be endured saue onely through the power of God. Therefore least the Apostles faint, Christe helpeth them and preuenteth them with a most excellent ayde. as if hee should say, if you shall haue more to doe, then that you are able to fulfill your function my father will not faile you. For I haue made you ministers of the Gospell vppon this condition, that the father may stretch foorth his hande to helpe you so often as ye shall desire him in my name to help you. And truly whereas most teachers doe eyther faint through slouthfulnes or fall downe flat through dispayre, it commeth to passe by none other meanes saue only because they waxe slouthfull in praying. Therefore this promise of Christ stirreth vs vp to call vpon God. For whosoeuer shall acknowledge that the successe of the worde commeth from God hee shall offer his labour to him with feare and trembling: on the contrarie if any man trust to his owne industrie, and doe neglect Gods helpe, or shall cast away both speare and buckler whenas he is come to the matter, hee shall doe no good after he hath taken great paines.

Furthermore, we must take heed of two vices here, of arrogancie and distrust: for as those men doe carelesly passe ouer Gods helpe who thinke that they haue the matter in their hand alreadie, so many men doe faint through difficultie, because they do not consider that they fight through gods power and ayde, vnder whose conduct they go on warfare.

17 *These thinges commaund I you.* This is also added in good time to the end the Apostles might know that mutuall loue amongest ministers is chiefly required, to the ende they may edifie the Church of God with the desire of concord. For there is no greater impediment, then whenas euery man laboureth apart, and they doe not one helpe another. Therefore vnlesse the ministers do retaine brotherly fellowship amongest themselues, it may bee that they may erect some huge heapes but such as are scattered abroad: neuertheless there shal be no building o the Church.

18 *If the world hate you.* After that Christ hath armed the Apostles vnto the fight, he also doth exhorte them vnto pacience. For the Gospell cannot bee preached but the worlde will goe mad by and by. Wherefore it cannot be that godly teachers shall escape enuie and the hatred of the worlde. Christ foretelleth this in time, least that befall them which is wont to befall fresh water souldiers, who by reason of their vnskilfulnes are bold before they see the enemies, whē as they come to p̄ fight they are afraid: neither doth he forwarne his Disciples for this cause only least any newe or vnlooked for thing befal thē, but he doth also confirme thē by his owne example. For it is an vnmeete thing p̄ seeing the world did hate him, we who represent his person, should haue the world (which is alwayes like to it selfe) fauourable to vs. I had leuer translate p̄ verbe *ginoskete* in the indicatiue moode although if any man had rather haue the Imparatiue, I do not gainesay him because p̄ sense is not alterd, There is greater difficultie in p̄ word which foloweth next? For seeing p̄ he calleth himselfe former then the Disciples, this may be referred aswell vnto p̄ time, as vnto the dignitie. The former exposition is more vsuall to wit that Christ was hated of the world before his Disciples. But I doe rather allow the latter that seeing that Christ who doeth farre excell was not yet free from the hatred

tred of the world, his ministers must not refuse the like estate. For this saying agreeth with that which we had twice in the first chapter, 27 & 30. verses. He that commeth after me, is preferred before me, because he was former then I.

19 *If yee were of the world.* This is another consolation that the worlde doth hate them for this cause because they are separated frō it. And this is their true felicitie and glory: because they are deliuered from destruction by this meanes. To *clense* doth signifie in this place to separate. Now if they were chosen out of the worlde it followeth that they were a part of the worlde, & that they are separated from the rest that perish, onely through Gods mercy. In this place Christ comprehendeth vnder this word *world*, all those which are not regenerate by the spirit of God. For he setteth the church against the world, as we shal see more fully in the 17. chap. And yet that exhortation of Paul is not contrary to this doctrine, Ro. 12. 18. Haue peace with all men so much as in you lyeth. For that exception which is added importeth asmuch as if hee shoulde say, that we must take heede what is lawfull for vs to doe: least any man beare too much with the corruptions of the world through the desire he hath to please But there may another question bee obiected as yet. For we see the wicked which are of the world not onely cōmonly hated, but also accursed: truely the worlde doth not here loue that which is his owne. I answere, that earthly men who are moued according to the sense of their flesh do neuer hate sinne in deed: but only so far forth as the care of their owne losse or gaine doth moue thē: although christ ment not to deny, but that the world waxeth hot with inwarde discord, & rageth within it selfe his only meaning was to shew, that the world doth onely hate that in the faithfull which is of God. And it appeareth also hereby how foolishly the Anabaptists do dote, who gather by this one argument only that they are the seruants of God, because they displease the more part of men. For we may readily obiect, that many which are of the world: namely, whom the filthy cōfusion of all things delighteth, do fauour their doctrine: & againe, many of the world do hate it, because they are desirous to haue ꝑ politik order remain.

20 *Remember the worde.* It may also be read in the Indicatiue moode. You remember: but without any great alteration of the sense: yet in my iudgement the Imperatiue moode doth the better agree. And it is a confirmation of the sentence next going before where Christ saide that the world hated him, who did excell his disciples. For it is not meete that the seruant should be in better estate then his master. Furthermore, after that hee hath spoken of the persons, he maketh mention also of the doctrine, for there is nothing that troubleth the godly more, then when they see the doctrine which is Gods, proudly contemned of men. For it is an horrible monster, the beholding whereof may make the strongest breast & heart quaile. But whilest that on the other part, wee remember that the son of god himselfe did no lesse try stubbornnes, there is no cause why we should maruell, that the doctrine of God is so little reuerenced amongst men. In that he calleth it *their & his doctrine*, it is referred vnto the ministerie. There is one onely maister of the Church: but he would haue his doctrine which he taught first to be preached afterward by his Apostles.

21 *But all these things.* Because the fury of the worlde is monstrous, whilest that it rageth so against the doctrine of saluation, Christe

sheweth a reason therof, because it is carryed headlong into destructiō through blinde ignorance. For no man would warre against God openly, therefore it is blindnesse, and ignorance of God, which causeth the worlde so carelesly to fight against Christ. Therefore we must alwayes haue respect to the cause, neither can we haue any true consolation any where els, saue onely in the testimonie of a good conscience. Hereby must our mindes bee lifted vp likewise vnto thankfulnes: that whilest that the worlde doth perish in the blindnesse thereof, God hath vouchsafed to make vs partakers of his light. Neuertheless wee must hold that the hatred of Christ doeth proceede from the dulnes of the minde, when as God is not knowne. For (as I say oftentimes) vnbeleife is blinde: not that the wicked doe vnderstand and perceiue nothinge, but that all their knowledge is confused and doth vanish away straightway which thing I haue handled more at large els where.

22 *If I had not come and spoken vnto them, they should haue no sinne: but now they haue no excuse for their sinne.*

23 *Hee that hateth me, hateth my father also.*

24 *If I had not done the workes amongst them which no other man hath done, they should haue no sinne: but now they haue both seene, and also heard both mee and my father.*

25 *But that the worde which is written in their law may be fulfilled, they hated mee for nothing.*

26 *And when the comforter shall come, whome I will sende vnto you from my father the spirite of trueth, which proceedeth from the Father, hee shall testifie of mee.*

27 *And you doe also testifie, because you are with me from the beginning.*

22 *If I had not come.* In that he saide that the Iewes hated the Gospel, because they knewnot God. least any man should thinke that this serueth to mittigate their offence, he addeth that they were maliciously blind: as if a man shuld shut his eyes least he be compelled to behold the light. For otherwise it might haue beene obiected against Christ, if they know not thy father, how is it that thou doest not redresse their errour? Why hast thou not at least tryed whether they were altogether vnapt to be taught or no? He answereth that he hath executed the office of a good and faithfull teacher, but all in vaine: because malice would not suffer them to returne vnto soundnes of minde.

Furthermore, his meaning was to make all men afraide vnder their person, who do either refuse the truth of God when it is offered vnto them, or resist the same willingly when they know it. And although there remaineth terrible vengeance of God for them, yet Christ hath respect rather vnto his disciples, that he may rather encourage them with certaine hope of victory, least at any time they yeeld vnto the weakenes of the wicked. For when as wee heare that such is their end, we may tryumph now, as it were in the middest of the battell.

They shoulde haue no sinne. Christe seemeth to graunt by these woordes, that onely vnbeleife is sinne: and there be some which thinke so. Augu-

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stine thinketh somewhat more soberly, yet he commeth vnto the same sense. For because faith remitteth and blotteth out all sinnes, hee saith, that it is only the summe of vnbeleife that condemneth. This is truely sayde, forasmuch as vnbeliefe dooth not onely keepe menne from beeing deliuered from the guiltinesse of death: but it is the fountaine and cause of all euill. But all that disputation doth nothing appertaine vnto this present place. For this word (*sinne*) is not taken generally, but according to the circumstance of the cause which is handeled as if Christ should say, that their ignorance is by no meanes excusable because they hadde malitiously refused God in his person, Likeas if wee call him guiltlesse, iust and pure, whom we will acquit of one fault onely, whereof he was guiltie. Therefore that absolution of Christe is restrained vnto one kind of sinne: becausse he taketh from the Iewes their cloake of ignorance in the contempt and hatred of the Gospell. Yet heere ariseth a newe question as yet, whether vnbeliefe were not sufficient to condemne menne before the comming of Christ or no. And there be frantike fellowes, who gather falsly out of this place, that whosoeuer died before Christes comming without faith, they were in a doubtfull and suspensed state, vntill Christe did shewe himselfe vnto them. As if there were not many places of the scripture extant whiche testifie that the onely conscience was sufficient to make them guiltie. Death saith Paule. Rom. 5 14. reigned vntill moses in the worlde. And in another place in the same Epistle, 2. 12 he teacheth that they shall perishe without lawe which haue sinned without lawe. Then what is Christ his meaning? Truely there is a graunting of these wordes, whereby he giueth vs to vnderstande that there remaineth nothing for the Iewes, which they can pretend to mittigate their fault, after that they haue reiected life willingly and wittingly when it was offered vnto them. So the excuse which he graunteth them dooth not quite acquit them, but doth only extenuate the greeuousnes of the wickednes: according to ℣, the seruant which knoweth the will of his master, and despiseth it, shalbe sorer beat Luke. 12. 47. For Christ ment not to promise pardō vnto others, but to holde his enemies conuicted who had reiected the grace of God stubbornly: to the end it might euidently appeare, that they were vnworthy of all pardon and mercy. And we must note that he speaketh not of his bare comming, but that which was ioyned with doctrine. For they had not beene guiltie of so great a fault, becausse of the presence of his body onely, but the contempt of his doctrine by him deliuered was that which made them vnexcusable.

23. *He that hateth me.* An excellent place, whereby we are taught that no man hateth the doctrine of the gospel, but he bewrayeth his vngodlines against God. Many men pretend another thing in words: for whenas they loath the gospel, yet they will seeme to be excellent worshippers of God: but they are but trifles: for the contempt of God lurketh within. So that it commeth to passe that Christ discouereth the hypocrisie of many by the light of his doctrine. Concerning which thing we haue spoken more, chap. 3. 20. vpon that place, he that doth euill hateth the light. And againe, cha. 5. 23, he that honoureth not the son honoureth not the father.

24. *If I had not done the workes.* Hee comprehendeth in my iudgement vnder this worde, *workes*, all those tokens of his diuine glory which hee shewed. For hee prooued both by myracles, and by the power of the holy Ghost, and by other testimonies, that he was the sonne of God: so that the Maiestie of the onely begotten sonne did plainely appeare in him, as wee hadde in the first chapter. Concerning the myracles which he wrought, it is commonly obiected that he neither wrought more nor greater then Moses and the Prophets. The answere is knowne that Christ excelleth in myracles in this respecte because he was not the minister onely but properly the authour. For he vsed his owne name, his owne commaundement, his owne power to worke myracles. But (as I haue sayde) hee comprehendeth generally all the testimonies of the heauenly and spirituall power, whereby his Diuinitie was reuealed.

They haue seene and heard. Hee concludeth that his enemies cannot escape by running away, for as much as they despised ỹ power, which was altogether diuine, as might manifestly appeare. For God shewed forth his power plainely in the sonne: wherefore it was in vaine for them to say that they had only to deale with a mortall man. This place teacheth vs to be attentiue & readie to weigh the works of God: wherein whileste that he sheweth his power, he will haue due honour giuen & ascribed vnto himselfe. Whereupon it followeth that they are vnthankfull towardes God and malicious, whosoeuer do darken his gifts or passe ouer the same contemptuously.

25 *But that it may be fulfilled.* That which is contrary to nature seemeth to be vncredible: but there is nothing more contrary to reason then to hate God: therefore Christe saith that their mindes are infected with so great wickednesse that they hated him for nothing & without a cause. Wherby he amplifieth their wickednesse. Christe citeth a place out of the Psal. 35. 19. which hee sayth is nowe fulfilled: not because the same thing did not befall Dauid before, but that hee may touch the obstinate wickednesse of his nation which descending by lineall discent from the great graund fathers vnto the fourth generation did reigne without ende, as if he shoulde say that they were no better then their fathers which hated Dauid without a cause. By lawe hee meaneth the Psalmes, because all the doctrine of the Prophetes was nothing els but an appurtenance of the lawe, and we knowe that Moses his ministerie did endure vntill the time of Christ. Furthermore he calleth it their law not for honours sake, but that they may be sorer pricked with the familiar title: as if he should say, they haue the law giuen them by heritable right wherein they see their maners liuely painted out.

26 *And when.* After that Christ hath told his disciples that the gospel ought so be neuer a whit the lesse esteemed, because it hath many aduersaries euen in the very church, hee setteth the testimonie of the spirit now against their vngodly furie, wherewith their consciences being vnderpropt, they can neuer fall: as if he should say, the worlde shall rage against you, your doctrine shall be mocked of some, other some shal also accurse it. but there shalbe no such violent motions, that they shall be able to vndermine the firmnes of your faith, after that the holy Ghost shall be giuen you: that he may establish you by his testimony. And truly

truly this is our onely ayde, when as the world is all on an vprore, that the truth of God being sealed vp in our hearts by the spirit, doth despise whatsoeuer is in the world. For if it were subiect to mens iudgements, it should fall out, that our faith should be ouerwhelmed an hundred times dayly. Therefore we must note where we must stand amongest so many turmoyles, to witte, because wee haue not receiued the spirit of this world, but the spirit which is of God, that we may know those thinges which are giuen vs of God. He is the onely witnes, he doth mightily beate downe, scatter abroad, ouerthrow what thing so euer this world hath set vp on high to darken or suppresse Gods truth Whosoeuer shall be endowed with this spirit, they are so far frō being discouraged through the hatred and contempt of the worlde, that euery one of them shall ouercome the whole world, in the meane season we must beware that we depend not vpon the respect of men. For so long as our faith shall wander in such sort, yea, so soone as it shall goe out of the sanctuarie of God, it must needes wauer miserably. Therefore it must be called backe vnto the inward and secret testimonie of the spirit, which the faithfull know is giuen from heauen. The spirit is sayd to testifie of Christ, because it retaineth and stayeth our faith in him alone: that we may seeke no part of saluation els where, he calleth him the comforter. Againe to ꝑ end that we may not feare so long as we turst to his ayde. For Christ meant to fortifie our faith by this title, least it should faint in any temptations That must also be applied vnto this present circumstance, in that he calleth him the spirit of truth. For we must vnderstand ꝑ opposition, that men are carried about diuersly without this witnesse, neither doe they rest soundly any where, and that when and whereseoeuer hespeaketh he deliuereth mens minds from all doubting and from feare of deceit. In that he saith, that hee will send him from the father, and againe, that *hee proceedeth from the father*, it serueth to augment the weight of his authoritie. For the testimonie of the spirit should not be sufficient against such strong inuasions against so many and such forcible engines vnlesse we were perswaded that he came from God. Therefore it is Christ that sendeth the spirite, but out of his heauenly glory: to the ende we may know that it is not mans gift, but a sure pledge of Gods grace. Wherby appeareth how fryuolous the subtiltie of the Grecians was, when as they denyed vnder colour of these wordes ꝑ the spirite proceedeth from the sonne For Christ nameth the father heere as he is wont, to the ende he may make vs behold his diuinitie.

27 *And yee beare witnesse.* Christe giueth vs to vnderstande that the testimonie of the the spirite is not such that the Apostles haue it for themselues alone, and enioy it themselues alone, but that it spreadeth it selfe farther abroad by them, because they should bee the instruments of the spirite as he spake by their mouth. We see now how faith commeth by hearing, and yet it hath the certaintie which it hath from ꝑ seale and earneste of the spirit: Those men which know not sufficiently the mist of mans minde, they thinke that faith is conceiued naturally by preaching only: and on the other side many braineseicke men cannot away with preaching, whilest ꝑ they breath out secret reuelations and inspirations. But wee see how Christe ioyneth these thinges together.

Therfore although there is no faith vntill the ſpirit of God do lighte our minds and ſeale our hearts, yet muſt we not ſet viſions or oracles from the cloudes, but the word which is nighvs in our mouth and heart. Deu. 13. 14. ought to haue all our ſenſes tyed to it, & ſet faſt vpon it. As Iſayas ſaith moſt excellently. 59. 21. This is my couenant, ſaith the Lord, my ſpirit which I haue put vpon thee, and my words which I haue put in thy mouth, ſhall not faile, &c. This clauſe *ye haue been with me from the beginning*, is added for this cauſe, that wee may knowe that the apoſtles deſerue more credite, becauſe they ſaw theſe things with their eyes which they preach: as ſaith Iohn, that which we haue hard which we haue ſeene, which our hands haue handeled. 1. Iohn. 1. 1. For the Lord would that we ſhould be ſo prouided for by all meanes, that there might be nothing wanting which might approue the Goſpell fully.

Chap. 16.

1. *These things haue I ſpoken vnto you that ye may not be offended.*
2. *They ſhall make you ſtraungers from their Synagogue: but the houre commeth that whoſoeuer ſhall kill you, hee may thinke that hee dooth God good ſeruice.*
3. *And theſe things ſhall they doe vnto you, becauſe they haue not known the father nor yet me.*
4. *But I haue ſpoken theſe things vnto you, that when their houre commeth, you may remember, that I haue tolde you. And I haue not ſpoken theſe things vnto you from the beginning, becauſe I was with you.*
5. *And now I goe to him that ſent me, and none of you asketh mee, whither goeſt thou?*
6. *But becauſe I haue ſpoken theſe things, ſorrow hath filled your heart.*
7. *But I tell you the truth, it is expedient for you that I goe, for if I goe not, the comforter will not come vnto you: but and if I ſhall goe, I will ſend him vnto you,*

1. *These thinges haue I ſpoken vnto you.* Hee ſaith againe that none of theſe thinges which he hath ſpoken are ſuperfluous: for ſeeing that fights & combates are prepared for them they were to be furniſhed with lawfull weapons before the time. And in the meane ſeaſon he giueth them to vnderſtand that if they doe well muſe vppon this doctrine they ſhall be able to reſiſt. Let vs alſo remember that that is ſpoken to vs alſo, whiche was ſpoken then to the Apoſtles: And firſte of all wee muſt note that Chriſte ſendeth not his into the battell vnarmed: and that therefore no man faileth in this warfare, ſaue onely through the faulte of his owne ſlouthfullneſſe. Neither muſt wee waite and ſtay vntill wee come vnto the preſent matter: but we muſt endeuour that beeing acquainted with theſe ſpeeches of Chriſte, we may enter the combate when neede requireth. Neyther neede wee doubt but that wee ſhall obtaine the victorie ſo long as theſe admonitions of Chriſt remaine deepely imprinted in our mindes. For whenas he ſaith, *leaſt yee be offended*, hee giueth vs to vnder-

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stand, that we neede not feare, least wee be turned aside out of the right course with any thing. But it appeareth hereby how few do rightly learne this doctrine in that those men, which seeme to remember it, when they are free from danger, doe quayle and yeelde, when they are to enter the battaile, as if they were rude and ignorant. Therefore let vs so buckle these weapons vnto vs, that they neuer fall away from vs.

2 *Straungers from their Synagogue.* This was no light offence to trouble their mindes withall, that they were to bee driuen like wicked men out of the company of the godly, at least of those, which did boast that they were the people of God, and made their bragge of the title of the Church. For the faithfull are not onely subiect to persecution, but vnto reproaches and slaunder, as Paule saith, 1. Cor. 4. 9. 10. Notwithstanding Christ biddeth thē stand stoutly euen against this inuasion: because although they be thrust out of the Synagogues, yet neuertheless they remaine in the kingdome of God. The summe is, that wee must not be discouraged with the peruerse iudgements of menne, but that wee must valiantly endure the reproach of the crosse of Christ: being content with this one thing, that God alloweth our cause, which men doe vniustly and wickedly condemne. Furthermore, wee gather here by that the ministers of the Gospel are not onely euill intreated by the professed enemies of the Gospel, but that they are slaundered sometimes euen by those, which seeme to bee of the houshold of the Church, yea very pillars. The Scribes, and Pharisies, & Priests, by whome the Apostles were condemned, did boast that they were appointed by God to be iudges of the Church: and in deed the ordinary gouernement of the Church was in their power, and the function of iudging came from God, not from men: but they had corrupted al the order, which God had appointed, with their tyranny. So that it came to passe, that the power which was graunted vnto them to edification, was nothing else but a monstrous oppression of the seruaunts of God. excomunication which ought to haue beene a medicine to purge the church, was turned to banish godlines out of the same. Seeing that the Apostles tryed that in their time, there is no cause why the Pope his curses shoulde greatly terrifie vs, wherewith he thundreth against vs for the testimony of the Gospel. For we must not feare least they hurt vs any more, then these olde ones did the Apostles. Yea, wee ought to desire nothing more, then that we may be straungers from that congregation, out of which Christ is banished. Neuertheless, let vs note, that the discipline which GOD ordained in his Church from the beginning, was not abolished by that grosse abuse. For seeing that Sathan is wholy occupied about this, that he may corrupt all Gods institutions, we must not yeelde vnto him, that that may be quite taken away, because of corruptions, which God hath established for euer. Therefore excommunication is no lesse to be reclaimed vnto his pure and lawfull vse, then Baptisme and the Supper of the Lord,

But the houre commeth. Christe persisteth as yet in that offence, in that the enemies of the Gospell doe challenge and take to themselues this authoritie, that they thinke that they offer holy sacrifices vnto GOD, when they put the faithfull to death. Nowe it is of itselfe an harde matter, that the innocent should bee cruelly vexed: but it is a farre harder and a farre more trouble-

troublesome thing, that the iniuries which the wicked doe to the children of God, should be accounted iust punishmentes and due to their wickednes. But we must place so much ayd in a good conscience, that we may suffer our selues to be thus oppressed for a time, vntill such time as christ appeare out of heauen, the reuenger of our cause and his owne. But it is a wonder, that the enemies of the truth seeing their owne consciences doe accuse them, doe not onely deceiue men, but also challenge to themselues prayse for vniust cruelty before God. I answere, that hypocrites howsoeuer their owne conscience doth accuse them, doe so flatter themselues, that they deceiue themselues. They are ambitious, cruell, proude: but they cloake all these vices with the colour of zeale, to the ende they may carelesly flatter themselues. There is added also vnto these a certaine furious drunkennes, after that their hands haue beene imbrued with the bloud of the Martyres.

3 *And these thinges shall they doe vnto you.* It is not in vaine, that he doth so often call the Apostles vnto that consideration, that this is the onely cause why the vnbeleeuers doe rage against them, because they know not God. And yet not withstanding this is not spoken to mittigate their offence, but that the Apostles may despise their fury with lofty mindes. For it falleth out oftentimes, that the authoritie wherein the wicked excell, and the pompe that appeareth in them, doe shake modest and godly mindes. On the contrary, Christ cõmandeth his disciples to rise against them with holy magnanimitie, that they may contemne the aduersary, whom only errour and blindnes doth driue forward. For this is our brasen wall, when wee are certainely perswaded that God is on our side: and that those which resist vs are distitute of reason. And in these words are we taught what a grieuous & great euil the ignorãce of god is, which causeth euen murtherers of their fathers to seeke to be praised for their wickednesse.

4 *That when their houre shall come yee may remember.* He repeateth that which hee had saide already, that this is no shadowish Philosophie: but such as must be brought to practise and vse: and that hee preacheth now concerning these matters, that they may in deed declare that they were not taught in vaine. Whẽ as he saith, *that yee may remember*, he cõmandeth them first to lay vp those things in their mindes, which they haue heard: and againe to remember them, when neede shall require, at length hee giueth them to vnderstand, that this is of no small importance, in that he prophesieth of thinges to come. *I haue not tolde you from the beginning.* For asmuch as the Apostles were as yet tender and weake, so long as Christ was conuersant with them in the flesh, he spared them as a good and mercifull maister, and suffered not more to bee laid vppon them, then they were able to beare. Therefore they had no greate neede as then of confirmation, when as they were at rest from persecutions: nowe hee telleth them that their estate should be altered, & because there is a new estate prepared for them, he doth also exhort them to prepare themselues vnto the combat.

5 *Nowe goe I vnto him.* Hee mittigateth with a most excellent consolation, that sorrowe which they might conceiue by his departure: which was very necessary. They that had liued hitherto daintily, were called hereafter vnto great and harde fightes. What should then haue befallen them,

vnlesse

vnlesse they should haue knowne that Christ, the gouernour of their saluation was in heauen? For to goe vnto the father is nothing else but to be receiued into the heauenly glory, that he may enioy the principall gouernment. Therfore this remedy of sorrow is set before them, that although Christe be absent in bodie, yet will he sit at the right hand of the father, that he may defend the faithfull by his power. Hee reprehendeth two faultes in the Apostles in this place, that they were too much addicted to the visible presence of his flesh, and secondly, that so soone as it was taken away, being oppressed with sorrowe, they lyfted vppe their eyes no higher. The same thing doth commonly befall vs. forwe do alwey fasten Christ to our senses. that done, if he appeare not as we would wish, wee feigne to our selues matter of dispayre. This seemeth to be falsly obiected to the Apostles, *that they aske not whither their master goeth*, seeing that they enquired diligently of that matter: but we may easily answer, that they did so aske, that they lifted not vp their minds vnto hope, which thing they ought principally to haue done. The sense therfore is this, soe soone as you heare of my departure, you are afraid, neither doe yee consider whither I goe, or to what end.

7. *But I tell you the truth.* He testifieth that his absence shall bee profitable, that they may cease to be desirous to haue him present before their eyes: and he vseth a kinde of oath. For because we are carnall, there is nothing harder for vs, then to plucke out of our mindes this prepostrous affection, whereby wee pul downe Christ from heauen vnto vs. And he expresseth this kind of profitablenes, ℔ they could not otherwise be endowed with the holy Ghost, vnlesse he should forsake ℔ world. But the presence of christ is far more profitable & more to be desired, whereby he giueth himselfe vnto vs to be enioyed by the grace & power of his spirit, then if he were present before our eyes. Neither must we moue a question, whether Christ could not set downe the spirit, whē he was vp on earth. For he taketh that for a thing, which all men graunt, whatsoeuer his father hath decreed. And certainely so soone as the Lorde, hath once declared what he will haue done, it is foolishnes to dispute of the possibilitie.

8. *And when he shall come, he shal reproue the world of sinne, and of righteousnes, & of iudgement.*

9 *Of sinne, because they beleeue not in me.*

10 *And of righteousnesse, because I goe to my father, and yee shall see mee no more.*

11 *And of iudgement, because the prince of this world is iudged.*

12 *I haue yet many thinges to speake vnto you, but you cannot heare them now.*

13 *And when he shall come, to wit, the spirit of truth: he shal lead you into all truth. Neither shall he speake of himselfe, but whatsoeuer thinges he shal heare, he shal speak, & he shall tell you those thinges, which shall come to passe.*

14 *He shall glorifie me, because he shall take of mine, and shew vnto you.*

15 *All things which the father hath are mine: therefore I said vnto you, hee shall take of mine, and shew vnto you.*

8. *When yee shall come.* Omittinge the diuersitie of expositions, whiche the obscuritye of this place hath brought foorthe, I will onely affirme that whiche I doe thinke dooth beste of all agree

agree with Christ his meaning. Hee hadde promised the spirit to his Disciples, he commendeth the excellency of the gift now by the effect: because his spirit shall not gouerne, vphold, and defend them alone, but shall spread abroad his force farther.

Hee shall reproue the worlde. (saith he.) That is, he shall not onely abide shut vppe in you, but shall spread abroade himselfe from you through his power throughout the whole worlde. Therefore he promiseth vnto them the spirite, which shall bee the iudge of the world, and by whom their preaching shall bee so liuely and effectuall, that it shall bring those into order, who passing their boundes before through vnbridled lyberty, were holden with no feare or reuerence. And we must note that Christ speaketh not in this place of secret reuelations: but of the power of the spirite, which appeareth in the externall preaching of the Gospel, and in the voice of men. For how commeth it to passe that the voyce of manne pearceth the mindes, doth take roote there, and finally bring foorth fruite, making fleshly heartes of stony heartes, and renewinge the menne themselues, saue onely because the spirit of Christe doth quicken it? Otherwise it should be a dead letter and a vaine sounde: as Paule teacheth excellently, 2. Cor. 3. 6 where he boasteth that he is a minister of the spirit because God wrought mightely in his doctrine. The sense therefore is this, when as the Apostles shall haue the spirite giuen them, they shall be furnished with celestiall and diuine power, that they may exercise authoritie, and haue iurisdiction throughout the whole worlde. This is attributed rather to the spirite then to them, because they shall haue no power of their own, seeing they shalbe onely ministers and instruments: and it is the spirit alone, which is in them, whiche shall gouerne. I thinke that he comprehendeth vnder this woorde (worlde) aswell those that should be truely conuerted vnto Christe, as the reprobate and hypocrits. For the spirite reproueth men two maner of wayes in the preaching of the gospel: for some are touched throughly, so that they humble themselues willingly, they subscribe vnto the iudgement readily, whereby they are condemned.

Other some although they being conuicted, cannot escape guiltines, yet do they not yeeld from their heart, neither do they submit themselues vnto the authority and dominion of the spirit: but rather being subdued, they fret inwardly and being confounded, they doe not yet cease to nourish stubornnes in their hearts. Now do we see how the spirit ought to reproue the world by the Apostls to wit: because God reuealed his iudgemẽt in the gospel, wherewith when the consciences were smitten, they beganne to feele their owne mysery and the grace of God. For the word *Elenchein* is taken in this place for to conuict. That which is contained, 1. Corinth. 14. 24. shall bringe no small light to the vnderstanding of this place, where Paul saith, if they prophecie all and an vnbeleeuer or an idiote do come in, he is reproued of all, he is iudged of all, and so the secretes of his heart are made manifest. Paul intreateth in that place properly of one kinde of reprouing: to wit, when the Lord bringeth his elect vnto repentãce by the Gospel: yet it appeareth euidẽtly hereby, how the spirit of god doth by ꝧ soũd of mans voice cõpell mẽ vnacquainted before with ꝧ yoke to acknowledge and submit thẽselues to his gouernmẽt. Now the questiõ is to what end

Christ

Christ said thus. Some do thinke that he noteth the cause of the hatred, whereof he made mention: as if he should say, that the world doth hate them for this cause: because the spirite shall vrge the world on the other side by them. But I doe rather subscribe vnto those other, who teach that Christe did intend some other thing, as I haue already touched in the beginning. For it was very requisite that the Apostles should know that the gift of the spirite, which was promised them, was no small gift. Therefore the excellencie thereof is described, that GOD shall by this meanes erecte his iudgement seate to iudge the whole world.

9 *Of sinne.* Now it remaineth that we see what it is to *reproue sinne.* Christ seemeth to make infidelity the onely cause of sinne: and that is diuersly wrested by the interpreters. But (as I sa de before) I will not declare what euery one of them teacheth or thinketh. Wee must first of all note that the iudgement of the spirite beginneth at the declaration of sinne. For this is the beginning of spirituall doctrine, that men begotten in sinne haue nothing in themselues, but the matter of sinne. Furthermore, Christ maketh mention of infidelitie, to the ende he might shew what the nature of man is in it selfe. For because the bond whereby he vniteth himselfe vnto vs is faith, vntill we beleeue in him, wee are without him, and deuided from him. Therefore these wordes import as much as if he should haue said, when the spirite shall come, he shall declare and proue that sinne raigneth in the world without me. Therefore infidelitie is named in this place, because it seperateth vs from Christ, and so bringeth to passe that there is nothing left in vs but sinne. To be short, the corruption and frowardnesse of mans nature is condemned in these wordes, least we should thinke that there is one drop of righteousnes in vs without Christ.

10 *Of righteousnesse.* We must note the course of the degrees, which Christ setteth downe. Hee saith now, that the world must bee reproued of righteousnes. For doubtlesse men shall not hunger and thirst after righteousnesse: yea they shall with loathsomnes refuse whatsoeuer shall be spoken of it, vnlesse they shall be touched with the feeling of sinne. Especially we must thus thinke of the faithfull, that they cannot profite in the Gospell, vntill they shall bee first humbled: which cannot be vntill they come to the knowledge of their sinnes. It is the proper function of the law to call the consciences vnto gods iudgement, and to wound them with feare: but the Gospel cannot be rightly preached, but that it must bring from sinne vnto righteousnes, and from death to life. Therefore it must needes borrow that first member of the law, whereof Christ spake. And heere vnderstand that righteousnes, which wee haue by the grace of Christe. Christ placeth that in his ascention vnto his father: & that not without cause: for like as (Paul testifieth, Rom. 4. 24.) he rose againe for our iustification: so he sitteth now at the right hand of the father, that he may exercise whatsoeuer power is giuen him, & so may fulfill all things. Finally, he filleth the world with the smell of his righteousnes out of his heauenly glory. And the spirit pronounceth by the Gospell that this is the onely meanes whereby wee are iudged iust. Therefore this second degree is set from the conuiction of sinne, that the spirite may conuince the worlde, what is to be accounted true righteousnes: to witte,

Christ

Christ hath appointed and ordained the kingdome of life by his ascending into heauen, and he sitteth now at the right hand of the father, to the ende hee may establish true righteousnes.

11 *And of iudgement.* Those that take this worde *iudgement* for damnation, they want not a reason for the same: because Christ addeth immediately, *that the prince of the world is iudged.* But as I thinke the other sense doth better agree: to wit, that so soone as the light of the Gospel is once lighted, the spirit reuealeth, that the state of the worlde was rightly and orderly framed by the victory of Christ, whereby he threw downe Sathan his empyre: as if he should say, that this is the true restoring, whereby all things are reformed, when as Christ himselfe possesseth the kingdome alone, hauinge subdued and conquered Sathan. Therefore *iudgement* is set against confused and disordered thinges, or (that I may speake more briefly) it is contrary to disorder, as if a man shoulde call it rightnes or straightnes: in which sense it is oftentimes taken in the Scripture. The sense therefore is, that so long as Sathan ruleth, hee mixeth and troubleth all things, so that there is a filthy and euill fauoured confusion of the workes of God: but when as he is stripped of his tyranny by Christ, then is the world reformed, and there appeareth good order. So that the spirite conuinceth the world of iudgement: that is, that christ restoreth & bringeth those things in order, which were gone to decay before, hauing ouercome the prince of iniquity.

12 *I haue yet many thinges.* Christ his sermon could not preuaile so much amongst his disciples, but that their rudenes did cause them doubt as yet in many thinges: yea, they did scarse taste of those thinges, which ought to haue refreshed them throughly, vnlesse the weakenes of the flesh had hindered them. Therefore it could not be, but that acknowledging their owne want, they should feare and stand in doubt. Therefore in that he saith, that they are vnable to beare them, if he shall tell them more and higher things, it tendeth to this end, that being incouraged with the hope of better profitting, they be not discouraged. For it was not meete that they shoulde measure the grace wherewith they should bee endowed, according to the present feeling, seeing they were so farre from heauen. In summe, he biddeth them be of good courage, howe weake soeuer they be now. But because they had no vnderpropping whereunto they might leane saue onely doctrine, Christ telleth them that hee had tempered the same, so that they might receiue it: yet so that they are to hope for an higher and more plentifull shortly, as if hee should say, if that bee not yet sufficient to establish you, which you haue heard of me, suffer a little: for ye shall shortly be taught by the spirit, and then shall ye want nothing, hee shall resolue that which is yet rude in you.

Now the question is, what those things were, which the Apostles were not fit to learne as yet. To the end the Papists may thrust in their owne inuentions in steede of Gods oracles, they doe wickedly abuse this place. Christ promised (say they) vnto the Apostles new reuelations: therefore they must not stay in the scripture, aboue which hee calleth his. First of al, we wil say, as Augustine saith, we shal answere readily. His words are these, seeing that Christ held his peace, which of vs can say that they are these & these things? or if he dare say so, how will he proone it? who is so vaine or rash, who although hee say those thinges which

which are true, canne affirme without any diuine testmonie, that those are the thinges, which the Lord woulde not vtter at that time? But wee haue a surer reason out of Christ his wordes to refute them. The spirite is called the perfect maister of truth, whom Christ promysed to his Apostles. And why was he promised, saue only that they might deliuer with their handes the wisdome, which they receiued from him? The spirit was giuen them, who being their guide and directer, they executed the office which was enioyned them. The same spirit *had brought them into all truth*, when as they comprehended in writing the summe of their doctrine. Whosoeuer thinketh that there ought any thing to be added to this doctrine, as if it were lame and but halfe full and perfect, he doth not only accuse ꝑ Disciples of fraudulent dealing, but he doth also blaspem the spirit. If the doctrine which they didde write had proceeded from fresh water soldiours and nouices, the addition had not beene superfluous: but now sithence that their writinges are as it were the euerlasting tables of that reuelation which was promised them and giuen them, there can nothing be added vnto them with out doing cruell iniury to the spirite. Furthermore the Papists are more then ridiculous, when as they are come to the matters themselues. For they define that those secretes, which the Apostles were vnable to beare, were childish diriges, then which there is nothing more vaine or foolysh. Forsooth spirite must needes come downe from heauen, that the Apostles might learne how to hallow the chalices with their altars, how to baptise Bells, how to blesse holy water, & how to celebrate Masse. Therfore how do noddies and children learne these things which haue them at their fingers endes? Therefore it is most manifest, that the Papists doe mocke God, seeinge that they feigne that those things came downe from heauen, which doe no lesse smell of the mysteries of Ceres and Proserpina, then they are contrary to the sincere wisdome of the spirite. But let vs vnlesse wee will bee vnthankfull to GOD, rest vppon that doctrine, whereof ꝑ Apostles were the authors as their writinges declare: seeing that the chiefest perfection of the heauenly wisdome is deliuered vnto vs there, which may make the man of GOD perfect, Colloss. 1.28. Let vs not think that it is lawefull for vs to goe beyond ꝑ same. For our height & breadth and depth are placed in that, that we knowe the loue of God shewed vnto vs in Christe, Ephe. 3 18, This knowledge excelleth all knowledge, as saith Paule Like as when hee teacheth that all the treasures of wisdome and of knowledge are hidden in Christ, Colloss. 2.3. hee forgeth not an vnknowne Christ, but him whome he had liuely depaynted by his preaching, ꝑ hee may be seene as it were crucified before our eyes: as he saith vnto ꝑ Galathians, the third chapter, ꝑ first verse. But leste there should any doubt remaine, Christ declareth afterward by his own wordes, what those things be which the Apostles could not beare.

He shall declare vnto you these thinges which shall come (saith he.) Some doe restraine this vnto the spirite of prophecie, but in my iudgement hee meaneth rather the estate of his spirituall kingdome which should come, such as the Apostles saw shortly after his resurrection but they could in no case comprehend it then.

Therefore hee doth not promise them prophecies concerning things which should happen after their death: but hee onely giueth them to vnderstand that

the nature of his kingdome ſhalbe of an other ſorte, and the glory farre greater then they can nowe conceiue in their mindes. The treaſures of which hidden wiſdome (which the heauenly Angels doe learne by the Church with admiration) Paule expoundeth and vnfoldeth in the Epiſtle to the Epheſians from the firſt chapter vntill the end of the fourth. Wherefore there is no cauſe why wee ſhould fette it out of the Popes treaſurie or cheſt.

For hee ſhall not ſpeake of himſelfe. This is a confirmation of that clauſe, *hee ſhall lead you into all truth.* Wee know that God is the fountaine of truth, and that there is no certeine or ſound thing without him. Wherefore to the end the Apoſtles may ſafely or aſſuredly beeleeue the oracles of the ſpirit, Chriſte affirmeth that they are diuine: as if hee ſhould ſay, that all that floweth from God, which the ſpirit ſhall bring. And yet the maieſtie of ꝑ ſpirit is no whitte diminiſhed by theſe woordes as if hee were not God, or were inferiour to the father: but they are referred vnto the capacitie of our minde. For beecauſe we doe not ſufficiently comprehende by reaſon of the vale put betweene, with how great reuerence wee ought to receiue thoſe thinges, which the ſpirite reuealeth vnto vs: therefore there is expreſſe mention made of his diuinitie: like as hee is called els where the earneſt, whereby God doth confirme vnto vs our ſaluation, and the ſeale whereby he ſealeth vnto vs the certeintie thereof In ſumme Chriſt meant to teach that the doctrine of the ſpirit is not of this worlde. as if it were bred in the ayre, but that it ſhall come out of the ſecrete places of the heauenly ſanctuary, Ephe. 1. 3.

14 *Hee ſhall glorifie mee.* Now Chriſt telleth them that the ſpirite ſhall not come, that hee may erect ſome new kingdome, but rather that he may eſtabliſh the glory giuen him of the father. For many men dreame that Chriſt taught, onely that he might deliuer the firſt rudimentes, and that hee might ſend the diſciples afterwarde into an higher ſchoole. By this meanes they make no more account of the goſpel then of the law, which is ſaid, Galath. 3. 24. to haue beene a ſchoole maiſter to the olde people. There is an other errour, which is no more to be borne with then this which followeth is, ꝑ Chriſt hauing taken his leaue, as if he had made an end of ruling, were nothing now. They thruſt the ſpirit into his place. From this fountaine did flow the ſacrileges of the Pope and Mahomet For although theſe Antichriſtes doe much differ one from an other, yet they haue both one principle: to witte, that wee are entred into ꝑ right faith by the goſpell but yet we muſt fette the perfection of doctrine ſomwhere elſe, which may throughly polliſh vs. If the ſcripture be obiected to the Pope, he ſaith, that wee ought not to ſtay there, becauſe the ſpirite which came vpon, afterward hath lifted vs vp aboue it by many additions.

Mahomet ſaith, that without his Alcharan men doe alwayes continue children. therefore the world was falſly bewitched vnder colour of the ſpirit, to depart from the plaine trueth of Chriſt. For ſo ſoone as the ſpirite is pluckte away from the woord of Chriſt, the gate is ſet open vnto al manner of dotinges and ſeducinges. The like way of deceiuing hath beene aſſayed in our time by many frantik fellowes, The doctrine which is written ſeemed to them to be litterali: therefore it pleaſed them to coine a new kind of diuinitie, which ſhuld conſiſt vpon reuelations:

Now

Now we ſee how litle ſuperfluitie there was in Chriſt his admonition that he ſhould be glorified by the ſpirit, which he would ſend: to the ende we might know that this is the office of the ſpirite, to eſtabliſh Chriſte his kingdome and to defend and confirme for euer whatſoeuer the Father hath giuen him Then to what ende ſerueth the doctrine of the ſpirit? not that it may lead vs away from the ſchoole of Chriſt, but rather that that voice may be eſtabliſhed, whereby we are commanded to heare him. Otherwiſe he ſhould take ſomewhat from Chriſt his glory. The reaſon is added, *He ſhall take of mine* ſaith Chriſt, in which woordes he giueth vs to vnderſtand that we receiue the ſpirit to the ende that we may enioy his benefites. For what dooth he giue vs? That we may be waſhed by the bloud of Chriſte, that ſinne may be aboliſhed in vs through his death, that our old man may be crucified, that his reſurrection may be able to reforme vs vnto newnes of life, finally, that we may be partakers of his good thinges. Therfore the ſpirite giueth vs nothing aparte from Chriſte, but taketh that from Chriſt, which he powreth ouer into vs, The ſame muſt we thinke of doctrine. For he doth not illuminate vs that he may lead vs away euen a litle from Chriſt, but that he may fulfill that which Paule ſaith, 1, Cor. That Chriſt is made vnto vs wiſdom, and againe he openeth thoſe treaſures which are hidden in Chriſt. In ſumme, he enricheth vs with no other, but with the riches of Chriſte, that he may ſhew forth his glory in all thinges.

15. *What things ſoeuer the father hath, they are mine.* Becauſe Chriſt might ſeeme to take from his father that which he chalengeth to himſelfe he confeſſeth that he hath that from the father, which he imparteth vnto vs by the ſpirit. And when as he ſaith that, *all things which the father hath are his*, hee ſpeaketh in the perſon of a mediatour: becauſe we muſt draw out of his fulnes. He hath alwaies reſpect vnto vs, as hath bin ſaid: but we ſee how the more part of men deceiue thẽſelues, which paſsing ouer Chriſt, ſeeke, God here and there. Otherſome expound it that that is common to the ſon whatſoeuer the father hath aſmuch as the ſame is God. But he intreateth not ſo much in this place of the hidden & inward (ꝑ I may ſo call it) power as of his office, which was enioyned him toward vs. Finally, he cõmendeth his riches, ꝑ he may inuite vs to enioy thẽ & he reckoneth ꝑ ſpirit amongſt ꝑ gifts, which we receiue of ꝑ father by his hãd.

16. *A litle while and you ſee me not: and againe a litle while, and yee ſee me, becauſe I goe to my father.*

17. *Therefore certeine of his diſciples ſaid amongſt themſelues, what is this that hee ſaith vnto vs, A litle while and yee ſee me not: and againe, a litle while, and yee ſhall ſee me, And that I goe to the father?*

18. *Therefore they ſaide, what is this that he ſaieth. A litle while we wote not what hee ſaith.*

19. *Therefore Ieſus knew that they would aske him, and he ſaid vnto them, you enquire of this amongſt your ſelues, which I ſaid, a litle while and yee ſee me not & againe a litle while and yee ſhall ſee me.*

20. *Verily, verily, I ſay vnto you, that ye ſhal weepe and mourne, but the world ſhall reioyce, and ye ſhall be ſorrowful but your ſorrow ſhalbe turned into ioy.*

16. *A litle while and yee ſee me not.* Chriſt foretold the Diſciples often times

of his departure, partely that they might endure the same with a more valiant courage, partly that they might more earnestly desire the grace of the spirite, whereof they were not very much desirous, so long as they had Christ present with them in body. Let vs take heede therefore that wee read not ꝙ lothsomly, which Christ beareth in not in vaine. First of all he telleth them, that he shal be taken from them shortly, to the ende that being depriued of the sight of him wherein they onely rested, they may not yet cease to be of a good courage: Secondly, he promiseth them the ayde of his absence: yea he promiseth that he shalbe restored agayne shortly, after that he shalbe taken away: but after an other sort, to witte, by the presence of the holy Ghost. Although othersome do expound this second member otherwise: ye shal see me, when I shal rise againe from death: but only for a short time: becausse I shalbe receiued into heauen by and by. But as it seemeth to mee, the woordes will not beare that sense.

A little and ye shall see mee. Yea rather he doth lighten and mittigate the sorrow of his absence with this consolation, that it shall not be long: & so he commendeth the grace of the spirite, whereby he will be present with them continually: as if he should promise that he will returne shortly after, and that they shall not be depriued of the sighte of him any long time. Neyther ought that to be accounted an absurd thing, in that he saith, he is seene whilest he dwelleth in the disciples by the spirit: for although he be not seene with the bodily eyes, yet his presence is knowne by the certeine experiment of faith. That is true, which Paule saieth. 2 Cor. 5. 6. that the faithfull are absent from God, so long as they are conuersante vppon earth: becausse they walke by faith, and not by light: but it is as true, that they may worthily boast in the meane season, that they haue Christ abyding in them by fayth, that they cleaue vnto him as the members to the head, that they possesse heauen with him by hope. Therfore the grace of the spirite is a glasse, wherein Christ will bee beeholden, according to that of Paule in the same place, 16. Although wee haue knowen Christ according to the flesh, yet doe wee know him no more. If any manne be in Christ, let him be a new creature.

Becausse I goe to the father. Some doe expound it, that the disciples should see Christ no more, becausse he should be in heauen, and they vpon earth. I doe rather referre it vnto the second member: yee shall see me shortly: becausse my death is not destruction which may separate mee from you, but a passage into heauenly glory whence my diuine power shall come euen vnto you. Therefore he meant in my iudgment to teach, in what estate he shuld stand after death, that they might be contente with his spirituall presence, and that they might not thinke that they were any whitte the worse for this, that he liued no longer with them as a mortall man.

19 *Iesus knew.* Although the Lord doth seeme sometimes to speake to deaffe men, yet doth he at length so prouide for the rudenes of his that his doctrine is not vnprofitable. And it standeth vs vpon to do our endeuour, that neither pride nor slouthfulnes may be added vnto slownes, but let vs rather shew our selues to be humble & desirous to learne.

20 *Yee shall weepe and mourne.* Hee sheweth what cause hee foretolde that his departure was at hand, and did also adde a promise concerning his speedy returne: to witte, that they might the better know how neces-

sary

sary the ayde of the spirit was. There is prepared for you, saith hee, an hard & sore temptation: for so soone as I shall be taken away by death, the world shall tryumph. You shall be in great heauines, the world shall account it selfe blessed, and you miserable. Therefore I thought good to furnish you with necessary weapons vnto this fight. And he speaketh of the time which should be betweene his death and the sending of the spirite, because then faith laid then as it were oppressed and hidden.

Your sorrow shall be turned into ioy. He meaneth that ioy wherewith they were endued, when they had receiued the holy Ghost: not that they were free afterwarde from sorrow, but because all their sorrow & heauines, which they should suffer, was swallowed vp with the spirituall ioy. Wee know that the Apostles were enuied, were slaundered, had many causes of mourning, so long as they liued: but when as they were renewed by the spirite, they put off the feeling of the former infirmity, that they might with heroicall loftines easily tread vnder foote, what euils soeuer were brought vpon them. Therefore the present infirmitie is conferred in this place with the power of the spirite, wherewith they should be endowed shortly. For being almost ouerwhelmed for a time, they did afterward not onely fight ioyfully, but they did also triumph gloriously in the middest of the battels. Although wee must also note that he doth not onely meane the meane season betweene Christ his resurrection and the death of the Apostles, but that which followed afterward also: as if Christ should say, yee shall lye as it were prostrate for a time: but when as the spirite shall set you vp, there shall new ioy begin, which shall be augmented continually, vntill yee reioyce perfectly, being receiued into the heauenly glory.

21 *A woman when she bringeth forth hath sorrow, because her houre is come: but whē she hath brought forth a sonne, she remembreth the afflictions no more, for ioy that a man is borne into the world.*

22 *And yee haue sorrow therefore: but I will see you againe, and your heart shall reioyce, and no man shall take your ioy from you.*

23 *And in that houre ye shall not aske me any thing, verily, verily, I say vnto you, that what soeuer yee shall aske the father in my name, he shall giue it you.*

24 *Hitherto haue yee asked nothing in my name: aske, and yee shall receiue, that your ioy may be full.*

21 *A woman when she bringeth forth.* He confirmeth the sentence next going before with a similitude. yea hee expresseth his meaning more plainely: to wit, that their heauy hearts shall not only be chaunged into ioy, but that it doth also containe in it selfe matter of ioy. It falleth out oftentimes, that when as prosperitie followeth aduersitie, men hauing forgotten their former sorrow, do wholy giue ouer themselues vnto ioy: and yet the sorrow which went before is not the cause of ioy. But christ giueth vs to vnderstand that the sorrow of his, which they shall suffer for the Gospels sake, shalbe fruitfull. And certainely the end of all sorrowes must needes be vnhappy, vnlesse they be blessed in Christ. But because the crosse of Christ hath victory included in it selfe alwayes, Christ doth for good causes compare the sorow which is conceiued thence, vnto the sorow of a womā in trauaile, which is recompenced with ꝑ reward therof, whilest ꝑ the child being brought into the light, doth make the womā ꝑ was in trauaile ioyfull.

This similitude shoulde not agree, vnlesse sorrow shoulde cause ioy in the

members of Christ, whilest that they are made partakers of his passions: like as trauelling in child birth, in the woman is the cause of the birth of the childe. We must also apply the similitude vnto this, that when the sorrow and paine of the woman is the sharpest, then doth it the soonest vanish away. This was no small lightening to the disciples, when as they heard that their sorrow should not endure long. Now must wee apply the vse of this doctrine vnto our selues. After that we are regenerate with the spirite of Christ, there should be in vs such ioy, that it should wipe away all feeling of miseries: we should I say, bee like to women traueling in childe birth, which are so mooued with the onely sight of their childe, that their sorrow remaineth no longer. But because wee haue receiued the first fruites onely, and that those which are but slender, which scarse feele any drops of the spirituall ioy, which being sprinckeled vpon our sorrow, may mittigate the bitternes thereof. And yet that small portion doth shew that they are so farre from being ouerwhelmed with heauines, which behold Christ by faith, that they doe neuertheless triumph euen in extreame miseries. Nevertheless, because this is the estate of all creatures, that they trauaile in byrth euen vntill the last day of redemption, let vs know that we must also grone, vntill we be deliuered out of the continuall miseries of this life, & do see manifestly the fruite of our faith. In summe, the faithfull are like to women lying in childbed: inasmuch as they are borne againe in Christ, and are now entred into the celestiall kingdome of God, and the blessed life: they are like to womenne great with childe, and those that trauaile in childbirth: in asmuch as beeing yet captiues in that prison of the flesh, they desire to attaine vnto that happy estate, which lyeth hid vnder hope.

22 *No man shall take away your ioy.* The continuance of the ioy doth not a little increase the price thereof. For it followeth hereupon that those griefes bee light, and that they are to be suffered patiently, which continew but for a short time. Furthermore, Christ telleth vs in these words what is the true ioy. The world must needes bee depriued of the ioyes, which it hath, which it seeketh onely in transitory thinges. Therefore wee must come vnto Christ his resurrection, wherein there is euerlasting stabilitie, he meaneth that he will see the disciples, when as he shall visite them againe with the grace of the spirite, that they may continually inioy the sight of him.

23 *Ye shall not aske me any thing.* After that Christ hath promised ioy to the disciples by their inuincible strength and constancie, he setteth forth now the other grace o the spirite, wherewith they should be indowed: to wit, so great light of vnderstanding, that it shall lift them vp euen vnto the hidden misteries, which are heauenly. There was so great slacknes in them at that time, that they did doubt and sticke at euery small point. For as children which read english cannot goe through with one line, without many stops, so there was some offence almost in euery word of Christ, which hindered their profiting. But being shortly after illuminated by the holy spirite, they were not any longer so staied and hindered, but the wisdome of god was familiar and well knowne to thē, so that they went forward in the mysteries of God without stop or stay.

The Apostles cease not euen when they were extolled vnto the highest degree of wisdedome, to aske the mouth of Christ: but he doth only make a comparison of a double estate in this place; as if Christ should say, that their

rudenes

rudenes shall be corrected, so that they which doe now stop and stay in euery small trifle, should easily pearce euen vnto the highest misteries. There is such a place in Ieremy, 31. 34. Euery manne shall not teach his neighbour, saying, know the Lord: because they shall all know me from the least to the most, sayth the Lord. The Prophet doth not take away the doctrine, neither abolish it, which ought most of all to flourish in the kingdome of Christ: but so soone as they shall be taught of God, he saith there shalbe no place left for grosse ignorance, which possesseth the minds of men, vntill the sunne of righteousnes giue light vnto them by the beames of his spirit. Furthermore, seeing that the Apostles did differ nothing from children: yea, they were more like blockes then men, it is well knowne what maner persons they were of a suddeine, whē they were taught by the spirit.

Whatsoeuer yee shall aske of my father. He declareth whence they shall haue this new store: to witte, because it shall be lawfull for them with full mouth to draw vp so much as they shall need, out of God, the fountaine of wisedome as if he should say, you need not feare least you be destitute of the gifte of vnderstanding: because the father shalbe readie to enrich you with all aboundance of all good thinges. And he teacheth in these words, that the spirit is not promised therefore, that they to whom he is promised, may waite for him, being thēselues slouthfull and slugguish: but rather that they may bee earnestly bent to desire that grace which is offered. In sum, he promiseth that he will so execute the office of a mediatour, that he may liberally and more then they could desire obtaine for them of the father, whatsoeuer they shall aske. But heere ariseth an hard question, whether they began to call vpon God in Christs name then first of all, who could neuer otherwise be mercifull vnto men, saue only for the mediator his sake. Christ speaketh of the time to come, when the heauenly father will giue the disciples whatsoeuer they shall aske in Christes name. If this bee a new and vnwonted grace, it seemeth that we may gather, that so long as he was conuersant vpon earth, he did not as yet play the part of an aduocate, that the prayers of the faithfull might be accepted through him: which thing he expresseth also more plainely by and by: *Hitherto* (saith he) *yee haue asked nothing in my name.* But it is likely that the Apostles obserued the forme of prayer, which was appointed in the lawe. And we know that the fathers were not wont to pray without a mediator, seeing that God did by so many exercises acquaint them with such a forme of prayer. They saw the high priest enter into the sanctuarye in the name of all the people: they saw the sacrifices offered daily, that the prayers of the church might be established before God. Therefore this was one of the grounds & principles of faith, that men call vppon God in vaine without a mediatour. And Christ had testified sufficiently to the disciples, that he was the same mediator: but this their knowledge was so obscure, that they could not as yet rightly frame their praiers vnto his name. Neither is there any absurditie in that, that they prayed vnto God vnder the hope of a mediator, according to the prescript of the law, and yet notwithstanding they did not well vnderstand what this meant. The vaile of the temple was as yet extended, the maiesty of god was as yet hidde vnder the shadow of ꝧ Cherubin, the true priest was not yet entred into ꝧ sanctuary of heauen, that he might make intercession for us, he had not

as yet consecrated the way by his bloud. It was no marueile then if he were not as yet knowne to be any mediatour: as he is now, since that he appeareth in heauen before his father for vs, reconciling him vnto vs by his sacrifice, so that we miserable men may with boldnes come thither with hope. For surely so soone as Christ had made an end of purging our sins, he was receiued into heauen, he shewed himselfe manifestly to be a mediatour. And wee must note the so often repetition of this clause that we must pray in Christes name: to the end we may know that it is wicked profaning of the name of God, when as any man dare presume himselfe before his iudgement seate passing ouer him. And if this perswasion shalbe surely fixed in our minds, that God will giue vs willingly and freely whatsoeuer we shall aske in his sons name, we shall not call vnto our selues diuers patrones from this place and that to ayd vs, but we shall be content with him alone, who doth so often and so gently offer vs his aide and helpe. Furthermore, we are said to pray in Christs name, when as we make him our aduocate to purchase fauour for vs at his fathers hands, although we do not in plain words expresse his name.

24. *Aske.* This is referred vnto the time of the manifestation which should follow shortly after. Wherefore they are the more inexcusable at this day, who darken this part of doctrine with the feigned patronages of Saints. It was requisite that the old people should turne their eyes vnto their shadowish priest, and the sacrifice of beastes, so often as they were disposed to pray. Therefore we are more then vnthankful, vnlesse we fasten all our senses vpon the true priest, who is giuen to vs to be our mediatour, by whom we haue an easie and ready enterance vnto the throne of the glory of God. He addeth last of al, *that your ioy may be full:* whereby he giueth vs to vnderstand, that we shall want nothing vnto perfect plentie of all good things, nothing vnto the sum of our requestes and petitions, nothing vnto quiet sufficiencie, if so be it we aske of god in his name whatsoeuer we shall neede.

25 *These things haue I spoken vnto you in prouerbes: but the houre commeth, when I will no longer speake in prouerbes with you, but will tell you openly of my father.*

26 *In that houre ye shal aske in my name, and I say not that I will aske the father for you.*

27 *For the father himselfe loueth you, because yow haue loued mee, and haue beleeued that I came out from God.*

28 *I came out from the father, and I came into the world: againe, I leaue the world, and goe to the father.*

25. *These things haue I spoken in prouerbes.* Christ his intent and purpose is to encourage the disciples, that hoping wel that they shal profite better, they may not think that that doctrin, which they heare is vnprofitable, although they do not learne much thereby. For that suspition might haue come into their minds, that Christ would not be vnderstood, and that he made them doubt of set purpose. Therfore he telleth them that it shal come to passe shortly, that they shal feele & perceiue the fruit of the doctrin, which might procure loathsónes in their mind by reason of the darknes therof. *Mshl* doth sometimes signifie amongst the Hebritians a prouerb: and because prouerbes haue in them for the most part figures and tropes, it commeth to passe thereby that the Hebritians doe call *Mshlis* darke speeches, or notable sentences, which the Gretians call *apothegmata*, which haue

haue for the most part some doubtfull or obscure thing in them. Therefore the sense is this, I seeme to speak vnto you now figuratiuely & not in plaine & manifest speaches: but I will speake vnto you shortly more familiarly, that there may be nothing doubtfull or hard in my doctrine. We see that now, which I haue alreadye touched that the disciples are encouraged with the hope of better profiting, leaste they reiect the doctrine, because they do not as yet well vnderstande what it meaneth. For vnlesse the hope of profiting doe enflame vs, the desire to learne must needes waxe cold. And the matter doth manifestly declare, that Christ spake not darkely, but that he vsed an eathe and grosse kind of speach, when he spake to his disciples: but their rudenes was so great, þ being amased, they did depend vpon his mouth. Wherefore this darknes was not so much in the doctrine, as in their minds. And truly the same thing befalleth vs at this day: for the word of God hath this title giuen it not in vaine that it is our light: but our darknes doth so darken the brightnes thereof, that wee thinke that wee heare meere allegories. For, as he threatneth by the Prophet Esa. 28 11, that hee will be barbarous vnto the the vnbeleeuers and reprobate, as if hee stammered: & Paule, 2. Cor. 4. 3 saith that the gospell is hidden from such, because Sathan hath blinded their mindes: so there resoundeth some confused thing for the moste parte to the weak and rude, that it cannot be vnderstoode. For although theyr mindes be not altogether dark, as are the mindes of the vnbeleeuers: yet they are as it were couered with cloudes. And the Lorde suffereth vs to be thus dull for a season, that he may humble vs with the feeling of our owne pouertie. yet he maketh those whom he doth illuminate with hys spirit to profit in such sort, that that word is well known and familyar to them. And to this ende tendeth the latter member, *the houre commeth*, (that is, shal come immediately) when I wil not speake with you any more figuratiuely. Truely the spirit taught the Apostles nothing else, saue those thinges which they had heard from Christ his owne mouth: but when as he shed forth his bright beames vpon their hearts, hee did so driue away their darknes, that hearing Christ speake as it were after a new fashion, they did easily vnderstand what he meant. When as he saith, that he *will tell them of the father*, he teacheth that this is the drifte of the doctrine, that he may bring vs vnto God in whom is placed perfect felicitie. But there remaineth one question, how hee saith in an other place that it is graunted to the disciples to know the mysteries of the kingdome of god, vnto whome hee confesseth he spake darkly & in prouerbs for there (that is, Mat. 13. 11) he putteth a difference betweene them and the rest of the common people, that he speaketh vnto the common people in parables. I answere, there was not so great ignoraunce in the disciples, but that they did lightly taste what their maister meant: So that he separateth them from the flock of the blind not without cause, He saieth now, that his word hath bene hitherto allegoricall vnto them, in respecte of that manifest light of vnderstanding, which he would giue them shortly by the grace of his spirite. Therfore both these thinges are true þ they did far passe those vnto whom the woord of the Gospell was vnsauorie: and that they were but young beginners in respect of the new wisdome, which the spirite brought them.

26 *In that houre.* He repeateth the cause againe, why the celestiall treasures

sures shall be opened then so liberally: to wit, because they shall aske in the name of Christ whatsoeuer they shall haue neede of: and God will deny nothing, which shall be asked in his sonnes name. But there seemeth to be some disagreement in the wordes. For Christ addeth immediately after, that it shall be superfluous that he should aske the father. But to what end serueth it to pray in his name, vnlesse he take vpon him the office of a patrone? And 1. Iohn 2.1. he calleth him our aduocate. Furthermore, Paule doth testifie, Rom. 8.32 that he maketh intercession for vs now. The authour of the Epistle to the Hebrewes confirmeth the selfe same thing, 7.25. I answer that Christ doth not simply deny in this place that he is an intercessour: but onely his meaning is this, that the father shalbe so inclined towarde the disciples, that he will willingly & readily giue them whatsoeuer they shall pray for. The father saith he, shal meet you, and for his infinite loue towarde you, shall preuent your patrone, who should otherwise speake for you. And when as Christ is said to make intercession for vs vnto the father, let vs imagine no carnall thing of him, as if falling downe at the fathers knees, he did humbly pray for vs: but the power of his sacrifice, whereby he once reconciled God vnto vs, being alway greene and effectuall, the bloud wherewith he purged our sins, the obedience which he performed, are a continuall intercessiō made for vs. This is a notable place, whereby we are taught that we haue the heart of God so soone as we haue sette the name of his sonne against him.

27. *Because you haue loued me.* We are taught by these wordes, that this is the onely bande of our coniunction with God, if we be ioyned vnto Christe. And we are ioyned by a faith, not feigned, but such as proceddeth from a sincere affection, which he signifieth by this woorde *loue*. For there is no man that beleeueth in Christ purely, saue he that loueth and imbraceth him with his whole heart. Wherefore he did well expresse the force and nature of faith by this worde. But if albeit God begin to loue vs then, after that wee haue loued Christ, it followeth that the beginning of our saluation is of our selues: because we preuent the grace of God. But very many testimonies of the scripture are against this opinion and sentence. The promise of God is, I will make them loue mee. And 1 Ioh. 4.10. he saith, not that we loued him first. It were superfluous to gather any more places: because there is nothing more certaine then this doctrine, that the Lord calleth those things which are not, that he rayseth vp the dead, that he adioyneth himselfe vnto straungers, that he maketh fleshly harts of stony harts, that he appeareth vnto those that seeke him not. I answere that men, if they be of the number of the elect, are beloued of God before their calling after an hidden maner, who loueth all his before they are created: but because they are not as yet reconciled, they are worthily counted Gods enemies, as Paule saith, Ro. 5 10 After this sort we are said in this place to be loued of God, when as we loue Christ because we haue a pledge of his heauenly loue, of whom we were afraid before, as of a seuere iudge, which hated vs.

28. *I came out from the father.* This speech setteth forth vnto vs Christ his diuine power, for our faith should not be firmely fixed in him, vnlesse it did lay hold vpon his diuine power. For his death & resurrection, which are two pillers of faith should helpe vs litle or nothing, vnlesse his heauenly power were annexed thereunto,

Nowe

Now we vnderstand how we ought to imbrace Christ: to wit, that our faith doe weigh and consider the purpose and power of God by whose hand he is offered vnto vs. Neither must wee take this coldly that he came out from God: but we must know also to what end, and wherefore he came out, to wit, that he might be vnto vs wisedome, sanctification, righteousnes and redemption. In the second member which he added by and by is noted the perpetuitie or continuance of his power. For the disciples might thinke that that was a temporall benefite, that their maister was sent to be the redeemer of the world. Therefore he saide that he returned vnto the father to the end they may bee fully perswaded that none of those good things doe fall away by his departure which he hath brought: because hee powreth out the force and effecte of his resurrection out of his heauenly glory. Therefore he left the world, when as he was receiued into heauen putting off our infirmities: yet neuertheless his grace is forcible toward vs: because he sitteth at the right hand of the father that he may ioy the gouernement of all the whole world.

29 *The Disciples say vnto him, beholde now speakest thou plainely, and speakest no Prouerbe.*

30 *Now wee knowe, that thou knowest all things, and hast no neede that any manne should aske thee any question: in this we beleeue that thou camest out from God.*

31 *Iesus answered them: Doe yee now beleeue? Behold the houre shall come, & commeth nowe, wherein you shall be scattered euery man to his owne: and yee shall leaue me alone, although I am not alone: because the father is with me.*

32 *These thinges haue I spoken, that yee may haue peace in me: ye haue tribulation in the world: but be of good courage I haue ouercome the world.*

29 *The disciples say vnto him.* Hereby it appeareth how effectual that consolation was, because it lifted vp to great ioyfulnes those minds which were before cast downe and discouraged: and yet notwithstanding it is certaine that the disciples know not as yet what Christ his speech did import. But although they comprehended it not as yet, yet the only smell did refresh them. In that they cry out that their maister speaketh *plainely and without any figure*, they passe measure in that: yet according to their meaning they testifie the truth. Which thing we do also try at this day: for he that hath tasted but a little only of the doctrine of the Gospel, hee is more enflamed and feeleth more force in a small quantitie and portion of faith, then if he had knowne all Plato. Yea, the sighes and sobs which the spirite of God stirreth vp in the heartes of the godly, doe sufficiently testifie that God worketh by some secret meanes aboue their capacitie. For otherwise Paule would not call them vnexpressable. Rom. 8. 26. We must thus thinke that the Apostles felt some profitting, so that they might truly testifie that Christ his woordes were not now altogether darke vnto them: but they were deceiued in that they seemed to themselues to bee wiser then they were. And the errour proceeded thence, because they knew not of what sort the gifte of the spirite should bee. Therefore they reioyce before the time, as if a manne should thinke that hee were rich, when hee hath but one crowne of golde. They gather by certaine signes, that Christ came foorth from God, they boast as if they wanted nothinge els. But they were farre from that know-

knowledge as yet, so long as they vnderstand not what Christ should be afterwarde.

31 *Now yee beleeue.* Because the disciples had too great a good liking of thē-selues, Christ telleth them, that remembring their infirmitie they must rather keepe themselues within their compasse. Wee doe neuer know sufficiently what we lacke, and how farre wee are off from the fulnesse of faith, vntill wee be come vnto some serious experiment and tryall. For the thing it selfe doth now declare how weake the faith was, which we thought was perfect. Christ calleth backe his disciples vnto this, & he pronounceth that it shall come to passe shortly ꝧ they shall leaue him. For persecutiō is like a touchstone to try faith, which when as it appeareth to be but small, those men beginne to tremble and shrinke together who were puffed vp before. Therefore Christ his interrogation is ironicall and made iestingly: as if hee should haue saide, doe yee boast therefore as if yee were filled with faith? But there is a tryall at hand which shall bewray your emptinesse. Our securitie must be brideled thus whileſt that it passeth measure too much. But it might seeme that there was either no faith at all in the disciples, or that it was extinguished then, when hauing forsaken Christ they ran vp and downe. I answere, that howsoeuer their faith was cast downe and did faint and fayle, yet there remained something whence newe slips might spring.

32 *I am not alone.* This correction was added to the end we may know that Chirste is no whit impayred when hee is forsaken of men. For seeing that this truth and glory is grounded in himselfe, and that he doth not depend vppon the faith of the worlde, if he chaunce to be forsaken of the whole world, yet neuertheleſſe he remaineth perfect: becauſe he is God and needeth not the helpe of another. In that he saith that his father will *bee with him*, it is as much as if hee should say that God is on his side, so that he hath no need to borrow any thing of menne. Whosoeuer shall ponder these thinges, he shall stand stedfast when all the whole world is like to fall, neither shall the falling of all other ouerthrow his faith. For we doe not giue God his due honour, vnleſſe hee alone be sufficient for vs.

33 *These things haue I spoken vnto you.* Hee repeateth againe how necessary those comforts were which he vsed to giue them. And he proueth by this reason, that much sorrow and tribulations are prepared for them. Therefore wee must first of all note this admonition, that all the godly may be perswaded that their life is subiect to great misery, that they may prepare themselues to suffer and indure them. Therfore seeing that the world is vnto vs like the surging Sea, wee shall not finde true peace any where els saue onely in Christ.

Now we must note the meanes and way to enioy the same. He saith that they shall haue peace if they goe forward in this doctrine. Will wee then haue our mindes quiet and free in the middest of afflictions? Let vs take good heed vnto this Sermon of Christ, which shall giue vs peace in him.

Bee of good cheere. As our sluggishnes ought to bee corrected with diuers afflictions, and wee must bee awaked to seeke remedy for our miseries: so the Lorde will not haue vs to bee discouraged, but rather to fight ioy-

ioyfullly which cannot be vnlesse we be certain to haue succesſe. For if we fight not knowing whether we shall haue the victorie or no, all our desire and endeuour shall fall to the ground by and by. Therefore when Christe calleth vs to fight: he furnisheth vs with sure hope of victorie: although we must neuertheleſſe take some paine. Furthermore, because there is alwayes in vs great matter of trembling, he telleth vs that we must hope for this cause: because hee hath ouercome the worlde not for himselfe alone but for our sakes. So it shall come to passe, that when wee be almost oppressed in our selues: wee may be able safely to contemne what miserie soeuer lyeth vpon vs, when we behold that great glory, whereunto our head hath attained. Wherefore if we desire to bee Christians, we must not seeke to be free from the crosse, but let vs be content with this one thing, that so long as we fight vnder Christes banner, we are notwithstanding out of daunger euen in the very conflict Christe comprehendeth in this place vnder this woorde *worlde*, whatsoeuer is contrary to the saluation of the godly: and especially all the corruptions which Satan abuseth, that hee may deceiue vs.

Chap. 17.

1. *THese thinges spake Iesus and he lifted vp his eyes, towarde heauen & said, Father the houre is come, glorifie thy sonne, that thy sonne may also glorifie thee.*

2 *As thou hast giuen him power of all flesh: that he may giue life to all those whom thou hast giuen him.*

3 *And this is eternall life, that they may know thee the onely true God, and Iesus Christ whom thou hast sent.*

4 *I haue glorified thee vpon earth, I haue finished the worke which thou hadst giuen mee to doe.*

5 *And now glorifie thou mee father, with thy selfe with the glory which I had with thee before the world was.*

1 *These thinges spake Iesus.* After that the Lord had made an ende of preaching vnto his disciples concerning the bearing of the crosse, hee set before thē comfortes, whereunto they might leane and so persist. When hee promised thē the comming of the spirit, he put them in better hope, and hee intreated of the glory and excellencie of his kingdome.

Nowe he turneth himselfe vnto prayer and that for good causes: for doctrine waxeth cold vnlesse it bee made effectuall by God. Therefore he giueth an example to all teachers, that they doe not onely take paine in sowing the seede of the worde, but that they intermingle prayers that they craue Gods helpe, that his blessing may make their labour fruitfull. In summe, this prayer of Christ was as it were a sealing vp of the former doctrine: both that it might be sure in it selfe, and also that the Disciples might the more stedfastly beleeue it.

In

In that Iohn saith that Christ prayed lifting vp his eyes towarde heauen that was no small signe of zeale and feruentnesse. For Christ testified in deed by this gesture, that he was rather in heauen by the affection of his minde, then in earth, that he might talke familiarly with God. Hee looked vp towarde heauen, not because God is shut vp there, who doth also fill the earth: but because his maiestie appeareth there chiefly, and secondly, because the beholding of heauen doth admonish vs, that the power of God doth farre surpasse all creatures. To the same purpose serueth the lifting vp of his handes when as he prayed: for seeing that men are sluggish and slow by nature, and their earthly nature dooth bend them downewarde, they haue need to be stirred vp thus, yea, they haue neede of Chariots to carry them vp vnto God. But and if we couet to imitate Christ truely, we must take heede that our ceremonies, expresse no more then is in the minde, but let the inwarde affection moue both handes, feete, tongue and whatsoeuer we haue. When as the Publicane Luke. 11. 13. did rightly pray vnto God casting downe his eyes: it is not contrary to this sentence. For although beeing confounded with his sinnes, he did cast downe himselfe, yet did not that humilitie hinder him but that he craued pardon with boldenesse. It was meete for Christe to pray after another sort, who hadde nothing whereof hee needed to bee ashamed. Againe it is certaine that Dauid himselfe prayed sometimes after one sorte, sometimes after another as the matter required.

Father the houre is come. Christ desireth to haue his kingdome made famous that he may on the other side set forth the glory of his father. Hee saith that the houre is come, because although hee was declared by myracles and all kinde of power to be the son of God, yet his spirituall kingdome was yet obscure, which shined out shortly after. If any man obiect, that there was nothing lesse glorious then Christe his death which was then at hand: I answere, that there appeareth vnto vs great renowne in that death, which is hid from the wicked: because we know that the world was reconciled vnto God there, when our sinnes were purged, that the curse was taken away, that Sathan was ouercome. And to this end tendeth Christ his petition, that his death may bring forth fruite by the power of the heauenly spirit, such as was decreed by the eternall counsell of God. For he saith that the houre is come, not that which is appointed by mans will, but which God had ordeined. And yet this prayer is not superfluous, because Christ doth so depend vpon the will of God, that yet notwithstanding he knew that hee ought to desire that, which he promised should surely come to passe. God will doe whatsoeuer he hath determined, not only when the whole world sleepeth, but also when it gainstandeth him: yet neuertheless it is our dutie to aske of him whatsoeuer he hath promised: because this is the vse of promises, that they stirre vs vp to pray.

That thy sonne may be glorified. He giueth vs to vnderstand that there is a mutuall illustration of his glory and his fathers. for to what end doth christ appeare, saue only that he may leade vs vnto the father? Wherupon it followeth that whatsoeuer honour is giuen vnto Christ, it is so farre frō diminishing the fathers honor, that it doth more establish it. We must alwaies remember what persō christ beareth in this place: for we must consider his diuinitie alone: because he speaketh in

as much as hee was God reuealed in the flesh, and according to the office of a mediatour.

2 *As thou hast giuen him.* He proueth againe, that he asked nothing saue that which was agreeable to the will of the father: like as this is a perpetuall rule of prayer to aske no more, then that which God would giue of his owne accorde, because there is nothing more prepostorous then to vtter before him whatsoeuer we list.

Power of all flesh. Hee meaneth the rule and gouernement which was giuen Christ, when the father made him king and head, but we must note the end, to wit, that he may giue life to all his. Therefore Christ tooke vpon him the rule and gouernement, not so much for his owne sake as for our saluations sake. Therefore it is meete that we submit our selues vnto Christ willingly, not only that we may obey God, but because there is nothing more amiable then his subiection, seeing that it is vnto vs the cause of eternall life. Christ saith not that he is made the gouernour of al the whole world, to the end he may giue life vnto all men in generall: but hee restraineth this grace vnto those *who are giuen him.* And how are they giuen him? For the father hath also put the reprobates vnder him. I answere, that the elect onely are of his peculiar flocke, which hee hath taken to keepe as a shepheard. Therefore the kingdome of Christ is extended in deede vnto all men, but it is wholesome onely to the elect who with willing obedience doe follow the voyce of their Pastour. For hee compelleth the other to obey him whether they will or no, vntill hee doe at length breake them all to peeces with his yron scepter.

3 *And this is eternall life, that they may know.* Now doth he define the maner of giuing life, to wit, when he illuminateth the elect, that they may know God aright. For he doth not intreate in this place of the fruition of the life which we hope for, but only how men come vnto life. And to the end we may well and throughly vnderstand this sentence, wee must first of all know that we are all in death, vntill God shine vnto vs, who is life alone: and so soone as hee hath appeared vnto vs, because we possesse him by faith, we doe also enter into possession of life. Hereby it commeth to passe that the knowledge of him is truly and worthily said to be wholesome to saue vs.

Furthermore, almost euery worde hath his weight: for hee meaneth not in this place all manner of knowledge of God, but that which transformeth into the image of God, from faith to faith: yea it is all one with the faith whereby wee are ingrafted into the body of Christe, and are made partakers of the adoption of God, and heires of the kingdome of heauen. And because God is knowne in the face of Christ alone, who is his liuely and expresse image, therefore it is saide, *that they may know thee and Christe whome thou hast sent.* For in that the Father is placed first, that is not referred vnto the order of faith, as if our minde did afterwarde descend vnto Christe, when wee knowe GOD, but the sense is that God is knowne at length when the Mediatour is put betweene. There are two Epithites added *true*, and *onely*, because it is necessary first that faith doe distinguish God from all the vaine inuasions of men, and that hauing imbraced him with firme certaintie, it be bended no whether, ne yet faint and wauer: and secondly, that beeing perswaded that there is no im-

imperfect thing in God, it be content with him alone: whereas some doe resolue it thus, that they may know thee, who art God alone, it is cold. Therefore this is the sense, that they may acknowledge thee to be the true God. But Christ seemeth by this meanes to dispoyle himselfe of the right & name of the diuinitie. If any man answere that the word *God* is to be applyed vnto Christe as well as to the father, the same question shall bee moued concerning the holy Ghost. For if the father only and the sonne be one God the spirit is driuen from this degree, which is absurde.

We may easily answer if any man take heed vnto the maner of speach, which Christe vseth euery where in the Gospel of Iohn, whereof I haue so often tolde the Readers already that they ought to be acquainted therewith. Christ appearing in the shape of man, signifieth vnder the person of the father, the might, essence, and maiesty of God. Therefore the father of Christ is the onely true God, that is that God which had promised the world a redeemer long agoe, is one. But the vnitie and veritie of the Godhead shal be found in Christ: because Christ was humbled for this cause, that he might lift vs vp on high. When as we are come thither then his diuine maiesty doeth shew forth it selfe: then hee is knowne wholy in the father, and the father is knowne wholy in him.

In summe, he that separateth Christ from the diuinitie of the father, he doth not know him as yet, who is the onely true God: but hee doth rather forge to himselfe a strange God. Therefore wee are commaunded to know God, and Christ whom hee hath sent, by whom as by his out stretched hand he inuiteth vs vnto himselfe. Whereas some doe thinke that this is an vniust thing, if men doe perish for the ignorance of God alone, it commeth to passe thereby, because they doe not consider that the fountaine of life is in the power of God alone, and that all those which are straungers from him, are depriued of life.

Now if we come vnto God only by faith, infidelitie doth hold vs necessarily in death. If any man obiect that the iust and innocent haue iniury done them otherwise, if they be condemned, we may easily answer, that there is no right or sincere thing in men so long as they continew in their owne nature. And we are renewed as Paule testifieth into the image of God by knowledge. Now is it worthy the labour to gather three points together, that the kingdome of Christ bringeth life and saluation, Collos. 3. 10. Secondly, that all men doe not receiue life thence, and that it is not Christ his office to giue life vnto all menne, but onely to the elect whome the father hath committed to his tuition. Thirdly, that this life is placed in faith, and Christe bestoweth it vppon those whom he illuminateth into the faith of the Gospel, whereby wee gather that the gift of the heauenly wisedome and of illumination is not common to all menne, but proper to the electe. It is true that the Gospell is offered vnto all menne, but Christ setteth foorth in this place the hidden and effectuall manner of teaching, whereby the children of God alone are drawne vnto faith.

4 *I haue glorified thee*. Hee sayeth thus for this cause, because God was made knowne vnto the worlde both in his doctrine and also in his myracles. And this is the glory of GOD if wee knowe what hee

is

is. When as he addeth that he hath finished the worke which was inioyned him, he meaneth that he hath fulfilled the whole course of his calling for that was the due and appointed time, wherin he was to be receiued into the heauenly glory. And hee doth not onely speake of his office of teaching: but he dooth also comprehend the other parts of his ministery. For although the principall part remained as yet, to wit the sacrifice of his death wherwith he should purge the sinnes of all men: yet because the houre of his death was now present he speaketh as if he had suffered death alreadie.

This is therefore the summe, that he may be sent of his father into the possession of his kingdome. for asmuch as hauing ended his course, there remained nothing els for him to doe, saue only that he might bring foorth the fruite and effect of all thinges by the power of the spirit, which he had done vpon earth according to the commaundement of his father, according to that of Paule. Philippians the second Chapter and seuenth verse. He abased himselfe, taking to himselfe the shape of a seruant, therfore hath the father exalted him, and hath giuen him a name, &c.

5 *With the glory which I had with thee,* Hee desireth to be glorified with the father, not that heewould haue the father glorifie him inwardly without any witnesse but that beeing receiued into heauen, hee may gloriously shew foorth there his greatnesse and power that euery knee may bowe vnto him &c. In the same place 10. Therefore this clause, *with the father* is set against earthly and transitorie glory in the former member, like as Paule, Rom. the sixth chapter and the tenth verse, when as hee saieth that hee dyed to sinne once, and that he liueth now vnto God, he expresseth the blessed immortalitie. Afterwarde he declareth ☞ he desireth nothing which he himselfe had not before: but only that he may appeare to be such in the flesh, as he was before the creation of the world: or (if you will that I speake more plainely) that ☞ diuine maiestie, which he had alwayes, may now shine in the person of the mediatour, & in mans flesh which hee had put on. An excellent place whereby wee are taught that Christe is no flesh or temporall G O D For if his glorye was eternall he him selfe was also alwayes.

Moreouer, there is a manifest distinction made heere betweene his person & the person of the father: Whence wee gather that G O D is not only eternall but that the worde of God is also eternall, which was begotten of the father before the beginning of the worlde.

6 *I haue declared thy name to the menne whiche thou gauest mee out of the worlde, thine they were and thou gauest them mee, and they haue kepte thy woorde.*

7 *Now haue they knowne that all thinges which thou hast giuen mee, are of thee.*

8 *Because I haue giuen them the wordes which thou gauest me, and they haue receiued them and they haue knowne indeede that I came forth from thee and they haue beleeued that thou hast sent mee.*

9 Ipraz

9 *I pray for them: I pray not for the worlde, but for them whom thou haſt giuen me becauſe they are thine.*

10 *And all mine are thine and thine are mine, and I am glorified in them.*

11 *And I am no longer in the worlde: and they are in the worlde, and I come vnto thee, O holy father, keepe them in thy name, whom thou haſt giuen mee, that they may be one as we are one.*

6 *I haue declared thy name.* Chriſt beginneth here to pray vnto the father for his Diſciples And he commendeth their ſafetie now, with the like affection of loue, wherewith he was about to ſuffer death for them ſtraightway. And the firſt reaſon of this his comendation is becauſe they haue embraced ỹ doctrine which maketh men the children of God truly and indeede. There was no faithfulneſſe and diligence wanting in Chriſt to call all men vnto God: but his labour was effectuall and profitable only in the elect, his preaching was common to all men: which did declare and make manifeſt the name of God: neither ceaſed hee to auouch his glory amongeſt the obſtinate. Why ſaith hee then that he declared it only vnto a fewe, ſaue only becauſe the elect alone doe profite, being taught inwardly by the ſpirite? Gather therefore that all men before whom doctrine is ſet, are not taught truly and effectually: but thoſe only whoſe minds are illuminated. Chriſt aſſigneth the cauſe vnto Gods electiõ becauſe he putteth no other difference why, paſsing ouer ſome he declared the name of the father vnto other ſome ſaue, only becauſe they were giuen him Whereupon it followeth that faith floweth from the ſecrete predeſtination of God, & that therefore it is not giuen vnto all men in generall: becauſe all men doe not appertaine vnto Chriſt. When hee addeth, *Thine they were and thou gaueſt them mee.* the eternitie of election is firſt of all noted: and ſecondly how we muſt conſider it, Chriſt declareth that the elect weere alwayes Gods. Therefore God diſtinguiſheth them from the reprobate, not by faith or any merite, but by meere grace: becauſe whileſt that they are the fartheſt and moſt eſtranged from him, yet he accounteth them his owne in his hidden counſell The certaintie conſiſteth in that, that he giueth all thoſe to his ſonne to keepe, whome he hath choſen leaſt they periſhe. And wee muſt turne our eyes vnto this, that we may knowe aſſuredly that we are of the order of the children of GOD. For Gods predeſtination is hidden in it ſelfe: and it is reuealed vnto vs in Chriſte alone.

They haue kept thy worde. This is the third degree. For the firſt is free election the ſecond that gifting, whereby we paſſe ouer into Chriſtes tuition. Being receiued by Chriſt wee are gathered by faith into his ſheepfolde. The worde of God is ſoone forgotten amongeſt the reprobate, but it taketh roote in the elect: whereby they are ſaid to keepe it.

7 *Now they haue knowne.* That which is the chiefeſt thing in faith is expreſſed here, whileſt that wee beleeue in Chriſt in ſuch ſort, that faith ſtayeth not in the beholding of the fleſhe, but conceiueth his diuine power. For when he ſaith. *They knew ỹ all thoſe things are of thee which thou haſt giuen mee:* hee meaneth that the faithfull doe perceiue that all that which they haue is celeſtiall and diuine. And truly vnleſſe wee lay holde vppon

God

God in Chriſt, wee muſt needes ſtagger continually.

8 *And they haue receiued them.* Hee expreſſeth the manner of this knowledge: becauſe they haue receiued the doctrine which he taught. And leaſt any manne ſhoulde thinke that this doctrine was of manne or that it ſprange vppe in the earth, he profeſſeth that GOD is the authour thereof when he ſayeth, *The wordes which thou haſte giuen mee haue I giuen vnto them.* Hee ſpeaketh according to his cuſtome, in the perſon of a mediatour or miniſter, when hee ſayeth that he hath taught that onely, which he receiued of the father. For in as much as his eſtate in the fleſhe, was yet baſe, & his diuine Maieſtie lay hidde vnder the ſhape of a ſeruaunt he doeth rather ſignifie God vnder the perſon of the father. Neuertheleſſe, wee muſt remember that which Iohn teſtifyed in the beginning, that in as muche as Chriſte was the eternall woorde of God he was alwayes one God with the father. The ſenſe therefore is this that Chriſt was a faithfull witneſſe of GOD amongeſt the Diſciples, that their faith might bee grounded in the onely trueth of God ſeeinge that the Father himſelfe ſpake in the Sonne. But the receiuinge whereof he ſpeaketh, commeth thence, becauſe he declared the Fathers name vnto them effectually.

And they haue knowen in deede. Hee repeateth the ſelfe ſame thinge in other woordes, which he hadde touched before. For that Chriſte came foorth from the Father, and that he was ſent of the father, are as much as that which went before, that all thoſe things are of the Father, which he hath. The ſum is, that faith muſt ſtraight way beholde Chriſte: yet ſo, that it conceiue no earthly and contemptible thing of him, but that it be caryed vpwarde vnto his diuine power, that it maye be fullye perſwaded that it hath God and whatſoeuer is Gods perfectly in him. Wee muſt alſo note, that he vſeth this worde *knowen* in the former member: & afterward this woord (*beleeued*) for by this meanes he teacheth vs, that there can be nothing rightly knowen concerning GOD, ſaue onely by faith: and that there is ſo great certaintie in faith, ſ it may worthely be called knowledge.

9. *I pray for them.* Chriſt hath hitherto rehearſed that, whiche might purchaſe fauor for the Diſciples with the father: nowe hee frameth the prayer it ſelfe, wherein hee declareth that hee asketh nothinge but that which is agreeable to the will of the father: becauſe he doeth onelye commende thoſe vnto the father, whome hee loueth of his owne accorde. For hee ſayeth flatly that hee prayeth not for the world, becauſe he is carefull for none but for his owne flocke, which hee hath receiued from the fathers hande. Yet this may ſeeme to be an abſurde thinge, for there can no better rule of prayer be inuented, then if wee followe Chriſte our guide and maiſter. But we are commaunded to praye for all menne. and againe, Chriſt himſelfe prayed afterward indifferently for all menne, Father pardon them, for they knowe not what they doe. I anſwere that the prayers which we make, are yet notwithſtanding reſtrained vnto the Elect. Wee muſt deſire that this manne, and that and euery manne may be ſaued, and ſo comprehende all mankinde, becauſe we cannot as yet diſtinguiſh the elect from the reprobate: yet neuertheleſſe, when we pray that the kingdome of God maye come, wee doe alſo pray, that he will deſtroy his enemies.

There is this onely difference, that wee pray for the ſaluation of all menne who wee knowe are created after the image of GOD, and whiche haue the ſame nature which we haue. we leaue their deſtruction to Goddes iudgement whome hee knoweth to be reprobates. But there was another ſpeciall reaſon of the prayer, which is recited heere, which ought not to bee followed as an example. For Chriſte prayeth not accordinge to the bare feelinge of faith and loue: but beinge entred into the ſecret places of heauen, hee ſetteth before his eyes the ſecret iudgements of the Father, which are hidden from vs, ſo longe as wee walke by faith. Furthermore, wee gather out of theſe wordes, that GOD chuſeth whome hee thinketh good vnto him ſelfe out of the worlde, that they may bee heyres of life: and that this difference commeth not from mennes merites, but that it dependeth vppon his meere good will, For thoſe menne whiche place the cauſe of election in man, they muſt beginne with faith. And Chriſte ſayeth flatly, that they were the fathers whiche are giuen him. And it is certaine that they are giuen for this cauſe that they beeleeue and that faith, floweth from this giuinge. If this giuinge be the beginninge of faith, and if election doe goe beefore it in order and time, what remayneth, but that wee confeſſe that they are choſen freely, whome GOD will haue ſaued, out of the worlde. Nowe, ſeeing that Chriſte prayeth for the elect alone, wee muſt needes haue the faith of election, if wee will haue our ſaluation commended to the father by him. Therefore they doe great iniurie to the faithfull whiche goe about to blotte out the knowledge of election out of their mindes becauſe they depriue them of Chriſte his voyce and conſent. Furthermore, the peruerſe dulneſſe of theſe menne, is refuted in theſe woordes, who vnder the colour of election, doe giue themſelues vnto ſlouthfullneſſe, whereas it ought rather to ſharpen and prouoke in vs the deſire to pray, as Chriſt teacheth by hys owne example

10 *And all mine are thine.* Heereunto belongeth the former member, that he ſhall ſurely be heard of the father, I commende none other, ſayeth he vnto thee, ſaue thoſe whome thou acknowledgeſt to be thine owne becauſe I haue nothing that is ſeparated from thee therefore I ſhall not take the repulſe In the ſecond member he ſheweth that he hath iuſt cauſe to care for the elect: becauſe they are his owne, after that they are the fathers. All theſe things are ſpoken to the confirmation of our faith. We muſt not ſeeke for ſaluation any wher elſe ſaue only in Chriſt. We will not be content with Chriſt vnleſſe we knowe that we poſſeſſe GOD in him. Therefore we muſt know and holde that vnitie which is betweene the Father and the Sonne, which cauſeth that there is no diuiſion betweene them. That agreeth with the ſecond member whiche hee addeth afterwarde, that he was glorified in the diſciples. For it ſolloweth that it is meete that he further their ſaluation on the other ſide. And this is a good ſigne and token to confirme our faith that Chriſt will neuerneglect our ſaluation, if he ſhall be glorified in vs.

11, *I am not now in the worlde* Hee ſheweth an other cauſe whye hee prayeth ſo earneſtly for his Diſciples: to witte, becauſe they ſhall

shortly

shortly be depriued of his corporall presence, vnder which they rested hytherto. So long as he was conuersant with them, he browded them vnder his wings as a hen doth her chickins: now when hee departeth hee prayeth his father to couer them with his safegard: and this doth he in respect of them. For he prouideth a remedie for their feare that they may rest vppon God himselfe, vnto whom hee deliuereth them now as it were from hand to hande. And wee gather no small comfort hence when wee heare that the sonne of GOD is so much the more carefull for the safetie of his, when as hee leaueth them according to the body. For we must gather thereby that he respecteth vs at this day also, whilest we are in the worlde, that he may prouide for our miseries from his heauenly glory.

Holy father. The whole prayer tendeth to this ende that the disciples may not be discouraged, as if their estate shoulde be worse, because of the corporall absence of their maister. For seeing that Christ was giuen them for a season to be their keeper, he restoreth them now againe into his fathers hand, as hauing fulfilled his function, that hereafter they may be preserued through his protection and power. The summe is this, when as the disciples are depriued of the beholding of the flesh of Christ, they suffer no losse because God receiueth thē into his tuition, whose power is euerlasting.

He prescribeth the maner of preseruing them, *that they may be one*. For looke whom the father hath determined to saue, he gathereth those into the holy vnitie of faith and the spirite. But because it is not sufficient, if men conspire together any maner of way, this clause is added *euen as we*. For our vnitie shall be happy then, if it represent the Image of God the father and of Christ, as the waxe doth receiue a forme from the ring wherewith it is sealed. But I will expound shortly after how the father and Christ are one.

12 *Whilest I was with them in the world, I haue kept them in thy name. Those whome thou hast giuen me haue I kept: and none of them hath perished, but the sonne of perdition, that the scripture might be fulfilled.*

13 *And now I come vnto thee, and these things speake I in the worlde, that they may haue my ioy fulfilled in themselues.*

12 *Whilest I was is the worlde.* Christ saith that he hath kept them in his fathers name, because he maketh himselfe a minister onely, which hath done nothing saue onely through the power of God, and his ayde. Therefore hee giueth vs to vnderstande that it is vnlikely that they should perish nowe, as if the power of God were extinguished by his departure. But this seemeth to be a very absurd thing, that Christ resigneth his duty to keepe them, vnto God: as if he did cease to be the keeper of his, hauing finished the course of his life. We may readily answere that hee speaketh in this place only of the visible keeping, which had an end in the death of Christ.

For truely so long as hee was vppon earth, he hadde no neede to borrow power of any other, whereby hee might keepe the Disciples: but this is wholy referred vnto the person of the Mediatour, who appeared for a time

vnder the perſon of a ſeruant. And now he commandeth his diſciples to lift vp their ſenſes ſtraight way into heauen, when as they ſhall begin to lacke external ayde. Whereby we gather that Chriſt doth no leſſe keepe the faithfull at this day, then in times paſt: but after another ſorte: becauſe his diuine maieſtie appeareth manifeſtly in them.

Whom thou haſt giuen me. He vſeth the ſame argument againe, that it is an vnmeete thing that the father ſhould caſt away thoſe, whome his ſonne kept at his commaundement euen vntill the end of his miniſtery: as if he ſhould ſay, I haue faithfully executed and performed that which was enioyned me by thee, leaſt any thing ſhould perish in my hande: now ſeeing that thou takeſt that againe which thou hadſt giuen me to keepe, it is thy part & duty to prouide that it may remaine ſafe. Whereas he excepteth Iudas, he doth it not without reaſon, For although he was not of the elect and of the true and naturall flocke of God, yet the dignitie of his office did beare that ſhew. Neither woulde any manne haue thought otherwiſe of him, ſo long as he ſtoode in ſuch an excellent order. It is therefore concerning the Grammer an vnproper exception, but if wee weigh the matter it was requiſite that chriſt ſhould ſpeake thus according to the common meaning of men. And leaſt any man ſhould thinke that the eternall election of God was any whit weakened in the deſtruction and ruine of Iudas, hee added alſo that he was the ſon of perdition. By which words he giueth vs to vnderſtand, that God knew long agoe his fall, which happened ſodainely in the ſight of men. For the Hebrewes doe call him the ſonne of perdition, which is a loſt man or giuen ouer to deſtruction.

That the ſcripture might be fulfilled. This is referred vnto the next ſentence, Iudas fell away that the ſcripture might be fulfilled. But a man ſhall falſly gather thence, that the falling away of Iudas is rather to bee imputed to God then to himſelfe, becauſe he was neceſſarily enforced to do it by reaſon of the propheſie. For the euent of thinges muſt not be aſcribed vnto the propheſies therefore, becauſe it was fore tolde therein. For doubtleſſe the Prophets denounce nothing els but that which ſhould come to paſſe though they held their peace. Therefore we muſt not fet the cauſe of things thence. I confeſſe that there is nothing which commeth to paſſe, but it is ordained of God: but the queſtion is now only concerning the ſcripture, whether the foretelling and Propheſies do lay any neceſſitie vpon men or no: which I haue already ſhewed to be falſe. For Chriſte intendeth not to lay the cauſe of Iudas his deſtruction vppon the ſcripture: but hee ment onely to take away the matter of offence, which might haue ſhaken many weake ſoules: and the meanes whereby he taketh it away is, becauſe the ſpirite of God hath teſtified in times paſt that it ſhould ſo come to paſſe. For we are almoſt afraide when wee ſee and heare new thinges which come ſodainely. This is a very profitable admonition & ſuch as reacheth farre. For how commeth it to paſſe at this day that moſt men doe faint by reaſon of offences, ſaue onely becauſe they remember not the teſtimonies of the ſcripture, wherewith God hath well armed his, whileſt that he hath in time foretold what euils ſoeuer they ſhould ſee.

13. *These thinges speake I in the world.* Christ sheweth here that hee prayed not for the disciples so earnestly as if he did doubt of, or were carefull and sory for their state to come, but rather that he might remedy their carefullnesse and heauinesse. We know how greatly our mindes are bent vnto externall helpes: if we can espie any offer themselues, we catch them greedily, and doe not suffer our selues to be pluckt away from them easily. Therefore Christe prayeth vnto his father in presence of the disciples: not that he needeth to say any thing, but that he may take from them doubting. *I speake*, sayeth hee, *in the worlde*, that is, when they heare me, that their heartes may be quiet. For their safetie was alreadie in safegard, seeing that Christ had put it into the hand of God. He calleth that his ioy which the disciples should conceiue from him: or if you will haue it more briefly, whereof he is the authour, cause, and pledge. For there is nothing but feare and vnquietnes in vs: and we haue peace and quietnesse in Christ alone.

14 *I haue giuen them thy worde, and the world hath hated them: because they are not of the world, as I am not of the world.*

15 *I doe not aske that thou shouldest take them out of the worlde, but that thou shouldest keepe them from euill,*

16 *They are not of the world, as I am not of the world.*

17 *Sanctifie them in thy truth, thy word is the truth.*

18 *As thou hast sent mee into the worlde, I haue also sent them into the world.*

19 *And I sanctifie my selfe for them, that they also may bee sanctified in the truth.*

14 *I haue giuen them thy worde.* Hee commendeth the disciples to the father for another cause, because they haue need of his helpe, because the world hateth them. He doth also set downe the cause of the hatred, because they haue embraced the worde of God which the world cannot away with: as if he shoulde say. It is thy parte to defend them who are hated of the world for thy woordes sake. We must now remember that we harde lately, that the end of this praier is, that Christe his ioy may be fulfilled in vs. Therefore so often as the furie of the worlde is kindled against vs in such sort that wee seeme not to bee farre from destruction, lette vs straightway learne to holde vppe this buckler, that God will neuer forsake those, who labour for the Gospell. Hee saith that the *Disciples are not of the world*, because they are separated from the world, whomsoeuer hee regenerateth by his spirite. Therefore God will not suffer his sheepe to wander amongest wolues, but hee sheweth himselfe to bee their pastour.

15. *I doe not aske that thou shouldest take them out of the world.* He teacheth wherin the safety of the godly consisteth not that being exempted from all trouble they should liue at ease and daintily, but that they may remaine safe in the middest of daungers through Gods helpe. Neither doth he tell his father what is expedient, but he doth rather prouide for the infirmity of those (to be his, that they may temper their petitions (which for the most part passe their boundes) by this way

and meanes which he prescribeth. In summe, he doth not promise the disciples his fathers grace, that it may set them free from all care and labour: but he promiseth them such grace as may minister vnto them inuincible strength against their enemies, and may not suffer them to bee ouerwhelmed with the huge heape of combates, which they shall suffer. Therefore if we couet to bee preserued according to the rule which Christe hath deliuered, wee must not wish to be free from euilles neither must we pray God to translate vs by and by into blessed rest: but let vs be content with the certaine and sure hope of victorie, and let vs in the meane season resist all euilles valiantly, from which that wee may escape, Christ hath prayed vnto the father. In summe Christe taketh not his out of the world, because he will not haue them to be soft and slouthfull: yet notwithstanding he deliuereth them from euill, that they may not be ouerwhelmed. For he will haue them to striue, but he will not suffer them to be wounded to death.

16 *They are not of the world, like as.* Hee repeateth againe, that all the whole worlde hateth them, to the ende that his heauenly father may the more benignly helpe them: and hee dooth also declare that this hatred proceedeth not from their offence, or fault but because the world hateth God and Christ.

17 *Sanctifie them in thy truth.* This sanctification comprehendeth the kingdome of God and the righteousnes thereof, to wit, when God doth renue vs by his spirite, and confirmeth and prosecuteth vnto the end the grace of renouation. Therefore he requesteth first that the father woulde sanctifie his disciples, that is, that he woulde addict them wholy vnto himselfe, and challenge them as an holy flocke. Secondly, he assigneth the meanes and maner of sanctification, and that not without cause. For brainsicke men doe babble many things foolishly concerning sanctification, yet they passe ouer Gods truth, whereby he cõsecrateth vs vnto himselfe.

Again, because other men being ful out as fooliish, do trifle concerning the truth, and doe in the meane season neglect the word, Christ saith plainely, that the truth is no where els saue only in the word, by which truth God doth sanctifie his childrẽ. For the *word* is taken for the gospel, which the Apostles had alread heard proceede from the mouth of their master, and which they shoulde shortly preach vnto others. In this sense Paule teacheth, Ephe. 5. 2. 6. that the Church is made cleane in the fountaine of water in the woorde of life. It is God alone that sanctifieth: but because the Gospell is his power vnto saluation to euery one that beleeueth, Rom. 1 16. whosoeuer he be that departeth from the meane, he must needes waxe more and more vile. *Truth* is taken in this place by the excellencie for the light of the heauenly wisedome wherin god reuealed himselfe vnto vs, that he may conforme vs and make vs like to his own image. The externall preaching of the woorde doth not this of itselfe, which the reprobate doe wickedly profane, but let vs remember that Christ speaketh of the elect, whom the spirite doth regenerate effectually by the woorde. And seeing that the Apostles were not altogether voyde of this grace, wee must gather out of CHRIST his wordes that this sanctification is not finished

nished in vs the first day, but that we goe forward in the same during our whole life, vntill God doe fulfill vs with his righteousnesse, when we haue put off the flesh.

18 *As thou shalt see mee.* He confirmeth his prayer with an other argument, to wit, because he and the Apostles haue both one calling. I, saith he, doe put vpon them the same person which at thy commaundement I haue borne hytherto. Therefore they must needes bee furnished with thy spirit that they may be able to beare so great a burthen.

19 *And for their sakes doe I sanctifie my selfe.* He doth more plainely declare by these wordes, out of what fountaine that sanctification doeth flowe, which is wrought in vs by the doctrine of the Gospel, to wit, because he hath consecrated and dedicated himselfe vnto the father, that his holinesse might come vnto vs. For the blessing is spread abroad from the first fruites vnto all the other fruite, so the spirit of G O D sprinkleth vs with Christe his holinesse, & maketh vs partakers thereof, and that not by imputation only (for by this meanes hee is said to be made vnto vs righteousnesse 1. Cor. 1. 13.) but he is also saide to be made vnto vs sanctification, because he hath offered vs vnto his father after a sort in his owne person, that wee may be renued by his spirite into true holinesse.

Furthermore, although this sanctification doe appertaine vnto the whole life of Christ, yet it is made most apparant in ꝑ sacrifice of his death, because he appeared then to be the true Priest which should consecrate the temple, the altar, all the vessels and the people, by the power of his spirite.

20 *And I pray not for them only but for those which shall beleeue in mee by their worde.*

21 *That they may be all one: as thou, O father in me, and I in thee, that they may be one also in vs: that the worlde may beleue that thou hast sent me.*

22 *And I haue giuen them the glory which thou gauest mee: that they may be one as we are one.*

23 *I in them, and thou in mee: that they may be made one, and that the worlde may knowe, that thou hast sent mee, and hast loued them as thou hast loued mee.*

20 *And I pray not for them onely.* Hee extendeth that prayer farther nowe wherein he comprehendeth the Disciples onely hytherto, to wit vnto all the Disciples of the Gospell, which should be vnto the ende of the worlde. This is certainely notable matter of hope: for if we beleeue in Christ through ꝑ doctrine of the Gospell, we needs not to doubt, but ꝑ we are all readie gathered with the Apostles into the faithfull custodie least any of vs doe perish. This prayer of Christ is a quiet hauen, wherein whatsoeuer arriueth, he is free from al danger of shipwracke. For it is as much as if Christ had sworne by solemne wordes that he careth greatly for our safetie. And he beginneth with his Apostles that their safetie whereof we are certaine, might make vs also more certain that wee our selues shalbe safe.

Therefore so often as Sathan assaulteth vs, let vs learne to holde vp this buckler, that wee are not in vaine ioyned vnto the Apostles by the

holy mouth of the ſon of God: that the ſafety of vs all might be included as it were in the ſame bundle.

Therefore there is nothing which ought more vehemently to prick vs forward to embrace the Goſpell. For as it is an vncomparable good thing, for vs to be offered to God by the hand of Chriſte, that we may bee preſerued from deſtruction: ſo wee ought worthily to preferre the loue and care thereof beefore all other thinges. The ſlouthfullneſſe of the worlde in this poynt is wonderfull. All menne are deſirous to bee ſafe Chriſte deliuereth the ſure and certaine way and meanes to obtaine the ſame, from whiche if any manne turne aſide, there remaineth no good hope for him: yet there is ſcarſe one amongſt an hundreth which dooth vouchſafe to receiue that which was offered him ſo gently. Wee muſt note the manner of ſpeech. Chriſte prayeth *for all thoſe which ſhould beleeue in him*, in which wordes, he teacheth that which wee haue ſom times ſayde, that our faith muſt looke vnto him. The member whiche followeth next, *by their worde*, doth very well expreſſe the force and nature of faith, and doth alſo confirme vs familiarly who knowe that our faith is grounded in the goſpell deliuered by the Apoſtles. Therefore howſoeuer the worlde doe condemne vs a thouſand times, let this one thing ſuffice vs: that Chriſte acknowledgeth vs to be his owne, and commendeth vs vnto the father. And woe be to the Papiſtes whoſe faith wandereth ſo farre from this rule, that they are not aſhamed to ſpue out execrable blaſphemie, that there is nothing conteined in the ſcripture but that which is doubtfull and which may bee wreſted hither and thither: therefore the only tradition of the Church teacheth them to beleeue. But let vs remember, that the ſonne of God who is the only iudge doth allowe that faith alone whiche is conceiued out of the doctrine of the Apoſtles.

Furthermore, the ſure teſtimonie thereof ſhalbe founde no where elſe ſaue only in their writings. We muſt alſo note the phraſe, *which ſhall beleeue by their worde*, which ſignifieth that faith commeth by hearing: becauſe the inſtrument wherwith God draweth vs vnto faith, is the externall preaching of men. Wherefore God is properly the authour of faith: and men themſelues are the miniſters by whom we beleeue as Paul alſo teacheth, 1. Cor. 3. 5.

21. *That they may bee all one, &c.* Hee placeth the end and drifte of our felicitie againe in vnitie, and that for good cauſes. For this is the deſtruction of mannekinde that being eſtraunged from God, it is alſo lame and ſcattered abroad in it ſelfe. Therefore the contrary reſtoring thereof is, if it growe together into one body aright, likeas Paule placeth the perfection of the church in that Ephe. 4. 3. if the faithfull agree together amongeſt themſelues by one ſpirite: and he ſaith that the Apoſtles and Prophets, Euangeliſtes and paſtours were giuen for that cauſe, in the ſame place, 11. 12. that they might perſiſt in edifiyng the body of Chriſte, vntill we be come vnto the vnitie of faith. And therefore hee exhorteth the faithfull to growe vp into Chriſte, who is the head by whom all the body being coupled and knit together by euery ioynt of ſubminiſtration, according to the effectuall woorking, in the meaſure of euery member encreaſeth it ſelfe vnto edifying. Therefore ſo often as Chriſt ſpeaketh of vnitie, let vs remember, that horrible and filthie ſcattering abroade

of

of the world which is without him.

And secondly let vs know that this is the beginning of blessed life, if wee be all gouerned, and liue by the spirite of Christ alone. And we must vnderstande that so often as Christ saith in this chapter, that hee and the father are one, hee speaketh not simply of his diuine essence, but that he is called one in the person of the Mediatour, & in asmuch as he is our heade. Many of the fathers did interprete it thus precisely, that Christ is one with the father, because he is eternall God: but the contention which they had with the Arrians enforced them to this, to wrest shorte sentences into a straunge sense. But Christ intended a far other thing, then to carry vs vp vnto the bare beholding of his hidden diuinitie: for he reasoneth from the end, that we ought therefore to bee one, because otherwise the vnitie which he hath with the father, shuld be vaine & vnfruitfull. Therefore to the end you may rightly comprehend what is the intent or effect of that, that Christ and the father are one: take heede, that you strip not Christ out of the person of the Mediatour: but consider him rather as hee is the head of the Church, and ioyne him with his members: so the texte shall stand best, least the vnitie of the sonne with the father be vaine and vnprofitable, his power must be spread abroad throughout the whole body of the godly. Whence wee doe also gather, that we are one with Christ: not because he powreth his substance into vs, but because he maketh vs partakers by the power of his spirite of his life, and of whatsoeuer good things he hath receiued of the father.

That the world may beleeue. Some doe interpret this word *world* for the elect, who were as then dispearsed: but because *world* is taken throughout this whole chapter for the reprobate, I am rather of the contrary opinion. Moreouer, immediately after hee separateth the same word whereof hee maketh mention now, frō all his. The Euangelist did put in the word *beleeue* vnproperly, for know or knowledge: to wit, whilest that the vnfaithfull being conuinced by experience it selfe, doe perceiue the heauenly and diuine glory of Christ: whereby it commeth to passe, that in beleeuing, they beleeue not, because this feelinge pierceth not vnto the inward affection of the minde. And this is the iust iudgement of God, that the brightnes of the glory of God doth blind the eyes of the reprobate, because they are not worthy to see him sincerely and clearely. He vseth the word *know* afterward in the same sense.

22 *And I haue giuen them the glory which thou hast giuen me.* Note that the patterne of perfect blessednes was expressed in Christ in such sorte, that he had nothing of his owne, or for himselfe alone: but he was rather rich, that hee might enrich his faithfull. This is our blessednes, that the image of God may be repayred and formed againe, which was blotted out through sinne. Christ is not onely the image of God, in asmuch as hee is his eternall word: but the image of the fathers glory was also engrauen in his humane nature, whereof hee is made partaker with vs, that he may transfigure his members into the same. Paul also teacheth the selfe same thing. 2. Cor. 3. 18, that wee are transformed into the same image, as it were from glory to glory, by beholding the glory of God as it were with open face. Whereupon it followeth that no man is to be accounted Christes disciple, saue only he in whom the glory of God is seene imprinted by the image of Christ, as by a signet. The wordes which follow shortly after tend to the same end.

23 *I in them, and thou in me.* For his meaning is to teach that the fulnes of all good thinges is in him, and that that appeareth now plainely in him, which was hidden in God, that hee may powre it out into his by making them partakers thereof: as water flowinge from a fountaine hither and thither by conduites, doth water the fieldes euery where.

And hast loued them. Hee giueth vs to vnderstand that that is the most manifest token and pledge of Gods loue towarde the godly, which euen the world whether it will or no, is inforced to feele and perceiue, whilest that the spirite which dwelleth in them, sendeth foorth the beames of heauenly righteousnes and holinesse. God doth make it knowne vnto vs daily by infinite meanes besides this, how fatherly hee loueth vs but the marke of adoption far exceedeth the rest by good right. He addeth furthermore, *And thou hast loued them, as thou hast loued me*, in which words he meant to note the cause and the beginning of loue. For the aduerbe of likenes must be resolued into the coniunction causall: as if hee he should haue saide, because thou hast loued me. For Christ alone is he, vnto whome the title of beloued belongeth. And againe, the heauenly father loueth all the members also with the same loue, wherewith he hath loued the head of the Church: so that he loueth none but in Christ. Although here ariseth some shew of contrarietie: for Christ saith, (as we haue seene elsewhere) that the infinite loue of God toward the worlde, was the cause that hee gaue his onely begotten sonne, before 3.16. If the cause must goe before his effect, wee gather that men were beloued of God the father without Christe: that is, before he was ordayned to be a redeemer. I answere, that the mercy wherewith God was moued toward the vnworthy, yea his very enemies, before he reconciled them vnto himselfe, is called there and in such places Loue. Truly the goodnes of God is wonderfull, and vnable to bee comprehended by mans wit, in that bearing good will, and being fauourable vnto men, whome he could not hate, he tooke away the cause of hatred, least any thing shoulde hinder his loue. Paule teacheth that we were double loued in Christ: first, because the father chose vs in him before the creation of the world, Ephe. 1.4. & secondly, because he hath reconciled vs vnto himselfe in the same, Rom. 5.10. and hath had mercy vpon vs. Beholde how wee are both his enemies and his friendes vntill we be returned into fauour with God, our sinnes being purged: therefore, when as we are iustified by faith properly by God, wee begin to be beloued at length as children of their father. And that loue, whereby it came to passe that Christ was ordained, in whome we should be chosen freely, being yet vnborne, and being notwithstanding already lost in Adam, being hidden in Gods breast, doth farre exceede the capacitie of mans minde.

No manne shall euer finde God fauourable, saue hee which shall lay hold vpon him, being pacified in Christ. But like as when Christ is taken away, all taste of Gods loue doth vanish away: so wee may fully assure our selues, that so soone as wee are engrafted into his body, wee needе not feare least wee should fall from Gods loue. For doubtlesse this foundation cannot be ouerthrowne, that we are loued, because the father hath loued him.

24 *Father*

24 *Father, I will that those whom thou hast giuen to me, be with me, that they may see my glory, which thou hast giuen me before the creation of the world.*

25 *Iust father, and the world hath not knowne thee: and I haue knowne thee: and these haue knowne that thou hast sent me.*

26 *And I haue declared thy name vnto them, and I will declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.*

24. *I will that those.* Will is put in steade of desire: for this speeche is not the speech of one that commandeth but desireth. Yet it may haue a double meaning, either that he would haue his disciples to enioy his externall presence: or that GOD would bring them at length into the kingdome of heauen whether he goeth before them. So some expound these woordes, *see my glory*, for to enioy and be made partakers of the glory which Christe hath: othersome, for to perceiue by the experiment of faith, what Christe is, and how great his maiestie is. For mine owne part hauing well weighed all thinges, I thinke that CHRIST speaketh of the perfect blessednesse of the godly: as if hee shoulde say, that his request should not bee satisfied, before they be receiued into heauen. To the same effecte doe I referre the seeing of his glory. They sawe the glory of Christe then, as a small glimmering of light doeth come throughe chinkes vnto a manne that is shut vppe in darkenes: nowe, CHRIST desireth that they may goe so farre forwarde, that they may enioy the perfecte brightnes openly in heauen. In summe, he desireth that the father would lead them foorth by continuall proceedings, vnto the perfect beholding of his glory.

Because thou hast loued me. This doth also farre better agree with the person of the mediatour, then with the bare diuinitie of Christ. It is an hard thing, that God loued his wisedome: but the text leadeth vs vnto an other thing, howsoeuer we receiue that. It is not to be doubted, but that when Christ desired beefore, that his disciples might be ioyned with him, and that they might see the glory of his kingdome, he spake as he was the head of the church. Now he saith that the loue of the father was the cause. Wherefore it followeth that hee was loued, in asmuch as he was ordained to be the redeemer of the world. With this loue did the father loue him before the creation of the world, that hee might haue, wherein he might loue his elect.

25. *Iust father.* He compareth his disciples with the world, that hee may thereby amplifie their commendation and fauour with the father. For they must by good right be excellent, who only know God, whom the whole world reiecteth. Christ commendeth them by good right with a singular affection whom the vnbeliefe of the world hindered not from knowing God. In calling his father iust, he derideth the world and the wickednes thereof: as if he should say, howsoeuer the world doth proudly contemne God, or refuse him, yet can there nothing be taken from him, or done vnto him, but that the honour of his iustice shall continue whole and sound to himselfe. By which wordes he teacheth vs, that the faith of the godly must be grounded in God, that it doe neuer faint, although the whole world do fall. Like as at this day we must condemne Papistry of iniustice, that we may defend Gods prayse, and preserue it to himself

Christ

Chriſt ſaith not abſolutely that the diſciples knew God, but he putteth two degrees: that he himſelfe knew the father, and that the diſciples knew that he was ſent of the father. But becauſe he addeth immediately after that hee hadde declared vnto them his fathers name, he commendeth them (as I haue ſayde) for the knowledge of God, which ſeparateth them from the reſt of the world. In the meane ſeaſon we muſt note the order of faith, which is deſcribed in this place. The ſon which came out of the boſome of the father doth onely knowe him properly. Therefore thoſe, which deſire to come vnto God, muſt needes receiue Chriſte comming to meete them, and addict themſelues vnto him. Hee ſhall at length lift vp his diſciples vnto God the father after that hee is knowne himſelfe.

26. *I haue declared, and will declare.* Chriſt did indeed execute the office of a teacher: yet he vſed the hidden reuelation of the ſpirit, and not onely the ſoũd of the voice to make his father manifeſt. His meaning is therefore, that hee taught the Apoſtles effectually: but becauſe their faith was as yet weake, he promiſeth vnto them greater proceedings, and that they ſhuld profit better in time to come: and ſo he prepareth them to hope for greater grace of the ſpirit. And although he ſpeaketh of the Apoſtles, we may gather a cõmon exhortatiõ thence that we ſtudy to goe forward daily, and that we do not thinke that we haue run ſo wel, but that we haue yet far to goe, ſo long as we are compaſſed about with the fleſh.

That the loue &c. That is, that thou maiſt loue them in me: or that the loue wherewith thou haſt loued me may ſpread it ſelfe abroade euen vnto them. For the loue wherewith God loueth vs, to ſpeake properly is no other loue, ſaue that wherewith he hath loued his ſonne from the beginning, that he might make vs alſo acceptable and amiable vnto himſelfe in him. And certainly (as I haue ſaid a litle before) we are hated of God, as touching our ſelues, without Chriſt, & he beginneth to loue vs then, when as we grow into the body of his well beloued ſonne.

This is an vneſtimable priueledge of faith, in that we know that the father loued Chriſt for our ſakes, that we might be and may be partakers of the ſame loue continually. But we muſt note this particle *I in them*, wherby we are taught that we are no otherwiſe comprehend in that loue whereof he ſpeaketh, vnleſſe Chriſt dwel in vs. For as the father cannot behold the ſonne, but that hee hath all his body before him together: ſo if we will haue him to behold vs, we muſt be his members indeede.

Chap. 18.

1. *WHen Ieſus had ſpoken theſe things, he went out with his diſciples ouer the brooke Cedron, where was a garden, wherinto he entred & his diſciples.*
2. *And Iudas knew the place alſo, which betrayed him, becauſe Ieſus reſorted thither often with his diſciples.*

3. *Therefore*

3 *Therefore when Iudas had receiued a band, and miniſters of the Prieſts and Phariſies, he came thither with lanternes, and lightes, and weapons.*

4 *And ſeeing that Ieſus knew what thinges ſoeuer ſhoulde come vpon him, hee went out, and ſaid vnto them, whom ſeeke yee?*

5 *They anſwered him, Ieſus of Nazareth. Ieſus ſaid vnto them, I am he. And Iudas which betrayed him ſtoode with them.*

6 *Therefore ſo ſoone as he ſaide vnto them, I am he, they went backwarde, and fell to the ground.*

1 *When Ieſus had ſpoken theſe things.* In this hyſtorie Iohn omitteth many things which are read in the other three Euangeliſtes: and this doth he with good aduiſement: like as he determined to gather many thinges worthy to be remembred, which they conceale. Therefore let the readers borrow theſe thinges of the other Euangeliſts, which are wanting here.

Ouer the brooke Cedron. In the Greeke the article is added, as if the brooke had his name of Cedars: but it is like that it crept in through error. For there is mention made oftentimes of the valley or brooke *Kidron* in the ſcripture. The place was ſo called, by reaſon of the darkenes, becauſe the valley was hollow, and therefore darke. Although I doe not contend about that matter: I bring that onely, which is more like to be true: we muſt eſpecially note the Euangeliſtes purpoſe in ſhewing the place: for he ment to ſhew that Chriſt went foorth willingly vnto death. He commeth into the place, which he knew Iudas knew familiarly. Why ſo? ſaue only that he may willingly offer him ſelfe vnto the traitor and his enemies. Neither did vnaduiſednes or raſhnes deceiue him, ſeeing that he knew all things before, which were at hand. Iohn addeth afterward that he went to meete them. Therefore he died not being conſtrayned, but of his owne accord, that he might be a voluntary ſacrifice: for without obedience our ſinnes had not beene purged. Furthermore he entreth into the garde, not that he may hide himſelfe there, but that he might haue freer & more ſpace to pray. And in that he deſired thrice to be deliuered from death, it is not contrary to that willing obedience whereof we haue ſpoken. For it is meete that he ſhould wraſtle with difficulties & dangers, that he might at length get the victory: now hauing ſubdued the horrour of death, he maketh haſt vnto death freely and ioyfully.

3 *Therefore Iudas.* In that Iudas commeth furniſhed with ſouldiours and ſo great a garde, it is a ſigne of an euill conſcience, which feareth alwayes for no cauſe. It is certaine that he receiued the band of men at the preſidents pleaſure, who ſent alſo a Tribune, who was a captaine of a thouſand footemen. For there was a garriſon of ſoldiours alwayes in the citty, for feare of ſodaine tumults: and the preſident himſelfe did alwayes cary with him a company of ſoldiours which waited vpō him whether ſoeuer he went: the reſt were the ſeruants of the prieſts But Iohn nameth the Phariſies a part, whoſe madnes was moſt hot, as if they cared more for religion.

4 *And ſeeing Ieſus knewe.* The Euangeliſt ſetteth downe more plainely howe willingly Chriſte went vnto death: and yet hee doeth alſo ſhewe what great power hee breathed out in one voyce and woorde: to the end we may knowe that the wicked coulde doe no more to him, then hee ſuffered them.

them. He anſwereth courteouſly, that he is the ſame man whome they ſeeke: and yet he throweth them downe to the ground, as if it had been with a violent whirlewinde, yea with a thunderbolte. Therefore he wanted no power to ſtay and reſtraine their hands, if he had thought it good: but he would obey his father, by whoſe decree he knew he was called to die. Hence wee gather how horrible and fearefull Chriſt his voyce ſhalbe to the wicked, when as hee ſhall ſitte vppon his iudgement ſeate to iudge the world. He ſtoode then as a Lambe ready to be offred vp in ſacrifice: he was depriued of his maieſty, then to looke to: he throweth downe his enemies at a ſodaine with owne word, which were armed and free from feare: and with this word he did not accuſe them, but doth onely anſwere *I am he*. What ſhall befall them then, when he ſhall come not to be iudge of men, but to be iudge of quicke and dead: not in that baſe and ſimple apparell, but in the heauenly glory with his Angels? But he meant to ſhew ſome token of that force and efficacie which Iſaias, 11. 4. giueth to his voyce. The Prophet reckoneth this amongſt other powers and vertues of Chriſt, that he ſhall ſtrike the earth with the rodde of his mouth, & he ſhall ſlay the wicked with the breath of his lips. Paule ſuſpendeth and deferreth the fulfilling of this propheſie vntill the ende, 2. Theſ. 2. 8. Yet wee ſee the wicked fall daily with their fury and pride, at the voyce of Chriſt. Seeing that thoſe fell to the ground which came to binde Chriſt, there was a viſible token and ſigne ſhewed of that feare which all the wicked doe feele inwardly whether they will or no, when Chriſt ſpeaketh by his miniſters. But ſeeing that this thing was accidentall to the voyce of Chriſt, whoſe propertie is to lift vppe miſerable men which laide in death it ſhall doubtleſſe ſhew foorth that force toward vs that it may lift vs vp euen vnto heauen.

7 *Therefore he asketh them againe, whome ſeeke yee? they ſaide, Ieſus of Nazareth.*

8 *Ieſus anſwered and ſayd: I ſaid vnto you, that I am he. If therefore yee ſeeke mee, let theſe depart.*

9 *That the word might bee fulfilled, wich hee had ſpoken: of thoſe, which thou haſt giuen me, haue I not loſt any.*

7 *Therefore he asked them againe.* Hereby appeareth what force that blindnes hath, wherewith God ſtriketh the mindes of the wicked, and howe horrible their amaſednes is, after that Sathan hath bewitched them by the iuſt iudgemẽt of God. If Oxen and Aſſes doe fall, they are touched with ſome feeling: theſe men hauing tryed the diuine power of Chriſte, manifeſtly doe goe forward no leſſe carelelly, then if they had not ſeene ſo much as the ſhadow of a man in him: yea Iudas himſelfe is not yet moued. Therefore let vs learne to feare Gods iudgement: whereby the reprobate being deliuered into the hands of Sathan, are made more aſtonied then brute beaſts. And doubtleſſe it was Sathan, which carryed them headlong with ſuch furious force vnto ſuch careleſſe boldnes. For there is no phrenſines that can throw downe a man headlong ſo violently, as ſuch blindnes. For the wicked run headlong againſt God, after that they are carried into a reprobate ſenſe, as if they had to deale only with a flye;

They

They feele his power indeede, but not that they may be bended: For they will be sooner broken an hundred times then they wil yeelde. Finally, their wickednes is vnto them a vaile, which hindereth them from beholding & looking vnto the light of God: obstinacy doth make them harder then stones, least they should at any time suffer themselues to bee tamed.

8 *I tolde you that I am.* Here we see that the sonne of God dooth not only die willingly, that he may blot out our transgression by his obedience: but also that he fulfilleth the office of a good shepheard toward his flocke in defending the same. Hee seeth the inuasion of the wolues, hee waiteth not ne staieth vntill they come to the sheepe, whose keeper hee was made, but hee setteth himselfe against them in time. Wherefore let vs not doubt but that so often as either wicked men or the deuils do inuade them: wee shal haue the same aide present with vs.

In the meane season Christe prescribed a rule to all Pastours by his owne example which they must follow, if they will fulfill their office aright.

9. *I haue not lost any.* This sentence seemeth to be brought out of season, which appertaineth rather vnto the bodies: for Christ did not preserue & keepe his Apostles safe & sound euen vntill the last end: but this he did, § their eternall saluation might alwayes be in safetie amongst continuall daungers, and in the middest of death. I aunswere, that the Euangelistе speaketh not simply of their corporall death, but that this is rather his meaning, that Chirst in sparing them for a time, did prouide for their eternall saluation. Let vs consider how weake they were as yet: what doe wee thinke they would haue doone, if they had beene examined and tried to the quick? Therefore forasmuch as Christe would not haue them tempted and tried aboue the strength which hee hadde giuen hem, hee deliuered them from eternall destruction. And hence may we gather a generall doctrine although he tried our faith with many temptations, yet shall we neuer come into extreame daunger, but hee will giue vs strength also to ouercome. And truly wee see how he beareth with our infirmitie oftentimes when as he beateth backe, and driueth away so many endeuours and practises of the wicked by encountering with them himselfe, because hee seeth that we are feeble and not ripe enough as yet. Finally he neuer bringeth forth his vnto the battel, vntill they bee well furnished and appoynted, that euen in perishing they may not perish: because there is gaine prepared for them aswell in death as life.

10 *Then Simon Peter hauing a sword, drew it, and smote the hie priests seruant, & cut off his right eare. And his name was Malchus.*

11. *Therefore Iesus saith vnto Peter, put vp thy sword into the sheath. wilt thou not that I drinke the cup, which my father hath giuen me?*

12. *Then the band, and the Captaine, and the ministers of the Iewes tooke Iesus, and bound him.*

13. *And led him away vnto Annas first. for he was father in law to Caiphas, which was high priest that yeere.*

14. *And it was Caiphas which had giuen counsell to the Iewes, that it was expedient that one man should die for the people.*

10. *Then*

10. *Therefore Simon Peter.* The Euangelist describeth Peter his fooliſh zeale now, who went about to defend his maiſter otherwiſe then it was lawfull for him to doe. Hee taketh vpon him and ventureth into great daunger for Chriſtes ſake, courageiouſly and valiauntly: but becauſe hee reſpecteth not what his calling requireth, and what God ſuffereth, his fact deſerueth ſo ſmall praiſe, that Chriſte reprehendeth him marply. And let vs know that al that is condemned in the perſon of Peter, which men dare aſſay of their owne head Which doctrine is eſpecially to be noted. For there is nothing more common, then vnder colour of zeale to defend whatſoeuer we doe. As if it skilled not whether god do allow ỹ or no, which men thinke is right, whoſe whole wiſdome is mere vanitie. If we did ſee no corruption in Peters zeale, yet we ought to be contented with this one thing onely that Chriſt pronounceth ỹ it doth not pleaſe him. But wee ſee that there wanted no good will in him to haue Chriſt called backe from death and that he ſhould haue ſuffered eternall ſhame and reproach. For in that he layeth violent handes vpon the captaine and ſoldiours, he rageth in that reſpect like a robber or murtherer becauſe hee reſiſteth the power ordayned of God. Seeing that Chriſt was ouermuch hated of ỹ world this one facte might haue beene a colour for al ſlanders & falſe reports, where with ỹ enemies burthened him falſely. Secondly, this is too prepoſterous, that he will proue and declare his faith by the ſword, and cannot do it with his tongue. When as he is called to confeſſe, he denieth: but now without his maiſters commandement, he rageth and maketh much adoe. Wherefore ſeeing that wee are admoniſhed with ſo notable an example, let vs learne to moderate our zeale. And becauſe the wantonnes of our fleſh itcheth alwayes, and is bold to do more then God commaundeth, let vs knowe that our zeale ſhall haue but bad ſucceſſe, ſo long as wee dare go beyond the woorde of God. It may be ſometimes, that wee may like the beginninges well: but wee ſhall be puniſhed at length for our raſhnes. Therefore let obedience bee thee foundation of all thinges, which wee take in hand. We are taught furthermore, that thoſe which determine to defende Chriſtes cauſe do not alwayes walke ſo vprightly, but that there is in them ſome vice, wherefore we muſte ſo much the more diligently praye vnto the Lord, that hee will gouerne vs in all our actions with the ſpirite of wyſdome.

11. *Put vp thy ſword.* By this commaundement Chriſte diſalloweth Peter his fact. And wee muſt note the reaſon, becauſe it was not lawfull for a priuate man to reſiſt them, who were furniſhed with publike authoritie. For we may gather that out of the other three, who ſet down Chriſtes generall ſentence. He that ſhall ſmite with the ſword, ſhall periſh, with the ſword. Therefore wee muſt beware that we goe not aboute with violence and weapons to reſiſt our enemies, yea thoſe which prouoke vs vniuſtly, ſaue only ſo far forth as the lawes and publike authority doe permit vs. For whoſoeuer doth paſſe the bounds of his calling, although the whole world doe commend him: yet ſhal his facte neuer be approoued of God.

The cup which hee hath giuen. This ſeemeth to bee a ſpeciall reaſon: becauſe it was meete that Chriſt ſhould be dumbe, that he might be led like a lambe to be ſlaine. Yet it is to be taken for an example: becauſe the ſame patience is required at all our hands.

The

The scripture compareth afflictions vnto Potions: For as the good manne of the house doeth distribute and deuide meat and drink amongst his children & household, so God hath his power ouer vs, to handle euery man as seemeth best to him. And whether he make vs mery with prosperity, or humble vs with aduersity, he is sayde to giue vs sweete or bitter drinke to drinke. This Potion was ordained for Christ that he should suffer death vppon ꝑ crosse for ꝑ reconciliation of the world. Therefore he sayeth that hee must drink of the cuppe which the father hath measured and reached to him. In like sort must wee be prepared to suffer. And yet these brainsick men are not to be heard who deny that we ought to seeke remedy for diseases and other euils whatsoeuer, least wee refuse that cuppe which God reacheth vnto vs. Because we knowe that we must once die, it is meete that wee be ready to die: and because wee knowe not the time of our death, the Lord suffreth vs to preserue our life with those helpes which he hath ordained. Wee must suffer diseases and sickneſſe patiently, how grieuous soeuer they be to our flesh: yet so long as it is not euident that they are deadly, wee may seeke some ease & remedy, only we must beware that we assay nothing, saue that which is lawfull by the woorde of God. Finally so that that doe alwayes remaine surely fixed in our hearts, that the will of the Lord may be done, wee cease not to drinke the cuppe which hee giueth, in seeking to be deliuered from those euilles & miseries wherewith we are pressed downe.

12. *Then the bande and the captaine.* It may seeme to be an absurde thing that Christ, who threwe the soldiours downe to the grounde with his voyce, doeth nowe suffer himselfe to be taken: for if hee meant to submit himselfe vnto his enemies at length, what neede had he to woorke such a myracle? But the shewing of his diuine power had in it a double commodity. For it serueth to remoone a stumbling blocke, least we thinke that Christ did yeelde being ouercome through infirmitie: secondly it proueth how willing hee was to suffer death. Therefore he defended his power against his aduersaries, so farre foorth as it was profitable: but when he was to obey his father, hee refrained himselfe, that he might be a sacrifice. But let vs remember that the body of the sonne of God was bounde, that our soules might bee loosed from the snares of Sathan and sinne.

13. *And they brought him vnto Annas.* The other Euangelists passe ouer this, because it doth not much belong vnto the summe of the hystorie: for there was nothing woorthy to be remembered done there. Peraduenture the commodiousneſſe of the place mooued them to put Christ in Annas his house, vntil the chiefe Priest could call a councell. *The high priest of that yeare.* He meaneth not that the high priesthoode was a yearely office, (which many haue thought falsly) but that Caiphas was high priest at that time, which appeareth plainly out of Iosephus. It was a continuall honour according to the prescript of the lawe neither was it ended, saue only by death: but ambition and ciuill discorde caused the presidents of Rome, hauing put downe one priest, to chuse another at their pleasure, which did excell in mony or fauour. So Vitellius threw downe Caiphas, whome Ionathas the sonne of Annas succeeded,

14. *Which had giuen counsel.* The Euangelist repeateth Caiphas his sen-

tence which we had before, 11.50. that God vſed the vncleane mouthe of the vnfaithfull and wicked high prieſt, to publiſh a propheſie, like as hee directed the tongue of Balaam contrary to his deſire, ſo that he was compelled to bleſſe the people, whome hee deſired to curſe, for king Balacke his ſake, Num. 24. 5.

15 *And Simon Peter, and the other diſciples followed Ieſus. And the high prieſt knewe that diſciple. Therefore he entred into the high prieſts hall with Ieſus.*

16. *And Peter ſtoode with out at the doore. Therefore the other diſciple went forth, whome the high prieſt knewe, and ſpake to the porter, and brought in Peter.*

17 *Therefore the damſell that kept the doore, ſaide: Art not thou one of this mans diſciples? Hee ſaid I am not.*

18. *And the miniſters and ſeruaunts ſtoode there, who had made a fire of coles, becauſe it was colde and they warmed themſelues.*

19. *And Simon Peter ſtood alſo among them and warmed himſelfe.*

15. *The other diſciple.* Some were deceiued with a light coniecture, ſo that they thought that this diſciple was Iohn: to witte becauſe hee vſeth to conceale his owne name, when he ſpeaketh of himſelfe. But howe came Iohn, who was a ſimple fiſher manne, to be acquainted familiarly with the proude high prieſte And howe coulde it bee that hee ſhoulde frequent the houſe of the high prieſt ſeeing that he did alwayes accompanye Chriſt? It is more likely that this was none of the twelue but that he is called a diſciple, becauſe he had embraced the doctrine of the Sonne of God. But Iohn is not curious in diſpoſing the hyſtorye, becauſe hee thinketh it ſufficient for him to gathera briefe ſumme. For after that hee hath ſhewed that Peter hadde denied Chriſte once, hee intermingleth certaine other thinges, and then afterwarde hee retourneth vnto the other two denials.

Heereby it commeth to paſſe that readers which were leſſe attentiue, did gather that the firſt deniall was in the houſe of Annas: but the wordes doe ſignifie no ſuch thing, but doe rather clearely expreſſe, that it was the high prieſtes maide, which enforced Peter to deny Chriſt Therefore we muſt vnderſtand ꝙ when Chriſt was brought vnto the high prieſt all thoſe that came were not lette in, but the diſciple which was knowne did gette Peter lette in for his ſake. Nowe wee neede not doubte, but that both of them followed Ieſus, beeing mooued with a godly zeale, but ſeeing that Chriſte himſelfe hadde teſtified that hee ſpared Peter and the other, it hadde beene farre better for him to haue mourned & prayed in ſome bye corner, then to come abroade into the ſight of men, ſeeing that he was ſo weake. He doeth nowe greedily vſurpe that duety which Ieſus hadde remitted vnto him: but hee fainteth in the confeſsion of faith wherein he oughte to haue ſtoode euen vntill the ende. Therefore we muſt alwayes mark what the Lorde requireth at our hands leaſt thoſe which are weake, take vppon them to doe things that are not neceſſary.

17 *Therefore the mayde ſayde.* Peter was brought into the highe prieſtes hall:

hall: but he payed too deare for his comming in, because he is enforced to deny Christ in the very enterance. Seeing that he stumbleth so filthily at the first, the vanitie of his boasting is discouered. He had made his boast that he would be an inuincible champion, & able to ouercome death: but being now throwen downe with the voyce of one silly maide, and that no threatning voyce, hee throweth away his weapons, and yeeldeth. Beholde a token and paterne of mannes strength. What strength soeuer appeareth in menne, it is but a smoake which is driuen away with one blast. Without the battaile wee are more couragious then becommeth vs: but experience sheweth how foolishly we are proude of nothing. Yea, when Sathan vseth no engines, wee our selues faigne to our selues vaine terrours, which trouble vs before the time. Peter was afraid at the voyce of a silly woman: what are wee? Are we not oftentimes terrified with the noyse of a leafe that falleth from a tree? The vaine shew of danger, did strike Peter a farre off: are not we lead away from Christe daily with childish toyes?

Finally, such is our strength, that it falleth downe flat with out any enemie: God doth so punish mans arrogancie, whiles that hee bringeth downe the loftie courages of men. Manne being filled, not with power, but with winde only, doth promise vnto himselfe that he shall easily conquer the whole world: And yet, when he seeth but the shadow of a Thistle, hee is afraide: Therefore let vs learne to be strong no where else, but in the Lord.

I am not. This seemes to be no flat deniall of Christ, yet when Peter is afraid to confesse that he is one of his disciples, it is as much as if hee should deny that he had any thing to doe with him. Which we must note, least any man should thinke that he did slide away by dealing Sophistically, whereas he doth depart onely away from the confession of faith.

18 *Simon Peter standing with them.* In that the Euangelist sayeth, that Peter stood with the ministers and seruants at the fire, that serueth to make the historie hange together, as wee shall see afterwarde. But hereby it appeareth howe great the amazednesse of Peter was, who did carelesly warme himselfe amongst the wicked men, seeing that he had denyed his maister. Although it may be, that he was kept backe with feare, least as he went out of the high priests house, he should encurre the like danger againe.

19 *Therefore the high priest asked Iesus of his disciples and his doctrine.*

20 *Iesus answered him, I haue spoken openly in the worlde, I haue alwaies taught in the Synagogue and in the temple, whether all the Iewes come together, and in secret haue I saide nothing:*

21 *Why doest thou aske me? aske those that haue heard what I haue spoken vnto thē: behold those men know what things I haue spoken.*

22 *When he had spoken these things, one of the ministers which stoode by, gaue him a blowe on the cheeke, saying: answerest thou the high priest so?*

23 *Iesus saith vnto him: if I haue euill spoken, beare witnesse of the euil, but if well, why smitest thou me?*

24 *And Annas had sent him bound vnto Caiphas the high priest.*

19 *He asked Iesus.* The hie Priest asketh Christ as if he had beene some seditious fellow that had deluded the Church by gathering to himselfe disciples. Hee asketh him as a false Prophet that had gone about to corrupt the puritie of faith with new and peruerse opinions. Christe hauing executed the office of a teacher, taketh in hand no new defence: yet least he should forsake the defending of the truth, he sheweth that he is ready to defend all things which he had taught. Neuertheless, he reproueth the impudencie of the high Priest, who enquireth of a matter that was most manifestly knowne, as if it had been doubtfull. It is not inough for them to deny the redeemer that was offered vnto thē together with the promised saluation, vnlesse they do also condemne the whole exposition of the law.

20 *I haue spoken openly.* It is a childish errour of some men, who thinke that those men are condemned by this answere of Christ, who handle the worde of God priuily and in chambers, when they may not doe it openly by reason of the tyranny of the wicked. For Christ disputeth not, what is lawfull or vnlawfull: but his intent & purpose is to refute the impudent wickednes of Caiphas. Notwithstanding, this place seemeth to bee contrary to the other sentence of Christ, where he biddeth the Apostles preach that vpon the houses, which hee had told them in the eare, Mat. 10. 27. And againe, when hee pronounceth that it is not granted to all men to heare the mysteries of the kingdome of god, Mat. 13. 11. and that he did therefore vouchsafe to make the twelue onely partakers of this grace: I answere, that when he sayeth that he had not spoken any thing in secrete, it is referred vnto the very substance, which was alwayes one, although he vsed a diuers forme of teaching. For hee did neither speake otherwise amongst the disciples, that hee might teach some other thing: neither did he this craftily, as if hee would of set purpose conceale those thinges from the people, which he spake priuately to a few. Wherfore he might with a good conscience, refuse that he had freely professed, and sincerely published the summe of his doctrine.

22 *When he had spoken these things.* This is added for this cause, first that wee may know how great the fury, and how tyranicall the Empire of Christes enemies were: and secondly, what discipline there was vsed amongst those priests. They sitte like iudges: neuertheless, they rage like cruell beastes. There was a counsel gathered together, wherein there ought to haue beene great grauity vsed: one officer taketh to himselfe so much libertie, that when the matter was handled, in the presence of the iudges, he smiteth the party arraigned, who was found guilty in no thing. Wherefore it is no maruell, if Christes doctrine bee condemned in such a barbarous sessions, out of which not onely all equitie is banished, but also all humanitie and shame.

23 *If I haue euill spoken.* That is, if I haue offended, accuse mee, that when I haue answered for my selfe, I may bee punished according to my offence. For this is no lawfull kinde of dealing: but it is meete that there

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be a farre other order and other maner of modestie vsed in iudgement. Therefore Christ complaineth that he had great iniurie done him if hee haue not offended: and if so be it that he hath offended, yet was he to deale lawfully, and not violently. But Christ seemeth in this place not to obserue that which hee commaunded histo doe elsewhere, Mathewe 5. 39. For hee turned not the right cheeke vnto him, that had smitten him vpon the left. I answere that it is not alwayes required in Christian patience, that he that is beaten should put vp iniurie without making any more adoe: but first, that he suffer the same with a contented minde: and secondly, that not thinking of any reuenge, hee endeuour rather to ouercome euill with good. The spirit of Sathan enforceth the wicked already to doe more harme then is meete, although no manne prouoke them. Therefore they expound the wordes of Christ absurdly, who wrest them vnto that part, as if he commaunded to pricke forwarde those men with new prickes, who are too desirous to doe harme. For his onely meaning is this, that euery one of vs ought rather to be ready to suffer the second iniurie, then to recompence and repay the first. Wherefore there is no cause why a Christian man being vniustly hurt may not complaine, yet so, that his mind bee free from wrath, and his hands cleane from renenge.

24. *And Annas had sent.* This sentence is to bee red by a parenthesis. For because he had said that Christ was brought vnto Annas his house, and so had prosecuted his narraton, as if the counsell and meeting of the priestes had beene holden there: he sayth now that he was caryed vnto the high priests house. And because the tence of the verbe deceiued many, I had rather put it in the preter-pluperfectence, *had sent.*

25. *And Simon Peter stoode and warmed himselfe, therefore they sayde vnto him: Art not thou also one of his disciples? He denied and said, I am not:*

26. *One of the seruants of the high priest, who was cosen to him, whose eare Peter cut off, saith: Did not I see thee in the garden with him?*

27. *Therefore Peter denied againe, and immediately the cocke crewe.*

25. *He denied.* This is horrible blockishnes of Peter, who is not onely not touched with repentance, when he hath denied his master once, but hee hardneth himselfe with very libertie to sin. If euery man hadde asked him one after another, he would not haue beene afrayde to denie him a thousand times. Behold whether Sathan throweth miserable men headlong, after that hee hath throwen them downe from their constancie of minde. We must also note the circumstance, which the other Euangelistes do expresse, to wit, that vsing cursing, he did testifie that he knew not Christ. So doeth it befall many daily: at the first their fall shall not be great: afterward they shall accustome themselues to offend, after that the conscience shall be brought on sleepe: at length he that hath accustomed himselfe to contemne God, shal thinke that nothing is vnlawfull for him, but he shall venture euen vpon the very vtmost things Wherefore, there is nothing better for a man then to take heed to himselfe in time, that hee which is tempted of Sathan doe not beare with himselfe euen in the very least poynt, whileſt he is sound as yet.

27. *Immediately the cocke crewe.* The Euangeliſt maketh mention of the crowing of the cocke, to the end we may know that Peter was admoniſhed by God at the very inſtant. Therefore the other Euangeliſtes ſay that he remembered the Lords wordes. Although Luke doeth declare that he was not mooued with the crowing of the cocke onely, vntill Chriſt beheld him. So whoſoeuer is once begun to fall through the motion & perſwaſion of Sathan, he ſhalbe reclaimed by no voice, no ſigne, no admonitiõ, vntil ỹ Lord himſelfe do behold him.

28 *Therefore they bring Ieſus from Caiphas into the common hall: and they themſelues entred not into the common hall, that they might not be defiled, but that they might eate the Paſſeouer.*

29 *Therefore Pilate went out vnto them, and ſayd: What accuſation doe yee bringe againſt this man?*

30 *They anſwered and ſaide vnto him. If he were not an euill doer, we woulde not haue deliuered him vnto thee.*

31 *Therefore Pilate ſaide vnto them: Take ye him and iudge him according to your owne law. Therefore the Iewes ſayde vnto him: It is not lawfull for vs to put any man to death.*

32 *That the woorde of Ieſus might be fulfilled, which he had ſpoken ſignifying what death he ſhould die.*

28 *Therefore they brought Ieſus.* This examination whereof the Euangeliſte ſpeaketh, was had before day. Neuertheleſſe, it is not to be doubted but that they had their fannes euery where in the Citie, wherewith they did ſet the people on fire. So that the furie of the people was enflamed of ſuch a ſodaine, as they did all with one conſent deſire to haue Chriſt put to death. The Prieſtes did examine him, not becauſe they had power to giue iudgement: but that they might deliuer him to the iudge being oppreſſed with their preiudice, as if they had already knowne enough of him. The Romanes did call as well the Preſidents houſe as the iudgement ſeate where iudgement was giuen, *Pretorium*, or the common hall. *That they might not be defiled.* Their religion is to bee approued in this, that they abſtaine from all pollution, that being pure according to the preſcript of the law, they may eate the Lords Paſſeouer: but there are two faults, and that both of them too groſſe. Firſt in that they doe not thinke that they had more pollution within, then they could catch by going into any place, how profane ſoeuer it was: and ſecondly, in that being ouer preciſe in ſmal matters, they neglect that which is the chiefeſt. To thoſe which are polluted and vncleane, ſayth Paule in the Epiſtle to Titus, the firſt chapter and the fifteene verſe: nothing is cleane, becauſe their minds are vncleane. But theſe hypocrites, who being full of malice, ambition, deceit, crueltie, couetouſnes, did almoſt infect both heauen and earth with their ſtinke, are onely afraid of externall pollutions.

Therefore this mockage is vntollerable, in that they goe aboute to pleaſe GOD, ſo they bee not polluted with touching any vncleane thinge, forgetting the true puritie. There is an other vice in hypocriſie, that omitteth carelelly the chiefeſt thinges, whileſt that it obſcrueth the

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ceremonies carefully. For GOD did not commaund the Iewes to obſerue theſe rites which are contained in the lawe to any other ende, ſaue onely that they might accuſtome themſelues to loue and deſire true holineſſe.

Moreouer, they were neuer forbidden any where in the lawe, to enter into a mannes houſe that was a Gentile: but it was a Cauеat giuen by the Fathers, leaſt any manne ſhould take or drawe any contagion or infection from an vncleane houſe vnawares. But theſe good interpreters of the Lawe, which were very circumſpecte in ſtrayninge out a gnatte, doe ſtoutly deuoure a Camel. And this is an ordinary thinge amongeſt Hypocrites, that they thinke it greater wickedneſſe to kill a flye then a manne. Whereunto that other vice is allyed to perferre mennes traditions before the commaundementes of GOD. Therefore they will keepe themſelues cleane, that they may rightly eate the Paſſeouer. But they include vncleanneſſe within the walles of the common hall: neuertheleſſe, they are not afraide to deſire and craue to haue an innocent putte to death, in the preſence of heauen and earth. Furthermore, they keepe the Paſſeouer with a fained and falſe reuerence: but they doe not only violate the true Paſſeouer with ſacrilegious handes: but they endeuour alſo to ouerwhelme and couer it with eternall deſtruction, ſo much as in them lieth.

26. *Therefore Pilate went out vnto them.* This prophane manne doeth beare willingly with the ſuperſtition which hee derideth and contemneth. But hee doeth the duety of a good iudge, euen in the very iſſue of the matter, when as hee biddeth them vtter it if they haue any accuſation. But the preiſtes as if they hadde hadde authority enoughe to condemme him whome they accuſe, make no other anſwere but that hee muſt ſtande to their preiudice. For they complaine of Pilate by the waye, becauſe he truſteth not their honeſtie. Why (ſay they) art thou not perſwaded of thine owne accorde, that hee is woorthy of death, whome wee perſecute?

Beholde howe the wicked, whome GOD hathe liſted vppe vnto great honour, beinge as it were blinded with their owne glory and renowme, doe graunt themſelues libertie to doe what ſoeuer they will. Beholde likewiſe how drunken and madde pride is. They will haue Chriſte to bee accounted an euill doer, becauſe they doe accuſe him. But if they came to the matter, what euill deeds of his ſhall they finde, ſaue only that hee healed ſicke folkes of all ſortes he draue the Deuilles out of menne, he ſette on foote againe thoſe that hadde the Palſie, and were lame, hee reſtored ſight to the blind, hearinge to the deafe, life to the deade? The matter went thus, this was the truthe, and they themſelues were too euidently conuicted. But as I ſayde euen nowe, it is the hardeſt matter that canne be for menne which are drunken with pride, to be awaked, that they may iudge with a ſounde and ſetled minde.

31. *According to your lawe.* Wee may ſurelye thinke that Pilate being offended with their rudeneſſe and violence, vpbraided vnto them that that forme of condemning which they vrged, was contrary to the common lawe of all the Gentiles, and to mannes reaſon.

Neuertheleſſe, he toucheth them alſo, in that they boaſted that they had a law giuen them by God. He ſaith tauntingly, *Take him you:* neither woulde he haue ſuffered them to haue condemned him to die, but it is as much as if hee ſhould haue ſayd: If you had the power and authoritie in your hands, he ſhould quickely be puniſhed and put to death before his cauſe were known. Is this then the equitie of your law, to condemne a man for no fault or offence? So that whileſt the wicked doe falſely pretend the name of God, they cauſe his holy doctrine to be ſlaundred by the enemies, and the world doth greedily catch at an occaſion to ſpeake euill.

It is not lawfull for vs. They are deceiued who thinke that the Iewes doe refuſe Pilate his offer: but rather when they knew that he ſpake thus vnto them in mockage, *Take him you*, they obiect, thou wouldeſt not permit this: therefore ſithens that thou art a iudge, doe thy dutie.

32 *That the worde of Ieſus &c.* The Euangeliſt addeth at length, that it was conuenient it ſhould be ſo, that that might be fullfilled which Chriſt had foretelde. The ſonne of man ſhall bee deliuered into the handes of the Gentiles, Mathewe the twentieth chapter, and the ninteenth verſe. And truely this is the principall poynt, if we couette to read the hyſtorie of the death of Chriſte to profitte thereby, that wee looke vnto the eternall counſell of GOD. The ſon of GOD is arraigned and brought before the throne and iudgement ſeate of a mortall manne. If we thinke that this is done at mannes will and pleaſure, and doe not lift vp our eyes vnto God, our faith muſt needs be made aſhamed and confounded: but when we know that our guiltines was aboliſhed before God by that guiltines of Chriſt, becauſe it pleaſed our heauenly father thus to reconcile mankinde vnto himſelf, being lifted vp on high by this cogitation only, we boaſt and triumph without feare and ſhame in Chriſte his ignominie and reproch. Therefore let vs learne in euery part of this hyſtorie, to turne our eyes toward God the authour of our redemption.

33 *Therefore Pilate entred againe into the iudgement hall, and called Ieſus, and ſayd vnto him: Art thou the king of the Iewes.*

34 *Ieſus anſwered him. Sayeſt thou this of thy ſelfe, or haue others tolde thee it of me.*

35 *Pilate anſwered him. Am I a Iewe? thine owne nation and the high prieſtes haue deliuered thee to me: what haſt thou done?*

36 *Ieſus anſwered. My kingdome is not of this worlde? If my kingdome were of this world, verily my miniſters would ſtriue, that I might not be deliuered to the Iewes, but nowe my kingdome is not hence.*

33. *Therefore hee entred in.* It is to be thought that there paſſed many ſpeeches betweene them, which the Euangeliſt concealeth: which we may alſo eaſily gather out of the reſt. But this Euangeliſt of ours, ſtandeth principally vpon this one poynt, that Pilate enquired diligently whether Chriſt were brought before the iudgement ſeat iuſtly or vniuſtly. There could nothing be done in preſence of the people without great a doe: therefore hee went into the

the iudgement hall: and truly his intent is to acquite Christe: but Christ himselfe offereth himselfe to be condemned, that he may obey his father. And this is the cause that he maketh so litle answere, seeing that he had both a fauourable iudge, and one that would haue giuen eare vnto him willingly, it was no harde matter for him to pleade his owne cause: but he remembreth to what ende hee came into the world, and whither he is now called of his father: therefore hee holdeth his peace willingly, that he may not escape death.

Art thou the king of the Iewes? Pilate would neuer haue mooued the question concerning the kingdome, vnlesse the Iewes hadde burdened Christe with this crime. And Pilate taketh that which was of all other most odious, to the ende that hauing ended that, hee may acquite the partie accused. The answer which Christe maketh, tendeth to this ende, that there is no colour in that accusation. So that it containeth a refutation made by the way: as if he should say, there is a crime laid to my charge ridiculously: whereof there cannot be the very least suspition in me. Pilate seemeth to haue taken it grieuously, that Christ had demaunded why he suspected him. Therefore he vpbraydeth vnto him disdainefully, that what euill soeuer is, it commeth of his owne nation. (I sayeth he) sit as a iudge, they bee no strangers, but thine owne countreymen, which accuse thee: therfore there is no cause why thou shouldest inwrappe me in your discorde. Ye might liue quietly for me and the Romans: but yee your selues are vnto your selues a cause of trouble, part whereof I am inforced to suffer against my will.

26 *My kingdome.* Hee confesseth in these woordes that he is a king: yet hee putteth away and purgeth the slaunderous reporte, so much as was sufficient to prooue his innocencie. For he denieth that there is any disagreement betweene his kingdome and the politike order: as if hee shoulde say, I am falsely accused, as if I had assayed to trouble or alter somewhat in the publike estate, I haue preached concerning the kingdome of God: but that is spirituall. Therefore there is no cause why ye should suspecte mee for an vsurper, or one that desireth to attaine to a kingdome by ambition or vnlawfull meanes. Christ vsed this defence being arraigned before Pilate: but the same doctrine is profitable for all the godly, vntill the ende of the world. For if Christ his kingdome were earthly, it shoulde bee vnstable and subiecte to falling, because the fashion of this world passeth.

Nowe because it is called heauenly, he doeth also defende and auouch the perpetuitie and continuance thereof. So that if it so fall out, that the whole compasse of the earth be weakened, and subuerted, our consciences shall continue neuerthelesse stable, if so beit they take heede vnto Christ his kingdome not onely amongst mouings and shakings, but also amidst horrible ruines and destructions. If wee bee tyrannously vexed by the wicked, yet our saluation and safetie persisteth whole and sound vnto vs in the kingdome of Christ, which is not subiect to the will of men. Finally, sithence that the worlde rageth continually with continuall stormes, the kingdome of Christe is separated thence, wherein we must seeke for quietnes and peace.

Furthermore, wee are taught of what sorte the nature of this kingdome is. For if it didde make vs happy according to the flesh, and did bring

bring vs riches, pleasures, & whatsoeuer is to be wished, for the vses of this present life, it should smel of the earth and the world: but now how miserable soeuer our estate be to looke to, yet perfect felicitie remaineth safe for vs. We doe also learne here, who those be, which appertaine vnto this kingdome: namely, those who being renewed by the spirit of God, do meditate vpon the heauenly life, in holines & righteousnes. Although we must also note that it is not denied, but that the kingdom of Christ is in this world. For we know that it hath a place in our minds, as christ saith also in another place, ꝑ kingdō of god is within you, Luk. 17, 21. But to speake properly, the kingdom of god, which dwelleth in vs, is as it were a stranger in the world, because ꝑ estate therof is altogether vnlike.

My seruaunts would surely fight. Hee proueth that hee hadde not ambitiously aspired vnto a kingdome, because no man stirreth, no man taketh weapon in hand. For if any priuate man doe vsurpe vnto himselfe a kingdō, it must needes be that hee is ayded by seditious persons. There appeareth no such thing in Christ: therefore it followeth that he is no earthly king. But here may a question be moued, whether it be lawfull to defend the kingdom of Christ with weapons or no. For, when as the Princes are commaunded to kisse the sonne, Psal. 2. 11. they are not onely cōmanded to submit themselues priuately vnto his gouernement, but also that they imploy all their power, which they haue to defend the Church, and maintaine godlines. First of all I answere, that they deale disorderly and ignorantly, who deduct this consequence, that the pure worship of God, and the doctrine of the Gospel ought not to bee defended with weapons, because Christ is not then defended in his owne person. For Christ doth onely reason according to this present fact, how friuolous that is, which the Iewes had slaunderously laid to his charge. And secondly, although godly kinges doe defend Christes kingdome with the sword, yet this is done some other way thē earthly kingdomes are woont to be defended. For as the kingdome of Christe is spirituall, so it must be grounded in doctrine and the power of the spirite. In like sort is the edifying thereof finished. For neither the lawes & edicts of men, neither yet their penalties doe come vnto the consciences: yet this letteth not, but that princes may defend the kingdom of Christ accidentally, partly, whilest that they ordaine externall discipline, partly whilest that they ayde the Church against the wicked. But it cometh to passe through the frowardnes of the world, that the kingdom of Christ is rather established by the bloud of Martyres, then by the helpe and ayd of weapons.

37 *Therefore Pilate saide vnto him, art thou then a king? Iesus answered him, thou sayest that I am a king. To this end was I borne, & to this end came I into the world, that I may beare witnesse of the truth, who soeuer is of the truth, he heareth my voyce.*

38 *Pilate saith vnto him, what is truth? And when he had saide thus, hee went out againe vnto the Iewes, and said vnto them, I finde no fault in him.*

39 *But ye haue a custome, that I should let one loose vnto you at Easter: will yee then that I let loose vnto you the king of the Iewes?*

40 *Therefore they cryed all againe, saying, not him, but Barrabbas, and Barabas was a murtherer.*

37 *Thou saiest that I am.* Although Pilate vnderstood already by the former answere, that christ did chalenge to himselfe some kingdō, yet christ affirmeth this

this selfe same thing more plainely: and being not content therewith, he addeth an other sentence, which is as it were, a certaine sealing of that saying. Whence we gather that the doctrine of the kingdome of Christ is no common doctrine, seeing that he thought it worthie of so great asseueration or auouching. This is a generall sentence, *I was borne for this cause, that I may beare witnesse of the truth*, yet it is especially to be applyed vnto the circumstance of this place. But the wordes signifie thus much, that this is a naturall thing for Christe to speake the truth, and secondly, that he was sent of the father to this end: and that therefore this is his proper office. Wherefore we need not feare least we bee deceiued in beleeuing him: forasmuch as it is vnpossible for him to teach any thing but that which is true, who hath this office giuen him by God, and this desire naturally bred in him, to defend the truth.

Whosoeuer is of the truth. Christ addeth this, not so much for this cause that he might exhort Pilate (which he knew should be in vaine) as also that he might set his doctrine free from the vniust reproches whereunto it was subiect, as if he should haue said, this is laid to my charge as a crime, that I haue professed my selfe to be a king: but this is an vndoubted truth, which all those receiue reuerently, and without doubting, whosoeuer are endowed with right iudgement and sound vnderstanding. Although he saith not that those are of the trueth which see the truth naturally, but only in asmuch as they are gouerned by the spirit of God.

38 *What is truth.* Some doe thinke that Pilate enquireth curiously, as prophane men are sometimes wont greedily to desire the knowledge of an vnknown thing, not knowing in the meane season why they desire this: for this is their onely intent and purpose to feede their eares. But I doe rather take it that hee vttered in these wordes some loathsomenesse. For Pilate thought that he had no small iniurie done him, in that Christ depriueth him of all knowledge of the truth. Nowe wee see in Pilate the common disease of all menne. Although euery mans conscience dooth beare him witnesse that he is ignoraunt, yet there are but a fewe that canne abide to confesse it: heereby it commeth to passe that most menne doe refuse true doctrine. Afterwarde the Lorde, who is a teacher of the humble, doth punish the proude, as they haue deserued by striking them with blindnes. From the same pride springeth the loathsomenes, that they doe not vouchsafe to submit themselues to learne. because all men doe challenge to themselues readinesse and quickenes of wit. The truth is thought to be a common thing. but on the other side God doth testifie that it far exceedeth the capacitie of mans minde. The same thing falleth out in other thinges likewise. The principall poynts of diuinitie are concerning the curse of mankinde, corrupt nature, mortification of the flesh, newnes of life, free reconciliation by that onely sacrifice, imputation of righteousnes, whereby a sinner is accepted before God, the illumination of the spirit. Because these thinges are Paradoxes, the common sense of men, doth contemptiblie refuse them. Therefore there are but a few which profit rightly in Gods schoole, because there is scarse one amongst ten, that taketh any heed to the first rudiments and principles. And why so, saue onely because they measure the hidden wisedome of God according to their owne sense.

It appeareth hereby that Pilate ſpake ſcorneſully, in that he goeth out by & by. In ſumme, he is angrie with Chriſt, becauſe hee boaſteth that hee bringeth the truth to light which lay hid before. Yet this his indignation declareth that the wicked doe neuer ſo churliſhly reiect the doctrine of the Goſpel, but that they are touched with ſome efficacie thereof. For although Pilate went not ſo far that he yeeldeth and ſubmitteth himſelfe to be taught, yet is hee enforced to feele ſome pricking inwardly.

39 *But yee haue a cuſtome.* Pilate did alwayes toſſe this in his mind how he might deliuer Chriſt from death: and ſeeing that the furie of the people was ſo great, he kept a meane way, whereby he might pacifie their minds which were angrie. For he thought that this would be ſufficient if Chriſt being looſe as an euill doer, ſhould ſuffer reproch alwayes afterward. And therefore he choſeth Barabbas, that by comparing him with Chriſte hee may mittigate the hatred which they hadde conceiued againſt Chriſte. For this Barabbas was hated of all men for the crueltie of his offence. For what is more deteſtable then a murtherer? And Luke ſaith, that he was alſo guiltie of other crimes. In that the Iewes preferre him before Chriſt, it commeth to paſſe through the ſinguler prouidence of God. For it was not meete that the ſonne of God ſhould be deliuered from death with ſo ſhamefull a price. Neuertheleſſe he was caſt downe into extreame ignominie in his death, in that he was crucified betweene two theeues when Barabbas was let looſe: becauſe he had taken the ſins and offences of all men vpon him, which could not otherwiſe bee purged. And the glory of his reſurrection which followeth immediately, cauſed the death of it ſelfe to bee a moſt valiant triumph.

Furthermore, there was a filthie and groſſe vice in that cuſtome, that the preſident of Rome did deliuer ſome one wicked perſon at Eaſter. This was done to celebrate the holineſſe of the day, but in very deed it was nothing elſe but a filthy profaning of the ſame. For the ſcripture doth teſtifie that hee is an abhomination before God which acquitteth the guiltie and wicked perſon. Therefore it is farre off that ſuch prepoſterous pardon ſhould pleaſe him. Therefore let vs learne by this example, that there is nothing more prepoſterous then to bee deſirous to worſhip God with our owne inuentions. For ſo ſoone as men ſhall begin to follow their owne imaginations, they neuer make an end, vntill being fallen into the moſt extreame dotings, they doe manifeſtly mocke God. Therefore the law and rule of Gods worſhip muſt bee fet from his preſcript alone.

Chap. 19.

1. *THen Pilate tooke Ieſus and ſcourged him.*
2. *And the ſouldiers platted a crowne of thorne, and put it vpon his head: and they put vpon him a purple garment.*

3 *And*

3 *And said, haile king of the Iewes: and they smote him with their fists.*

4 *Therefore Pilate went out againe, and said vnto them, behold I bring him forth vnto you, that ye may know that I finde no fault in him.*

5 *Therfore Iesus went forth, bearing a crowne of thornes, & a purple garment. Then said he vnto them, behold the man.*

6 *Therefore when the chiefe Priestes and officers saw him: they cryed, saying, crucifie him, crucifie him.*

7 *Pilate saith vnto them, Take yee him, and crucifie him: for I finde no fault in him.*

Pilate tooke Iesus. Pilate persisteth in his purpose, yet he addeth another reproach to the former: because hee hopeth that the Iewes will bee content with this meane chastisement, when Christ shal be scourged with whips. And in that he laboureth so earnestly, and profiteth nothing, we must consider therein the heauenly decree, whereby Christ was appointed vnto death. Neuertheless his innocencie is oftentimes defended & auouched by the testimony of the Iudge, to the end we may know that he which was free from all fault himselfe, is made guilty in our steede, and that he suffereth the punishment, which is due to other mens sinnes.

In Pilate we haue a notable example of a fearefull conscience, hee acquiteth Christ by his owne mouth, and hee confesseth that there is no fault in him: yet he punisheth him as if he were guiltie: So those menne must needes be carryed hither and thither, & drawne into contrary and diuers opinions, who haue not so much courage as to defend that with inflexible constancie, which is true and right. All of vs condemne pilate: neuertheless, it is a shame to say how many the world hath, who are like to Pilate, who doe not onely whip Christe in his members, but also in his doctrine. Many, to the ende they may deliuer those from death, which labour for the gospel, do cause them wickedly to deny christ: what other thing is this, then to set Christ to be mocked that hee may leade an infamous life? Othersome, whiles they gather a few things out of the Gospell, which they can like of, do pull in peeces all the whole gospel. They thinke there is some great acte done: if a few grosse abuses bee amended: but it were better that doctrine should be buried for a season, then that it should be thus scourged. For it shall spring againe in despite of the deuill and all tyrants: but it is of all other the hardest matter to haue it restored to the puritie thereof, when it hath beene once corrupted.

2 *The soldiour platting.* Questionlesse this was done at the commaundement of Pilate, to the end he might put the sonne of God to rebuke and shame: because he had made himselfe a king: and that to fulfill the madnes of the Iewes: as if he had beene perswaded, that they did lawfully accuse Christ. Yet the wickednes and wantonnes of the soldiours doth goe beyond the commandement of the iudge: like as the wicked so soone as they haue any opportunitie offered them to doe euill, doe catch the same greedily.

The crueltie of this nation was wonderfull, whose mindes so doleful a spectacle did not moue with pittie: but God is the gouernor of all this, that he may reconcile the world vnto himselfe by the death of his sonne.

6 Take yee him. Hee would not deliuer Christ into their handes, neyther yet suffered them to doe vnto him what they thought best. He doth only deny that he was their hangman: which appeareth by the reason that is added immediatly: where he saith, that he findeth no fault in him: as if he should say, that hee will neuer be perswaded to shed innocent bloud for their sakes.

Whereas the priests & officers alone desire to haue him crucified, it appeareth therby that there was not such fury in the people, saue only in asmuch as it was afterward enflamed with these fannes.

7 The Iewes answered him, we haue a law, and according to our law hee ought to die: because he hath made himselfe the sonne of God.

8 Therefore when Pilate heard this word, he was the more afraide.

9 And he entred againe into the common hall, and said vnto Iesus, whence arte thou? but Iesus gaue him no answere.

10 Then Pilate saide, speakest thou not to me? knowest thou not that I haue power to crucifie thee, and power to loose thee?

11 Iesus answered, Thou shouldest haue no power against mee, vnlesse it were giuen thee from aboue. Therefore hee that hath deliuered mee vnto thee, hath the more sinne.

7 We haue a law Their meaning is, that they persecute Christ by law, and not of their pleasure or hatred. For they perceiued that Pilate hadde touched them outwardly. They spake as vnto a man that was ignorant of the law: as if he should say, wee are permitted to liue after our owne maner and custome: but our religion doth not suffer any man to vaunt and bragge, that hee is the son of God. Furthermore, this accusation was not altogether without some cloake and colour: yet they erred greatly in the supposition: The generall doctrine was true, that it is not lawfull for menne to take to themselues any parte of that honour, which is due to God, and that they are worthy of death, whosoeuer should take that to themselues, which is proper to God alone: but the cause of the errour was in the person of Christe, because they did not in deede consider, what titles the scripture giueth the Messias because they might easily thereby gather, that he was the sonne of God: neither did they also vouchsafe to enquire whether Iesus were that Messias, which was promised of God in times past or no. Therefore we see how they set a false consequence from a true principle, because they mistake it. By which example wee are taught diligently to distinguish betweene generall doctrines and suppositions. For many vnskilfull & light men, if they haue beene once deceiued with the colour of the truth, they doe also reiect the very principles of the scripture, which liberty raigneth too much at this day in the world.

Therefore let vs remember that we must so beware of deceites and fallacies, that the principles which are true, may remaine perfecte, and that the credit of the scripture may not be impayred. Againe, we may easily refute the wicked by this meanes, which cloake euill causes with the testimony of the scripture, and with the principles, which they take thence.

Like

Like as when the Papiſtes doe at this day highly extoll the authoritie of the Church they bring nothing wherein all the children of God doe no tagree together: Thy affirme that the Churche is the mother of the faithfull, that ſhee is the piller of truth, that ſhee is to bee heard, that ſhee is gouerned by the ſpirite of God. Wee muſt denie none of all theſe thinges: but when as they will pull to themſelues what authority ſoeuer is due to the Church they doe wickedly and with ſacrilegious boldnes to ſnatch that which is not their owne For wee muſt conſider vpon the queſtion, whether they deſerue the title of the Church or no. And heere they vtterly fayle. In like ſort when they rage furiouſly againſt all the godly they excuſe themſelues with this cloake and colour, that they are ordeined to defende the faith and peace of the Churche, but when as wee looke throughly into the matter, we ſee plainely that they meane nothing leſſe then to defend true doctrine that they are touched with no care leſſe then with the care of peace and concord, but that they fight only to defend their owne tyranny. Thoſe men which are content with generall principles and marke not the circumſtances, doe thinke that the Papiſtes haue good cauſe to withſtand vs: but the knowledge of the cauſe doth eaſily driue away thoſe ſmoakes wherewith they deceiue men.

8 *Hee was the more afraid.* There may be a double meaning gathered out of this place, the firſt is that Pilate was afraid leaſt hee ſhould beare ꝑ blame if any tumult ſhould haue riſen, becauſe he had not condemned Chriſte: the other that his minde was touched with ſome religion ſo ſoone as he had heard of the ſonne of God named. That which followeth in the text confirmeth this ſecond ſenſe, to wit, that he goeth againe into the common hall, and asketh Chriſt, whence hee is. For it appeareth thereby that hee ſtood in doubt & was afraide: becauſe hee feared the puniſhment of ſacrilege if he ſhoulde lay hand on the ſonne of God.

Wee muſt note, that when he asketh whence Chriſt is, hee requireth not of his countrie: but that this is as much as if he ſhould haue ſaide: Art thou a man borne in the earth, or ſome God? Therefore I expounde this place thus that Pilate being ſmitten with the feare of the power and maieſtie of GOD, is brought into a quandarie. for hee ſaw on the one ſide the tumult waxe whote, on ꝑ other ſide he was faſt bound with religion, leaſt he ſhould diſpleaſe God whileſt that he endeuoured to eſcape daunger. This example is chiefly to be noted. Although Chriſt was ſo diſfigured and vill fauoured to beholde: yet ſoſoone as Pilate doeth once heare the name of God, he is afraide, leaſt hee violate the diuine power in a man which was moſt baſe and contemptible. If the reuerence of God had ſuch force in a profane man, muſt not thoſe bee thrice reprobates who iudge at this day merily, ieſtingly, and careleſſy without any feare, of diuine matters? For certainely wee are taught by Pilate that there is a feeling of religion naturally bredde in men, which doeth not ſuffer them to runne headlong boldly whyther ſoeuer they will, when they haue diuine matters in hand.

Therefore haue I ſaide that they are caſt into a reprobate ſenſe, who

who are no more mooued with the maiestie of God when they handle the doctrine of the scripture: then if they did dispute about the shadow of an Asse. Yet that they at length perceiue to their destruction, howe reuerent the name of God is, which they mock at this day so contemptuously, yea so reprochfully. It is a horrible thing to vtter how proudly & cruelly the Papistes doe condemne the plaine and euident truth of God, & how they shed innocent blood. Whence I pray you commeth such drunken dulnesse, saue only because they doe not remember that they haue any nothing to doe with God.

9 *But Iesus gaue him no answere.* In that Christ answereth not, it ought not to seeme to be any absurd thing, if so beit wee remember that which I said before, that he stood not before Pilate to pleade his cause (as persons arreigned are wont to doe who are desiours to be acquitted) but rather to suffer iudgement. For it was meete that he should be condemned seeing that hee had taken our person vpon him. This is the reason why he abstained from defending himselfe. And yet Christes silence disagreeth not whth the saying of Paule. 1. Tim. 6. 13. Where he saith, remember that Christ vnder Pontius Pilate witnessed a good confession. For hee had defended the credite of the Gospell so much as was sufficient, neither was his death any thing els but a sealing of the doctrin which he had taught. Therefore Christ did not faile to make a lawefull confession, but he held his peace when he was to craue that he might be acquitted Moreouer, it was to bee feared least Pilate should acquit Iesus as one of the feigned Gods: like as Tiberius would haue reckoned him amongest the Roman Gods. Therefore Christ doth for good causes refuse this fooliish superstition by holding his peace.

10 *Knowest thou not that I haue power?* Heereby it appeareth that that feare wherewith Pilate was mooued of a sodaine did soone vanish away and that had no lively rootes. For hauing now forgotten his feare he breaketh out in to proud and fierce contempt of God. For he threateneth Christ as if there were no iudge in heauen. But this must needes befall profane men alwayes, & shaking off all feare of God they doe by and by returne vnto their olde nature againe Whence we gather that the heart of man is not without cause called deceitfull Iere 17 9. For Although there bee som feare of God resident there, yet there breaketh out also more vngodlynesse: Therefore whosoeuer is not regenerate with the spirit of God, although hee make some shewe that hee reuerenceth and feareth his power & maiestie for the season, he shall shortly declare by his contrarie deedes that this was but feigned feare.

Nowe wee see in Pilate an image of a proude manne, whome his owne ambition maketh mad. For whilest that hee will extoll his power, hee depriueth himselfe of the prayse and fame of iustice. Hee confesseth that Christ is innocent: therefore he maketh himselfe like to a murtherer whilest that hee braggeth that he hath power to put him to death. Wicked consciences must needs rage after this sort, where faith and the true knowledge of God do not raigne, & diuers affections of the flesh must needes striue amongst themselues there, God doeth notably auenge himselfe by this meanes of mans pride when they passe their boundes, that they may vsurpe to themselues infinite power: condemning

uing themselues of their owne accorde of vnrighteousnes, they slaunder and put themselues to great rebuke. Wherefore no blindnes is comparable to the blindnes of pride, and it is no maruaile, seeing that it sealeth the reuenging hand of God, against which it runneth headlong. Wherefore let vs remember that wee must not rashly triumph in vaine boastings, least wee bee ridiculous: especially let those who are placed in high degree moderate themselues: neither let them bee ashamed to submit themselues vnto God, and to be subiect to his lawes.

11. *Thou shouldest haue no power.* Some doe expound it generally that there is nothing done in the world without Gods permission: as if Christ should say that Pilate, who thinketh that he canne doe all thinges, shall notwithstanding doe no more, then God will permit. This is a true opinion, that this world is gouerned by the will of God: & that howsoeuer the wicked goe about al things yet canne they not moue one finger without the moderation of the secrete power of God: but those menne thinke better (in my iudgement) who restraine this place vnto the office of the magistrate. For Christ correcteth in these words the foolish arrogancie of Pilate, because he extolleth himselfe, as if his power were not of God: as if he should haue saide: Thou takest all thinges to thy selfe as if thou shouldest not once giue an account to GOD, but thou art not made a iudge without his prouidence: thinke therefore that his heauenly seate and throne is higher then thine. There canne no fitter admonition be inuented to beate downe their outrage, who gouerne other men, least they abuse their authoritie. The father thinketh that he may doe to his children whatsoeuer he will, the husbande to the wife, the maister to the seruauntes, the prince to the people: vntill they haue respecte vnto God who would haue them gouerned with a certaine law.

Therefore he that hath deliuered. They thinke that the Iewes are made guiltie of a greater fault then Pilate: because they rage against a iuste man with wicked hatred and vnfaithfull wickednes, and that they being but priuate men, & those which haue no lawfull gouernment. But I thinke otherwise, that their crime is made more grieuous, & lesse excusable by this circumstaunce: because they enforce ꝑ gouernment ordained by God to serue for their pleasure. For it is great sacriledge to abuse the holy ordinaunce of god vnto all manner of wickednes. That murtherer is iustly to be detested, who sleaeth ꝑ miserable trauelle with his owne hand: but he that putteth ꝑ innocent to death vnder colour of iudgement, he is more wicked. But he doth not amplifie their fault, that hee may mitigate Pilates: neither doeth he compare him with thē, but he doth rather make them al guiltie of one crime, because they doe all pollute the holy power. There is this difference only that he hitteth the Iewes directly: but he toucheth Pilate by the way, because he is obedient vnto their will and pleasure.

12. *After that Pilate sought to loose him. But the Iewes cried, saying if thou let this man loose, thou art not Cæsars frind whosoeuer maketh himself a king, he speaketh against Cæsar.*

13. *Therefore, when Pilate heard this word, he brought Iesus forth, & sate downe in the iudgement seate, in a place which was called the pauement, and in Hebrewe Gabbatha.*

14. *And it was the preparation of the Passouer about the sixt houre: and he said vnto the Iewes, behold your king.*

15. *But they cryed, away with him, away with him, crucifie him. Pilate saieth vnto them, shall I crucifie your kinge? The Priestes aunswered, wee haue no king but Cæsar.*

16. *Then deliuered he him vnto them, that he might bee crucified. And they tooke Iesus, and led him away.*

12. *Pilate demaunded of him.* Although Pilate doth not behaue himselfe courageously, and is ruled rather with ambition, then with desire of iustice, and therefore wauereth miserably, his modestie is to be commended, in that beinge sharpely reprehended by Christe, hee is not angry: yea hee is more enclined to deliuer him. He is a iudge, & yet he sufferethe the partie arreigned to be his iudge. There shall scarse one be found amongst an hundreth, that can so paciently suffer himselfe to be rated and chidden by his equall.

Thou art not Cæsars friend. They wrest out of Pilate by threatninges to haue him to condemne Christe, for they coulde obiecte vnto him no more odious thing, neither coulde they make him more afraide by any meanes, then when they cause him to bee suspected of vnthankfull dealing with Cæsar. Thou (say they) declarest that thou carest not for Cæsars Empire and gouernment, if thou loose him who hath endeuoured to trouble all thinges. This wickednesse did at length discourage Pilate, who was onely shaken before with violent cryinges. And it is not without good cause that the Euangelist procedeth so dilligently in these circumstances: because it is very conuenient for vs to know that Christ was condemned by Pilate before he was thrise or foure times acquited by his mouth: that we may thereby gather that hee was not condemned for his owne cause, but for our sinnes. We may also gather thence howe willing hee was to suffer death, who did not passe for vsinge that prone affection of the iudge towarde him. And truely this obedience caused his death to be a sacrifice of a sweete sauour to purge all sinnes.

13. *Hee sate downe in the iudgement seate.* Heere wee see howe diuersly Pilate was drawne, as if one stage player should play two partes. Hee ascendeth into the iudgement seate, that he may adiudge Christe to be punished after a solemne manner. Neuertheless, hee shewe th manifestly that he doeth this against his will and conscience. Hee called Christe a king tauntingly, signifying that that was but a friuolous slaunder wherewith the Iewes burdened him, or to the ende he may stay their furie, hee telleth them that this would tourne to the reproach of all the whole nation, if this rumour shall be spread abrode, that they had condemned any man for desiring ꝑ kingdome ambitiously. When as the Euangelist saieth, that the place was called in Hebrewe Gabbatha, hee meaneth the Chaldean or the Assyrian tongue, which was then commonly vsed. Therefore it was meete that Christ should haue beene condemned out of an high place, that he himselfe being the highest iudge, maye acquite vs when he commeth from heauen at the last day.

14. *About the sixt houre.* The Euangelistes seeme to be diuerse, and not to agree in noting the time. The other three say, that it was darke from the sixt houre, when as Christ did hang vpon the Crosse. Marke dooth also

also plainely expressed that it was the third houre, when Iudgement was giuen vpon him. Yet we may easily answere. It appeareth sufficiently by other places, that the day was then deuided into foure parties: as the night hadde also foure watches. Hereby it came to passe that the Euangelistes doe sometimes assigne vnto euery day onely foure houres, and doe extend euery houre vnto three: in the meane season they adioyne the space of one houre, which draweth toward the ende, vnto the next. According to this account Iohn saith that Christ was condemned about the sixt houre: because the time of the day drew toward the sixt houre or the second part of the day. Hence doe wee gather, that Christ was crucified at the sixt houre, or there about: for the place was nigh to the Citie, as he will declare shortly after. Betweene the sixt houre and the ninth began the darkenes, which continued vntill the ninth, when Christ died.

15 *Wee haue no king.* In this place horrible fury sheweth it selfe, in that the Priests, who ought to haue beene exercised in the lawe, doe reiect the Messias, in whom the whole saluation of the people was included, vpon whom all the promises did depend, in whom all religion was grounded. Certainely, they dispoile themselues of the grace of God, and of all good things, by the reiecting of Christ. Therefore we see with what great madnes they were taken. Let vs saigne that Christ was not Christe: yet haue they no excuse, because they acknowledg no king saue Cæsar. For first of all, they fall away from the spirituall kingdome of God. Secondly, they prefer the tyranny of the Romaine Empire, which they did most of all detest, before a iust gouernment, which God hadde promised. So the wicked to the ende they may flye from Christ, doe not onely depriue themselues of eternall life, but doe bring vpon themselues all manner of miseries: and on the contrary, it is the onely felicitie of the godly to bee vnder Christ his kingdome, whether they be subiect to a iust and lawfull gouernment, according to the flesh, or they be oppressed of tyrants.

16 *He deliuered him vnto them.* Their importunitie inforced Pilat to deliuer Christ: and this was not done as in a tumult, but he was solemnly condemned: because there were two theeues condemned to be crucified with him, when their cause was knowne. But Iohn vsed this word to the end hee may the better prooue that Christ was giuen vnto the crueltie of the people, which could not be pacified, who was conuicted and found guilty of no offence.

17 *And bearing his Crosse he went out into the place which is called of a Scull, and in Hebrew Golgotha.*

18 *Where they crucified him, and two other with him, the one on the one side, and the other on the other, and Iesus in the middle.*

19 *And Pilate wrote also a Title, and put it vpon the Crosse, and the writing was,* IESVS OF NAZARETH KING OF THE IEWES.

20 *Therefore many of the Iewes read this Title: because the place was nigh to the citie, where Iesus was crucified. And it was written in Hebrew, Greeke and Latin.*

21 *Therefore the Priestes of the Iewes saide vnto Pilate, write not king of the Iewes: but that he said, I am king of the Iewes.*

22 *Pilate answered, That which I haue written I haue written.*

17 *He went out into a place.* The circumstances which are noted in this place, are of great force, not onely for the certaintie of the hystorie, but also to edifie our faith. Wee must seeke righteousnes in the satisfaction made by Christe. Therefore, to the end he might prooue that he was a satisfaction and sacrifice for our sinnes, he would both be carried out of the citty, and also hanged vpon the tree. For the sacrifices whose bloud was shed for sinnes, were woont to be carryed without the tentes, according to the commaundement of the lawe, Exodus 29.14 Leuiticus 4. 11. and the same lawe pronounceth him accursed, whosoeuer hangeth vpon the tree, Deuteronomie 21.23. Both things were fulfilled in Christ, so that we may be fully assured, that our sinnes are purged by the sacrifice of his death: that hee was subiect to the curse, that hee might redeeme vs from the curse of the lawe, Galathians 3. 13. that he was made sinne, that wee may be in him the righteousnes of God, 2. Corinthians 5 21. that hee was brought without the citie, that he might take away our filthines which was laid vpon him, Hebrewes 13. 12. To the same ende tendeth that which followeth concerning the theeues For as if the crueltie of the punishmēt were not sufficient of it selfe, he is hanged betweene two theeues, as if he were not some one of the number of other menne, but of all other the most wicked and detestable. For we must alwayes remember that the wicked hangmenne which crucified Christe, did nothing but that which was decreed by the hande and counsell of God. For God did not lay open his sonne to their will and pleasure: but he would haue him offered vppe like a sacrifice to himselfe, according to his owne will and minde. And if so be it the counsell of God wanted not good reason in all those things, which he would haue his sonne suffer, we must well ponder both the greatnes and grieuousnes of his wrath conceiued against sinne, and also the infinite greatnes of his goodnes toward vs. The guiltinesse of vs all could by no other meanes be purged, vnlesse the sonne of God should be made a sacrifice for vs.

We see how he was driuen into an execrable place, being polluted as it were with an huge heape of sinnes, that hee may appeare a curse there before God and men. We are too dull certainely, vnlesse we see clearely in this glasse, how greatly God abhorreth sinnes: & we are more then stonie, vnlesse we tremble and quake at such a iudgement of his. And whilest that on the other side God doeth testifie that our saluation was so deare vnto himselfe, that hee spared not his onely begotten sonne, what aboundant greatnes of his goodnes and grace doe wee see there? Therefore whosoeuer shall well weigh the cause of Christes death, together with the fruite which wee reape thereby, the doctrine of the crosse shall not be vnto them either foolishnes, as to the Grecians, or a stone of stumbling, as to the Iewes, 1. Cor 1.23. but rather an vnestimable token and pledge both of Gods power and wisedome, and righteousnes and goodnesse. When Iohn saith that the place was called *Golgotha*, hee taketh it either from Chaldean or els from the Assyrian tongue. The name is deriued from Galgal, that is, of rowling: because the scull is round like a ball or bowle.

19 *And hee wrote a title.* The Euangelist maketh mention of a facte of Pilate, worthy to bee spoken of, after that hee hadde giuen sentence.

It was paraduenture an vsuall thing to set vppe titles when euill doers were punished, that the cause of their punishment might bee knowne, for an example vnto all men: but this is an extraordinarie thing in Christ, that the title is set ouer his head without reproch. For it was Pilates intent, to the end he might bee auenged of the Iewes by the way, who with their frowardnesse had caused him vniustly to punish an innocent man, to condemne the whole nation in the person of Christe. He is so farre from defaming Christe for any fault of his owne. But the prouidence of God hadde respect vnto a farre higher thing, which directed Pilate his stile. It came not into Pilates minde to prayse Christe, as the authour of our saluation, and a Nazarite of God, and the king of the elect people: yet God did indite this prayse of the Gospel vnto him, not knowing what he should write. By the same secrete motion of the spirite came it to passe, that he shoulde publish the title in three languages. For it is not to be thought that this was a common vse: but the Lord declared by this preparatiue that the time was nowe at hande, when his Sonnes name shoulde bee knowne euery where.

21, *Therefore the priests sayde vnto Pilate.* They perceiue that they were spitefully touched: and therefore they desired to haue the title changed, that it might onely burden Christe, without defaming the nation. But in the meane season they doe not dissemble, with how great hatred of the truth they were infected, seeing they cannot abide the least title thereof. Sathan doeth alwayes so pricke forwarde his ministers, that they may endeuour either to extinguish, or at least with their darknesse to choake the light of God, so soone as it appeareth but a little. The constancie of Pilate is to be attributed to Gods prouidence. For it is to be doubted, but that they assayed and tempted his minde diuerse wayes. Therefore we may know that it was holden by God, that it might remaine constant. Pilate yeelded not vnto the prayers of the priestes, neither did he suffer himselfe to be corrupted by them: but God did testifie by his mouth how stable his sons kingdome is. But and if there was greater strength & firmenes of the kingdome of Christ shewed in Pilates writing, then that it could be shaken with the endeuours of the enemies, what must we thinke of the testimonies of the Prophets, whose hands and mouthes God hath sanctified to himself And also Pilate his example putteth vs in minde of our dutie, that wee bee constant in defending the truth. The prophane man doth not call backe that which he wrote truly concerning Christ, though vnaduisedly: therefore what a shame is it, if wee being terrified either with threatnings or dangers, we depart from the profession of that doctrine, which God hath sealed in our heartes by his spirit?

Furthermore, we must note how detestable the papisticall tyranny is, which driueth away the common people from reading the gospel and all the whole scriptures. Pilate being a reprobate, and otherwise an instrument of Satan, was yet by secret inspiration appointed to be a preacher of the gospel, that he might publish a briefe summe thereof in three languages. Therefore what account ought we to make of those menne, who study so much as in them lyeth to suppresse the knowledge thereof, when they proouc themselues to be worse then Pilate.

23. *Therefore when the ſouldiours had crucified Chriſt, they tooke his garments, & made foure partes, (to euery ſoldiour a part) and his coate. The coate was without ſeame wouen from the toppe throughout.*

24. *Therefore they ſaid amongeſt themſelues, let vs not cut it, but let vs caſt lots for it, who ſhal haue it: that the ſcripture might be fulfilled, ſaying: they parted my garments to them'ſelues, and on my coate did th y caſt lottes. And theſe thinges didde the ſouldiours.*

23. *Therefore the ſoldiours.* There is mention made likewiſe in the other Euangeliſtes of the deuiding of Chriſtes garmentes amongeſt the ſoldiours. There were foure ſoldiours, which parted the reſidue of his rayment amongeſt them. The coate which was without ſeame remained, which ſithence it could not be deuided, they did caſt lots vpon the ſame. To the end the Euangeliſtes may retaine our mindes in conſidering the intent and purpoſe of God, they teach that the ſcripture was alſo fulfilled euen in this point. Notwithſtanding it ſeemeth that the place which they bring out of the Pſa. 22. 19. is applyed vnto this preſent matter out of ſeaſō. For ſeeing that Dauid complaineth in that place that he was a pray vnto his enemies, he comprehendeth metaphorically vnder the worde Garments, all that he had: as if he ſhoulde briefly ſay that hee was ſpoyled & robbed by the wicked, which figure whileſt the Euangeliſts do neglect, they depart from the naturall ſenſe. But we muſt firſt of all vnderſtand, that the Pſalme muſt not be reſtrained vnto Dauid, as it appeareth by many ſentences, and eſpecially by that clauſe, where it is ſaid. I will prayſe thy name amongeſt the Gentiles: which muſt needes be expounded of Chriſte. And now it is no maruaile, if that were more darkly ſhadowed in Dauid, which appeareth more plainely in Chriſt. to wit, how much more excellent the truth ought to be then the figure thereof. Furthermore, let vs know that Chriſte was ſtript out of his clothes, that he might cloath vs with his righteouſnes: that his naked body was laid open to the reproches of al men, that he may appeare with glory before Gods iudgement ſeate. Whereas ſome doe wreſt this place allegorically vnto the ſcripture, which the heretiks pull in peeces, it is too much racked. I doe not miſlike the compariſon, that like as the prophane ſoldiours didde once deuide Chriſt his garments, ſo at this day peruerſe men doe pull in peeces with ſtrange inuentions the ſcripture, wherewith Chriſt is cloathed, that we may ſee him. But we muſt in no caſe ſuffer the wickednes of the Papiſtes, which is ioyned with the horrible blaſphemye of God. They ſay that the heretikes doe pull the ſcripture in peeces: but the coate, that is, the Churche remaineth whole and ſound: to the end they may proue (reiecting the authoritie of the ſcripture) that the vnitie of the faith conſiſteth in the only title of the Church. As if the vnitie of the Church were grounded any where els, ſaue only in the faith of the ſcripture. Therfore whēas they pull faith from the ſcripture, that it may be ſubiect to the church alone, they do not now diſpoile christ by ſuch a diuorcement, but they pull in peeces his body by cruel ſacriledge. Although we graunt vnto thē, þ the coat which was without ſeame was a ſigne & figure of the church, yet ſhal they not obtaine that, which they hunt after: becauſe it ſhall remaine that they proue that that Church is with them, whereof they ſhew no token at all.

25. *And*

25 *And there ſtoode beſide the croſſe of Ieſus, his mother, and his mothers ſiſter, Mary the daughter of Cleopas, and Mary Magdalen.*

26. *Therfore when Ieſus had ſeene his mother, and the diſciple ſtanding by whom he loued, he ſaide vnto his mother, woman, behold thy ſonne.*

27. *Then ſaide he to the diſciple, behold thy mother. And from that houre, the diſciple tooke her home vnto him.*

25. *And there ſtoode.* The Euangeliſt telleth heere by the way that Chriſte did ſo obey God the father, that he did not neglect the duetie of humane godlynes toward his mother. Hee forgate himſelfe and all thinges, ſo farre forth as it was neceſſary for him to obey his father: but when he had done thus, he would not omit the dutie which he did owe vnto his mother: And here by we learne how we muſt obey God and men. It falleth out oftentimes that when God calleth vs any whither, our parents, wife, or children, doe call vs vnto the contrary: ſo that we cannot ſatiſfie them altogether. If wee make men equall with God, wee deale wickedlye. Therefore wee muſt preferre Gods commaundement, we muſt preferre his honour and worſhip: afterward we muſt giue men their right ſo far forth as it ſhalbe lawfull for vs. Neither doe the commandementes of the firſte and ſeconde Table of the lawe euer diſagree, as it appeare that the firſte ſighte: but we muſte beginne with Gods woorſhippe, afterwarde we muſte giue menne the lower place. To which ende theſe ſentences tende: he that ſhall not hate father and mother for me, he is not woorthy of me, Math. 10.37. Luke 14.26. Therefore we muſt ſo obey men, that they doe not hinder vs and keepe vs backe from woorſhipping and obeying God. When we haue obeyed God, then ſhall we thinke rightly and orderly vppon our parentes, wife, and children. As Chriſte taketh care for his mother, but being vppon the croſſe, whereunto he was called by the decree of his father. But if wee weighe the circumſtance of the place & time, the godlineſſe which Chriſt ſhewed towardes his mother was wonderfull. I omit the extreeme torments of his body, I omitte his rebukes but although horrible blaſphemies againſt God did make him woonderfull ſorrowfull, and he did ſuffer an horrible conflicte with eternall death and the deuill, yet none of all theſe thinges hoeth hinder him from being carefull of his mother. Wee may likewiſe gather out of this place what honour that is which God commaundeth vs to giue to our parentes in the lawe. When as Chriſte committeth the charge of his mother to the diſciple, hee deliuereth her vnto him to be nouriſhed and cared for. Therefore it followeth that honour due to parents, conſiſteth not in the ceremonie, but in all neceſſary dueties. Now we muſt on the other ſide conſider the faith of the woman. This was no ſmall affection of loue, that they followed Chriſt euen vnto the croſſe: but vnleſſe they had beene furniſhed with faith, they could neuer haue beene preſent at ſuch a ſpectacle. As touching Iohn himſelfe, wee gather that his faith was ſo choked for a ſhorte time, that yet not withſtanding it was not altogether choked. Now lette vs be aſhamed if the horrour of the croſſe doe keepe vs backe from following Chriſte, ſeeing that the glory of the reſurrection is before our eies whereas the woman ſaw nothing but ignomony and a curſe.

Hee calleth her Mary, either the wife or daughter of Cleophas. I like this latter better. He sayeth that she was sister to the mother of Iesus, according to the Hebrew phrase, which conteineth all kinsfolkes vnder the woorde Brethren. We see that Mary Magdalen was not in vaine deliuered from the seuen deuils, which shewed her selfe such a faithfull disciple of Christe euen vntill the end.

26. *Woman, behold thy sonne.* As if he should say, I cannot hereafter be conuersant vpon earth, that I may doe to thee the duetie of a son. Therefore I putte this man in my place, that he may take vpon him mine office. He meaneth the selfe same thing, when he saith vnto him, *Behold thy mother.* For he commandeth him to take her for his mother, and that he should be as carefull for her, as for his owne mother. In that he saith, woman, and not mother, some thinke that he did it for this cause, least he should wound her mind more deepely with sorrow, which I doe not reiect.

But an other coniecture is no lesse probable, that Christe meant to shewe that so soone as he had finished the course of his humane life, he put off that condition, vnder which he had liued, and that he entreth into the heauenly kingdome, where he may command men and Angels For we know that Christ was alwayes wont to call backe the faithfull from beholding the flesh: and he ought especially to haue done this in his death.

27. *The Disciple tooke her.* It is a signe of the obedience of the disciple toward his master, in that Iohn obeyeth Christes commaundement. It dooth also appeare hereby that the Apostles had their families: because Iohn coulde not lodge Christes mother, neither haue her in house with him, vnlesse he had had an house and some trade and maner of liuing. Wherefore they dote, whiche thinke that the Apostles came naked and emptie vnto Christe, hauing left their substance. And they dote too too foolishly, who thinke that perfection consisteth in begging.

28 *After this, when Iesus knew that all things were fulfilled, that the scripture might be fulfilled, he saith, I am a thirst.*

29 *Furthermore, there stoode there a vessel full of vineger. And they compassed a spong, being full of vineger with Isope, and they put it to his mouth.*

30 *Therefore when Iesus had taken the vineger, he said, it is finished. And bowing his head, he gaue vp the Ghost.*

28 *When Iesus knewe.* Iohn omitteth many things purposely, which the other three set downe. he describeth now the last acte, wherein there was a great weight. When as he saith, that there stoode a vessel there, he speaketh as of an vsuall thing: and I thinke that it was a kinde of potion made to hasten death, when as miserable men had beene tormented long enough. Christ dooth not call for drinke, vntill all thinges were fulfilled, whereby he declared his infinite loue toward vs, and his vnestimable desire of our saluation. It cannot bee sufficiently in words expressed, what bitter paine he suffered: yet did hee not desire to deliuer himselfe vntill Gods iudgement was satisfied and the purging of our sinnes was perfect.

But

But howe saith hee, that all thinges were fulfilled, seeinge that the principall poynt was as yet wantinge, to witte, death it selfe? And againe doeth not his resurrection make to the fulfilling of our saluation? I answere that Iohn doeth comprehend those thinges which should follow immediately. Christ was not as yet dead, he was not yet risen againe: but he saw nothing which could hinder him from dying and rising againe. And so he instructeth vs by his example vnto perfect obedience: that it may not be grieuous or troublesome to vs to liue at his pleasure, although we must languish in the middest of great sorrowes and paines.

That the scripture might bee fulfilled. Wee may easily gather out of the other Euangelistes, that the place is cited out of Psal. 69. 22. They gaue mee gall to eate, and in my thirst they gaue me vineger to drinke. This speech is metaphoricall whereby Dauid signifieth that they did not onely deny to helpe him at his neede, but also that his miseries were cruelly doubled. But there is no absurditie in this, if that were more plainely reuealed in Christe, which was sleightly shadowed in Dauid. For we doe hereby plainely see what difference there is betweene the truth & the figures, when as those things appeare plainly, and as it were perfectly in Christe, which Dauid suffered onely figuratiuely. Therefore to the ende Christe might declare that it was he whose person Dauid did represent, hee would drinke vineger, and that for the confirmation of our faith. They which forge an allegoricall sense in this worde *thirst*, desire rather to shew some subtiltie then truly to edifie. And the Euangelist doeth plainely refute those, who saieth that Christe called for vineger, seeing that hee made haste to die, When as hee sayeth that the spounge was compassed about with Isop, vnderstand that it was fastened vppon a bat that it might bee put to Christes mouth.

30 *It is finished*. Hee repeateth the same worde which he vsed of late. But this saying of Christ is especially to be remembred: because hee teacheth that the whole accomplishing of our saluation and all the parts therof are contained in his death. Wee haue already saide that the resurrection is not seperated from his death: it is onely Christ his intent to retaine our faith in himselfe alone, least it wander and turne hither and thither. Therefore this is the sense, that whatsoeuer maketh vnto the saluation of menne, it consisteth in Christ, and is no where els to be sought: or that (which is all one) that the perfection of saluation is included in him. And there is comprehended vnder this a secrete opposition: because Christ setteth his death against all the olde sacrifices and figures, as if he should say, whatsoeuer was vsed vnder the law, it was nothing worth of it selfe, to pacifie Gods wrath, to purchase righteousnesse to purge sinnes.

Now at length there is true saluation giuen to the world: vnto this doctrine is annexed the abrogation of all the rites of the law. For it were an vnmeete thing to follow the shadowes sithence we haue the body of christ. And if so beit wee stay our selues vpō this voyce of Christ, we must be contented with his death alone vnto saluation, neither is it lawfull for vs to fet any helpes frō any other but the whole religiō of papistrie tendeth to this end that men may inuent to thē selues innumerable meanes to purchase saluation. Whence wee gather that it

ouerfloweth with abhominable ſacrileges . The abhomination of the Maſſe is principally condemned by this voyce of Chriſt. It was meete that the ſacrifices of the law ſhould ceaſe, when as the ſaluation of men was finiſhed by the onely ſacrifice of the death of Chriſte : therefore what authoritie will the Papiſtes ſay they had to erecte a newe ſacrifice, which might reconcile God vnto men? They obiect that it is no new ſacrifice, but that ſelfe ſame which Chriſt offered. But we may eaſily refute them, that they haue no commaundement to offer: and ſecondly, that when Chriſt had ended one oblation, he pronounceth from of the croſſe, that the whole is finiſhed . Therefore they are more then forgers and falſifiers, which corrupt and violate traiterouſly the Teſtamẽt ſealed with the holy bloud of the ſonne of God.

He gaue vp the Ghoſt . All the Euangeliſtes doe diligently expreſſe the death of Chriſt: and that not without cauſe. For wee haue hope of life hence: hence haue we alſo ſafe boaſting againſt death, in that the ſonne of God ſuffered the ſame in our ſteed, and by ſtriuing with the ſame did get the victory. And wee muſt note the phraſe which Iohn vſeth: wherby we are taught, that all the godly which die with Chriſt doe commit their ſoules to god to keepe, who is faithfull and will not ſuffer that to periſh which hee hath takẽ to keepe. There is this difference betweene the death of the children of God and the reprobate, that the wicked do rathly breath out their ſoules: but the children of God do commit them to Gods tuition as ſome precious thing, which he will keepe faithfully vntill the day of the reſurrecton. This woorde *Ghoſt* is taken in this place for the immortall ſoule as it appeareth ſufficiently.

31 *The Iewes then (becauſe it was the preparation, that the bodies ſhould not remaine vpon the Croſſe on the Sabboth day, and it was a great day of that Sabboth) beſought Pilate that their legges might bee broken, and that they might be taken downe.*

32 *Therefore the ſouldiers came and they brake the legges of the firſt and of the other which was crucified with him.*

33 *And when they came vnto Ieſus, after they ſaw that hee was already dead, they brake not his legges.*

34 *But one of the ſouldiers opened his ſide with a ſpeare, and ſtraight way there came out bloud and water.*

35 *And hee that ſaw it bare witneſſe, and his witneſſe is true, and hee knoweth that he ſpeaketh the truth that yee may beleeue.*

36 *And theſe things were done, that the ſcripture might bee fulfilled, yee ſhall not breake a bone of him.*

37 *And againe another ſcripture ſayeth, they ſhall ſee him whome they haue thruſt through.*

31 *Becauſe it was the preparation.* This narration is alſo of force to edifie faith. Firſt, becauſe it ſheweth that that was fulfilled in chriſtes perſon which was foretolde in the ſcriptures: & ſecondly, becauſe it containeth a myſtery of great importance. The Euangeliſt ſaith, ỽ the Iewes requeſted to haue the bodies taken downe frõ the croſſe. That was cõmanded in the law of god: but the Iewes (as hypocrites are wont to doe) taking heede onely to ſmall thinges, paſſe ouer

moſt

most great and horrible sinnes without any stop or stay. For to the end they may keepe their Sabboth religiously, they are careful for the externall pollution onely: in the meane while they doe not consider what an haynous offence it was to put an innocent to death So we saw a little before that they entred not into the common hall, least they should pollute themselues, whereas their vngodlines did pollute the whole countrie. Neuertheleſſe the Lord bringeth that to passe by them, which was very profitable for our saluation, that the body of Christ remaineth marueilously vntouched, and that bloud and water do spring out of his side.

It was a great day of that Sabboth. The more common reading is. That day was a great day: yet this which I haue put in, is vsed in many olde and allowed copies: Let the Readers choose which they will. If you reade it *ekeinou* in the Genetiue case, you must take the Sabboth for the weeke it selfe, as if the Euangelist had said, that the holy day of that weeke was most famous in respecte of the Passeouer. And the Euangelist speaketh of the next day, which began at the Sunne setting: wherefore it was a greater matter of conscience to let the bodies hang. But if we had rather reade it in the nominatiue case, that was a great day the sense shall come all to one end, as touching the summe of the matter: the variety shalbe only in the words, to wit, that the Easter made that Sabboth more holy.

33. *And when they were come vnto Iesus.* In that hauing broken the legges of the two theeues they finde Iesus dead, and therefore they touched not his body, there appeareth an extraordinarie worke of Gods prouidence therein. Some profane men will say that it commeth to passe naturally that one man dieth sooner then another man: but he that shal weigh the whole course of the historie, he shalbe enforced to ascribe it vnto the hidden counsell of God, that death which came sooner then all men would haue thought, did exempt Christ from hauing his legs broken.

34. *But one of the soldiers with a speare.* In that his side was thrust through with a speare, it was done to proue his death: but God respected a farre higher thing, as we shall see by and by. That is but a childish surmise and inuention of the Papistes, who make this souldier that had the speare *Longes*, feigning that it was the proper name of a man: and to the end they might make vppe the lye they say that the souldier was blinde before, and that so soone as he had receiued his sight he beleeued: therefore they did canonize him amongst the saints. Seeing that their prayers doe leane vnto such patrones, so often as they call vpon God, I pray you what can they euer obteine? But howsoeuer they bee which despise Christe and seeke succour at the handes of Saincte*s*, they are worthie to bee carryed away by the Diuell vnto night *spirites* and hobgoblins.

There came out bloud and water. Some men were deceiued in feigning a myracle here. For it is a naturall thing: for when bloud is congealed it is made like vnto water hauing lost his readnes. It is also a thing well known that there is water within a thinne skin which is nigh to ꝑ midriffe And they were deceiued because the Euangelist vrgeth this so diligẽtly ꝑ there came out water & bloud, as if hee did shew sõe strang thing & somthing which is contrary to the order of nature

But

But he intended another thing, to wit, that he might apply his narration to the teſtimonies of ſcripture, which hee addeth by and by: and chiefly that the faithfull might thence gather that which he teacheth elſe where, to wit, that Chriſt came with water and bloud: by which woordes he ſignifieth, that he brought him the true purgation of ſinnes, and the true waſhing. For the forgiueneſſe of ſinnes, and righteouſneſſe and purity of the ſoule were figured in the lawe by theſe two ſignes, ſacrifices and waſhings. In ſacrifices bloud did purge ſinnes, and was the price to pacifie Gods wrath withall: waſhings were teſtimonies of true puritie, and remedies to purge vncleanneſſe and to waſh away the filthineſſe of the fleſh. Leaſt faith ſhould abide any longer in theſe elements, Iohn teſtifieth in the fifth chapter of his Epiſtle, that the fulfilling of both theſe graces is in Chriſt: and heere he bringeth foorth a viſible ſigne of that thing. To the ſame end ſerue the ſacramentes which Chriſt hath left vn to his Church. For the purging and puritie of the ſoule which conſiſteth in newnes of life, is ſhewed vnto vs in baptiſme: and the ſupper is as a pledge of the purging which is finiſhed. But they differ much from the figures of the olde lawe: becauſe they offer Chriſte as being preſent, whome the figures of the lawe didde ſhew to be farre off as yet. Wherefore I doe not miſlike that which Auguſtine writeth, that our ſacraments flowed out of Chriſtes ſide: for we are then waſhed from our filthines indeed, and we are renued into an holy life, then doe wee liue before God being redeemed from death, and deliuered from guiltines, when as Baptiſme and the holy Supper do bring vs vnto chriſtes ſide, that we may draw thence by faith as out of a fountaine, that which they repreſent.

36. *Yee ſhall not breake a bone.* This teſtimony is fet out of the twelfth of Exodus. 46: and Num. 9. 12. where Moſes intreateth of the paſchall lambe. And Iohn taketh that for a thing which all menne doe graunt, that that lambe is a ſigne of that true and onely ſacrifice, whereby the Church was to be redeemed. Neither doth that any whit hinder that it was offered in the remembrance of the redemption which was already paſt. For God would haue that benefit ſo remembred, that it might promiſe the ſpirituall deliuerance of the church in time to come. Wherefore 1. Cor. 5. 7. Paule dooth alſo applye vnto Chriſte without doubting that forme of eating the lambe whiche Moſes preſcribeth. And by this proportion and ſimilitude doth our faith gather no ſmall fruite: becauſe it beholdeth in the ceremonies of the law, the ſaluation exhibited in Chriſte. And to this end tendeth Iohn his drift, that Chriſte was not only the true pledge, but alſo the price of our redemption. becauſe we ſee that fulfilled in him which was ſhewed in times paſt to the olde people vnder the *figure* of the Paſſeouer. Whereby the Iewes are alſo taught that they muſt ſeeke the ſubſtance of all things in Chriſt, which the law prefigured but performed not in deed.

37. *They ſhall ſee him whom they haue thruſt through.* They wreſt this place too violently, who goe about to expound it of Chriſt according to the letter. Neither dooth the Euangeliſt cite it to this end, but rather that he may ſhew þ chriſt is þt God who complaineth in times paſt by Zacharie. 12. 10. that the Iewes did thruſt through his breſt.

And

And God speaketh in that place after the maner of men, signifying that hee i wounded with the wickednes of the people, and especially with the obstinate contempt of his worde, as it is a deadly wounde in manne whose heart is thrust through. As he saith in another place, that his spirit is heauy, Mat 26 28. Now because Christ is God, reuealed in the flesh, Iohn saith that that was fulfilled openly in his visible flesh, which his diuine maiesty suffered of the Iewes, in such sort as it could suffer. Not that God is subiect to the iniuries of men, or that the externall blasphemies and reproches vttered against him, doe come vnto him. but because he meant to expresse of how great sacriledge the vngodlines of mē is guiltie, whilest that it lifteth vp it selfe vnto heauen stubbornely. And Iohn doth for good causes ascribe that vnto the Iewes, which was done by the hand of a souldiour of Rome: like as they are saide in another place to haue crucified the sonne of God, although they touched not his body with one finger. Now the question is, whether God promiseth repentance vnto the Iewes vnto saluation, or he threatneth that he will come as a reuenger? Whilest that I weigh the place diligently, I thinke that it comprehendeth both: to wit, that god shal at length gather vnto saluation the reliques of the lost & desperate nation, and he shall shew vnto the contemners by his horrible vengeance, with whom they had to deale. For wee know that they were woont no lesse boldly to mocke the Prophets, then if they had babled without any commandement of God. God saith that they shall not escape vnpunished for this: because hee will at length defend his owne cause.

38 *And after these things Ioseph of Aramathea (who was Iesus his disciple, but secretly for feare of the Iewes) besought Pilate that he might take downe the body of Iesus, and Pilate suffered him. Therefore he came and tooke downe the body of Iesus.*

39 *And Nicodemus came also (who came vnto Iesus first by night) bringing a mixture of Myrhe and Aloes, about an hundred pound weight.*

40 *Therefore they tooke the body of Iesus, and they wound it in linnen clothes with the odours, as the manner of the Iewes is to bury.*

41 *And there was in the place where he was crucified, a garden: and in the garden a new tombe, wherein was neuer man laid.*

42 *There then layed they Iesus, because of the preparation of the Iewes, for the sepulchre was nigh at hand.*

38 *Ioseph besought Pilate.* Iohn setteth downe now by whome, in what place, howe honourably Christe was buryed. Iohn nameth two, which buryed Christ, Ioseph and Nicodemus: the former whereof desired Pilat to giue him the body of the dead, which should otherwise haue beene left to the pleasure of the souldiours. Matthew affirmeth that hee was rich, and Luke sayeth that hee was a counsellour, that is of the order of the Senatours. And wee saw that Nicodemus was had in great reputation amongst his: and wee may also easily gather that he was riche, by the great cost which hee bestowed in bringing the mixture. Therefore their richesse hindered them hitherto from giuing their name to Christ, & they might no lesse haue hindered them hereafter from taking vppon them so odious and infamous a profession. The Euangelist saith expresly, that Ioseph was kept backe by feare, from professing that

he

he was a disciple of Christ. But he repeated that concerning Nicodemus, which he had before, that he came vnto Iesus secretly and by night. Therfore whence had they such Heroicall fortitude of a sodaine, that they come abroade in extreeme dispaire? I omit the manifest danger which they must of necessitie haue incurred. But this is a great matter, that they were not afraid to take vpon them continuall warre with their nation.

Therefore it is certaine that it came to passe through the heauenly motion, that they who gaue not due honour vnto Christe so long as he liued, doe runne vnto his carcasse being dead. They bring their odours to embalme Christes body: but they would neuer haue done this, vnlesse they had fealt the sauour of his death. Whereby it appeareth how truly Christ saide: That vnlesse a wheat corne die, it remaineth alone, but after that it is dead it bringeth forth fruite aboundantly, before 12. 24. for we haue a most manifest testimony in this place, that his death was more liuely then this life. And the sweetnesse of the smell which the death of Christ breathed out into the mindes of these two men, was of so great force, that it did easily extinguish all the affections of the flesh. So long as the loue of riches & ambition raigned in them, the grace of Christ was vnto them vnsauory: but now all the whole worlde beginneth to be vnto them vnsauory. But let vs know that there is prescribed vnto vs in the example of them, what wee owe vnto Christe. These two, to the end they might shew some token of their faith, carried the body of Christe constantly, though not without great daunger, vnto the graue. Therefore it is shamefull and filthy sluggishnes, if we defraude him of the confession of faith, when as he raigneth in the heauenly glory. Wherefore their vngodlines is so much the more vnexcusable, who seeing they doe at this day deny Christe with faithlesse dissimulation, doe yet notwithstanding pretend the example of Nicodemus. And I confesse they are like him in one poynt, they endeuour by all meanes possible to haue Christ buried: but now it was no time to bury him, sithence that he is ascended vnto the right hand of the father, that he may be aboue men and Angels, and that euery tongue may confesse his high gouernment, Philippians 2. 9. 10. 11.

Secretly for feare of the Iewes. Because feare in this place is set against the holy constancie which the spirit of the Lorde wrought in the heart of Ioseph, it is likely that hee was not voyde of all vice: Not that all feare whereby the faithfull take heede to themselues, and avoyde tyrauntes and the enemies of the Gospell, is corrupt and vitious: but because the weakenes of faith bewrayeth it selfe so often, as the confession of faith is suppressed by feare. Wee must alwayes marke what the Lord commaundeth vs to doe, and how farre he biddeth vs goe.

He that stayeth in the midst of the course, sheweth that hee beleeueth not in GOD, and hee hath no excuse, who seeketh more by his owne life, then by the commaundement of God. In that the Euangelist vouchsafeth to bestowe vpon Ioseph, the title and name of a Disciple, at such time as hee was too fearefull, and durst not professe his faith before the worlde: we know by this howe gently the Lorde dealeth with those that bee his, and how

how fatherly he pardoneth their faultes. Neither is there any cause why the false Nicodemites should flatter themselues who doe not only hide faith within, but whilest that they feigne a consent with the wicked superstitions, so much as in them lyeth they deny that they were Christes disciples.

40. *As the Iewes are wont.* After that Christ had suffered extreame ignominie vpon the crosse, God would haue his buriall to be honourable that it might bee an entrance into the glory of the resurrection. Ioseph and Nicodemus bestow no small cost, so that it might seeme to bee superfluous: but wee must looke vnto the purpose of God, who did also enforce them by his spirite to doe his sonne this honour, that he might take from vs the horrour of the crosse with the smell of the sepulchre. But those things which are extraordinarie ought not to be taken for an example.

And againe, the Euangelist saith plainely that hee was buried after the manner of the Iewes by which woordes he signifieth that this was one of the ceremonies of the lawe. For it was requisite that the olde people, vnto whom the resurrection was not so well made knowne and which hadde no token and pledge thereof in Christ, should be vnderpropt with such helpes, that they might looke for the coming of the mediatour with a constant faith. Wherefore we must note the difference that is betweene vs vnto whome the brightnesse of the Gospell hath shined, and the fathers vnto whome figures did supplie Christ his absence. This is the reason why greater pompe of rites was tollerable then, which should not be without fault at this day. For those which bury the dead so sumptuously at this day, doe not onely bury dead men, but also Christ himselfe (so much as in them lyeth) who is the king of life, hauing pulled him out of heauen: because his resurrection hath abrogated these old ceremonies. There was also great care and religion amongest the Gentiles in burying, which tooke his beginning of the fathers, as sacrifices. But seeing they had no hope of the resurrection, they were not followers of the fathers but their Apes. For the promise and the word of God, is as it were the soule which quickeneth the ceremonies: so soone as the woorde is taken away, what rites soeuer men doe vse, although they agree in exterall shewe with the obseruing of holy thinges: yet they are nothing els but rotten and foolish superstition. But wee must (as I haue saide before) at this day vse sobrietie and sparing in this point: because immoderate cost doth take away the smell of Christe his resurrection.

41. *And there was in the place,* This is the thirde point which I saide was to be noted in the hystorie of the buriall. The Euangelist expresseth the place for many causes: first of all, it came to passe not rashly, or without the certaine prouidence of God that the body of Christ was laide in a newe sepulchre. For although he died the death which all other men die, yet because hee should bee the first begotten of the dead, and the first fruites of those which ryse againe from the dead, hee had a new sepulchre giuen him. Ioseph and Nicodemus had another thing in their heads.

For because it was but a shorte time to the setting of the Sunne, (which

which was the beginning of the Sabboth) they ſought the commodiouſnes of the place. In the meane while God did chooſe contrary to their mind, a ſepulchre wherein neuer manne had laid, for his ſonne. Therefore the holy men doe like the nighneſſe of the place onely for this cauſe, that the Sabboth might not be broken. But God offereth vnto them that thing which they ſought not that he might diſcerne & diſtinguiſh the buriall of his ſonne from the common order by ſome token. The circumſtaunce of the place did alſo ſerue to this ende, that the reſurrection might be more famous: & that it might giue no ſmall light to the hyſtorie which followeth in the next Chapter.

Chap. 20.

1 *AND the firſt day of the Sabbothes, came Mary Magdalene early in the morning, whenas it was yet darke, vnto the ſepulchre, and ſawe the ſtone taken away from the ſepulchre.*

2 *Then ſhee returned and commeth to Simon Peter, and vnto the other diſciple, whom Ieſus loued, and ſaith vnto them, They haue taken the Lord out of the ſepulchre, and wee know not where they haue laide him.*

3 *Therefore Peter and the Diſciples wente foorth and came to the ſepulchre.*

4 *And they two ranne together, but the other diſciple out ran Peter, and came firſt to the ſepulchre.*

5 *And when he ſtouped downe, he ſaw the linnen cloathes lying, yet he entred not in.*

6 *Then Simon Peter came following him, & entred in into the ſepulchre, and ſaw the linnen cloathes lying.*

7 *And the kerchiffe that was vpon his head not lying with the linnen cloathes, but wrapped together by it ſelfe in a place.*

8 *Then entred in the other diſciple alſo, which came firſt vnto the ſepulchre and ſaw and beleeued.*

9 *For they knew not the Scripture as yet, that hee muſt ryſe againe from the dead.*

1. *And the firſt day of the Saboth.* Becauſe Chriſt his reſurrection is the principall point of our faith & without which there is no hope of eternall life Therefore the Euangeliſts doe ſtand the longer about the proouing of the ſame like as this Euangeliſt of ours gathereth many teſtimonies, wherby we may bee fully certified that Chriſt is riſen from the dead. Yet it may ſeeme an abſurde thing that he bringeth foorth no more ſubſtantiall witneſſes. For he beginneth with a woman: but by this meanes was that fulfilled. 1.Cor, 1.27. That God chooſeth that which is weake in the worlde, that he may confound the wiſdome, and power and glorie of the fleſh. There was no more earthly dignitie in the diſciples, then in the woman which followed Chriſte: but becauſe it pleaſed Chriſt to haue them to be the firſt witneſſes of his reſurrection, they are authenticall and of ſufficient authoritie, and without all exception. There was nothinge els that lette the Prieſtes and Scribes and all the people and Pilate, to know certainely that Chriſte was riſen againe, but

but grosse and voluntarie blindenesse. Therefore they were all woorthy in seeinge not to see: Neuertheleſſe, Christe reuealed himselfe to a small company But before wee goe any farther, it is good to shewe how the Euangelists agree togither, in whose woordes there appeareth some disagreement at the first sight.

Iohn nameth Magdalene alone, Mathewe two, Marke three, Luke setteth downe no certaine number: but sayeth onely that the women which followed Christe from Galilee came. But wee may easily loose this knotte thus that like as Mathew putteth the names of two women, which where better knowne and more famous amongest the disciples, so Iohn is contented with the name of Magdalen alone: Neuertheleſſe hee excludeth not the other: yea, we may easily gather out of his woordes, that shee was not alone. For Mary sayeth shortly after in the plurall number, we knowe not where they haue layed him Therefore, although Iohn maketh no mention of her fellowes, yet hee telleth nothing that is contrary to the other, who say that there were more. Wee may easily answere concerning this varietie of the time

When Iohn sayeth *that shee came before it was day*, vnderstande that they tooke their iourney when it was yet darke, and before they came to the the Sepulchre, it was light day. And at night after the Sunne was sette, when as the Sabboth was ended, they hadde bought the odours. And hither ought the narration, to be referred. Otherwise there seemeth to bee some shewe of contrariety, in that Iohn sayeth Mary spake vnto him and Peter only: but Luke sayeth that shee came vnto the eleuen Apostles, and that her speach seemeth vnto them a fained thinge. But we may easily aunswere, because Iohn did omitte his other companions of sette purpose: for hee and Peter came vnto the Sepulchre onely. In that Luke maketh mention of Peter alone, it is like to that whiche we speake of late, concerning Marye Magdalene and the other woman. Furthermore, it is to be thought that the other nine disciples were kepte backe with feare least if they had come abroade in companies they had beene seene to openly. Neither doeth that any whitte hinder which Luke seemeth to graunt, that the other did despise the woordes of Mary, because hee addeth immediately after, that *Peter ranne*. Wherefore he meaneth simplie, that they were as it were astonied at the first hearing: but at the length when they were come to thé selues againe, Peter followed her, that he might see.

And whereas Luke sayeth that Christe appeared vnto Mary before shee hadde tolde the Disciples that the sepulcre was emptie, the course of the narration is turned backewarde, whyche appeareth plainely by the text. For hee addeth that, which Iohn testifieth came to passe before shee sawe Iesus. Neither is there any absurditie in this, seeing that it is a common thing amongst the Hebritians to sette downe that first, which is later, in order of time.

The first day of the Sabboths. The Euangelistes doe not shewe when and after what sort Christ did rise againe, because it was sufficient for them to expound, when and to whom his resurrection was made knowne. Therefore he sayeth that *Mary came the first day of the Sabboths*. It is woorde for woorde (one) but it is a common thing amongest the Hebritians, to put *one* in steade of *first*, because numbers begin with one,

And for as much as euery ſeuenth day was ordained to reſt in: they called all the whole weeke the Sabaoth: giuing this honour to the holineſse of the daye, that they called the reſt of the time by that name. Therefore the women came vnto the ſepulchre on the morrowe after the Sabaoth, for as much as they had bought odours the ſame day, (yet after the Sun was ſette): and ſecondly, ſeeing ſ they were gone out of ſ Citie, when as it was yet darke (as it falleth out in fearfull matters.) It was the firſt day of the Sabaoths in reſpecte of the next Sabaoth: becauſe it was the beginning of the weeke, the end where of the Sabaoth was.

Therefore Simon Peter went forth. It is a marueile, that ſeeinge there was ſuch a weake, and almoſt no faith, as well in the diſciples as in the woman, there was ſo great zeale in them. And ſurely it cannot be, but that godlines enforced them to ſeeke Chriſt. Therefore there remayned ſome ſeed of faith in their hearts, but yet it was choked for a time, ſo that they knewe not that they had that which they hadde. So the ſpirite of God doth oftentimes worke in the elect after an hidden manner. In ſumme, we muſt holde that there was ſome hidden roote from which we ſee fruit proceede. And although this feeling of godlineſse which they had was confuſed and intangled in muche ſuperſtition, yet doe I giue it the name of faith vnproperly, becauſe it was conceiued onely of the doctrine of the Goſpel and tended to no other ende, ſaue only vnto Chriſt. Out of this ſeede came at length true & ſincere faith, which hauing lefte the ſepulchre, did aſcend vnto the heauenly glory of Chriſt. When as the Scripture ſpeaketh of the rudiments, and firſt of faith: it ſayeth that Chriſt is engendered in vs and we againe in him. But the diſciples are to bee accounted more then infants almoſt, whileſt that they are ignorauns of Chriſt his reſurrection. Yet the Lord nouriſheth them as vnborne children in the wombe. They were before like children, and they were gone a little forward: but the death of Chriſt brought vpon thẽ ſuch weakeneſse, that they were to be begottẽ & faſhioned againe, as Paule ſpeaketh of ſ Galathians, fourth chapter & ninthe verſe. In that Peter who made leſse haſte, goeth firſt into the ſepulchre, lette vs learne that there is more giuen vnto many in the hinder ende, then appeareth in the forefronte at beginning. And vndoubtedly we ſee many, who were very feruent and hotte in the beginning, faint and faile when they are come to the conflict: and others which were thought to be ſluggiſh, to take to themſelues freſh courages.

5. *Her ſaw the linnen cloathes lying.* The linnen cloathes, were as it were things putte off, to make the reſurrection of Chriſt more credible. For it was not to be thought that his body was ſtripped, that it might be caried vnto ſome other place. Neither friend nor foe would haue done this. Whereas he ſaith that his head was wrapped in a *kerchiefe*, thereby is refuted the vanitie of the Papiſtes, who faine that the whole body was ſewed vp in one ſheete, which they cauſe the miſerable common people to worſhippe. I omitte their ignorance in the Latine tongue whereby it came to paſſe, that they called the cloath which couered the whole body, a napkin wherewith menne wipe ſweat from their faces. I omit their impudencie, that they boaſt that they haue the ſame kerchiefe in fiue or ſixe diuers places.

But

But this so grosse a lie is vntollerable, which is quite contrary to the hystorie of the Gospel. Hereunto is added that faigned myracle, which they faigned of the image and picture of Christes body painted vpon the linnen cloath. I pray you if there hadde beene any such myracle wrought would the Euangelist haue passed ouer the same without making any mention thereof, who reckoneth vp thinges which were of lesse importance so diligently? Therefore let that simplicitie bee sufficient for vs, that Christe hauing cast away the tokens of death, meant to testifie that he put vpon him the blessed and immortall life.

8 *He saw and beleeued.* This is a colde exposition, which some men bring, that Iohn beleeued that which he had heard of Mary, to witte, that the body of Christ was taken away. For you shall neuer finde the word *beleeue* in this sense, especially whereas it is put simply & without any thing added vnto it. Neither is that any let that Peter and Iohn returne home againe doubting: for Iohn vsed this speech in some places before when hee woulde note the going forward of faith.

And now Luke saith, 24.12. that Peter marueiled when he saw the sepulchre lie in such sort. Whereby he signifieth that there came some great and higher matter into his mind, then that which Mary had told him. They had oftentimes heard that of Christes mouth, which they saw then with their eyes: but they had forgotten this: but being now admonished with the beholding of some new thing, they begin to thinke diuinely of christ: although they be yet far from the pure and euident knowledge of faith. Therefore Iohn accuseth himselfe whilest that hee confesseth that this was vnto him the beginning of beleeuing, when as he saw the signes of the resurrection of Christ.

Moreouer, hee amplifieth his owne and his brethrens faulte: in that they had not onely forgotten Christ his wordes, but they knew not the scriptures. For he ascribeth the want of faith vnto this ignoraunce, whence we may also gather a profitable admonition, that it is to bee imputed vnto our owne sluggishnesse when wee know not those thinges, which we should haue knowne concerning Christe: because wee haue not profitted so much in the Scriptures as became vs, which reueale the power of Christe to the full. That we may not see an example any farther, the resurrection of Christe is shewed there obscurely, and darkely: but there are manyfest testimonies extant to attentiue Readers.

Paule prooueth, Actes 13. 34. that Christe ought to haue risen againe, because God saith by Isaias 55. 3. that the mercy promised to Dauid shall bee stable vnder his kingdome. Some vnskilfull menne woulde thinke, that that is nothing appertinent vnto the matter, which Paul bringeth: but whosoeuer doe holde the principles of faith, and are rightly exercised in the Scripture, doe easily know how fitly he reasoneth. For to the end Christ may continually establish vnto vs the grace of God, he must needes liue continually. There bee many such like places which I needed not to gather now. Therefore let vs bee content with three, Psal. 16. 10. we reade, thou shalt not suffer thine holy one to see corruption.

Peter and Paule expounde this prophesie of Christe: and that for

good cauſes, ſithence there is no one of the childrē of Adam which is not ſubiect to corruption of himſelfe. Therfore Chriſt his immortalitie is auouched there. And it is not to be doubted but that that ſentence doth belong vnto Chriſte: The Lord ſaid vnto my Lord, ſitte at my right hand vntill I make thy foes thy foote ſtoole. Pſal. 110.1. And death ſhall not be deſtroyed vntill the laſt day. Therfore the kingdome is giuen vnto Chriſt vntill the end of the world, which cannot ſtand without this life. And Eſaias ſpeaketh the plaineſt of all other 53. 8. When after that he hath foretolde the death of Chriſt, addeth immediately after, that this age ſhall be vndeclarable. In ſumme, wee muſt holde that the doctrine of the ſcripture is ſo full & perfect in all pointes, that whatſoeuer is wanting in our faith ought iuſtly to be accounted the ignorance thereof.

10 *Therefore the diſciples went againe vnto their owne home.*

11 *But Mary ſtood without weeping at the ſepulchre, furthermore, when ſhe wepte ſhe bowed her ſelfe downe into the ſepulchre.*

12 *And ſhe ſaw two Angels ſitting in white garments, one at the head, and another at the feete, where the body of Ieſus was laide.*

13 *And they ſay vnto her, woman, why weepeſt thou? Shee ſaith vnto them, becauſe they haue taken away my Lord, and I know not where they haue laid him.*

14 *When ſhe had ſaid thus, ſhee turned backe and ſaw Ieſus ſtanding, and ſhee knew not that it was Ieſus.*

15 *Ieſus ſaith vnto her, woman, why weepeſt thou? whome ſeekeſt thou? ſhe thinking that it was the gardiner, ſaith vnto him, Sir, if thou haſt taken him away, tell me where thou haſt laid him, and I will take him away.*

10 *Therfore they went.* We may think that they went home as yet with doubting mindes. For although Iohn ſaith that he beleeued yet that was no firme faith, but a confuſed feeling and perceiuing of the myracle, like to a dumpe or traunce, vntill they were better confirmed. And truly ſound faith could not bee conceiued by beholding only. Moreouer, Chriſt did not reueale himſelfe vnto them, vntill they were better awaked out of their carnall dulnes. They ſhewed a laudable token of their zeale in making haſt vnto the ſepulchre: yet chriſt was hidden from them, becauſe they ſought him too ſuperſtitiouſly.

11 *And Mary ſtood.* The Euangeliſt beginneth now to ſhew how Chriſt appeared both to the women and alſo to the diſciples, to make knowne his reſurrection. And although there bee but one Mary mentioned in this place, yet it ſeemeth to mee a thing like to bee true that the other women were with her alſo For whereas ſome thinke that they were fled away for feare, it ſtandeth not without reaſon. They will flie and eſchew contrarietie, which is none, as I ſaid before. Now whereas the women ſtay ſtill at the ſepulchre after that the diſciples were returned into ye citty, they are not greatly to be prayſed more thē the other. For the diſciples carry with them ſelues conſolation and ioy: but the women occupie themſelues in ſuperfluous and vaine weeping. Finally, only ſuperſtition together with carnall affection maketh them ſtay at the ſepulchre.

12 *Shee ſaw two angelles.* This is wonderfull mercy of the Lorde, who forgiueth

giueth Mary and her fellowes so many assaultes: for hee dooth vouchsafe them no small honour, in sending his Angels, and in manifesting himselfe at length: which the disciples had not. And although the Apostles and women were sicke both of one disease, yet their dullnesse was lesse excusable who hauing beene so well and throughly taught, had profited so little. Certainely Christe did choose the women vnto whom he would reueale himselfe first, not without the Apostles shame. Furthermore, it is vncertaine whether Mary knew the Angels, or she thought that they were men. We know that white garments were a signe of the heauenly glory: So Christe had on white cloathing, when his maiestie did appeare vnto the three Disciples in the mountaine. Math. 17. 7. Luke sheweth the same thing of the Angell that appeared to Cornelius. Act. 10. 30. Neyther doe I denie but that the men of the East countrie did vse linnen garments. But God shewed some singuler and vnwonted thing in the apparell of the Angels, and gaue them markes whereby they might bee discerned from men. Moreouer, Matthew 28. 3. compareth the countenance of the Angel vnto lightning, which spake vnto the women. Yet it may bee that hee made them afraide onely by reason of the admiration: for it appeareth that they stood still beeing astonyed. But so often as we reade that Angels haue appeared in the visible shape of men, and hauing on cloathes, this was graunted vnto the rudenes of men. Yea, I doe not doubt but that they had very bodies indeed somtime But because it were superfluous to enquire whether these two angels had onely shapes of bodies or no, I will leaue it indifferent. It is sufficient for mee that they had mans shape giuen them of the Lorde, that the women might see and heare them: and that they had on glorious and straung apparrell, which distinguishing them from the order of menne, did shewe some diuine and heauenly thing.

One at the head and another at the feete. Whereas Mathew maketh mention but of one angell, it differeth not from Iohn his narration. For they spake not both together to Mary, but the one of them vnto whom the embassage was committed. Augustine his allegorie is not firme enough, that that placing of the angels did shew that the gospell should be preached from the rising of the Sunne vnto the going downe thereof. This is therefore to be noted that Christ began the glory of his kingdome with such maiestie. For in that the angels doe honour his sepulchre, the ignominie of the Crosse is not only thereby abolished, but the heauenly maiestie of Christ did shine and appeare.

13. *Woman why weepest thou?* Wee may easily gather out of the other Euangelistes, that the angell spake more then thus: but Iohn gathereth the summe briefly, because this was sufficient to testifie and declare that Christ was risen. This sentence is mixed with a chiding and a comfort. The angell chideth Mary for her vnportunate weeping, yet he dooth therewithall mixe ioy, whilest that hee sayeth that shee hadde no cause to weepe, because Christ is risen.

14. *Shee sawe Iesus standing.* A question may be mooued heere, how this thing came to passe that MARY knoweth not Iesus, whom she ought to haue knowne most familiarly. Some doe thinke that hee appeared in a straunge fourme. But I doe thinke that the faulte was rather in

in the womans eyes : as it is in Luke concerning the two Disciples. 24. 16. Therefore we will not say that CHRIST did chaunge himselfe into diuerse shapes like Proteus . But that it is in the will of GOD, who gaue eyes vnto menne, to blinde and dull the sight thereof, (so often as he will) that in seeing they may not see : yea, we haue in Marie a common patterne of the errours of mans minde. For although Christe came into our sight, yet we feigne that he hath diuerse shapes, so that our sense and vnderstanding conceiueth euery thing sooner then true Christ For seeing that the sight of our minde is of it selfe deceitfull, it is also bewitched by Satan and the whole world, least it discerne any true thing.

15. *Syr if thou hast taken him away.* Shee calleth him Syr, according to the common custome of her nation. For the Hebrewes salute husbandmen and other of base estate by this name Syr. And we see that Mary smelleth as yet of nothing but of that which is earthly. She desireth only to haue Christ his body that she may keepe it buried: but she omitteth the chiefest thing, to aspire vnto the diuine power of his resurrection: wherefore it is no maruell if such a grosse affection doe bring a vaile ouer her eyes.

16 *Iesus saith vnto her, Mary. Shee turned back and saith vnto him, Rabboni, which is to say, Master.*

17 *Iesus saith vnto her, touch me not: for I am not yet ascended vnto my father: but goe vnto my brethren and tell them, I ascend vnto my father, and your father, & my God and your God.*

18 *Mary Magdalene came and tolde his disciples, that shee had seene the Lord, and that he had spoken these thinges vnto her.*

16 *Mary.* In that Christ suffered Mary to erre for a short time, it was profitable for vs vnto the certaintie of faith: and now he reclaimeth her from her errour with one worde. He had spoken vnto her before: but that was as it were the speech of an vnknowne man: hauing now taken to himselfe the person of a maister, he calleth his disciples by name: as we had before, in the tenth Chapter and ninth verse, that a good sheepeheard calleth vnto himselfe all the sheepe of his flocke by name. Therefore this voice of the Pastour entreth into the minde of Mary, it openeth her eyes, it stirreth vp all her senses, and so moueth them that she submitteth her selfe by and by vnto Christ, so that wee haue an image of our calling depainted in Mary. For this is the true entrance into the knowledge of Christ, if he know vs first: and secondly, if he inuite vs vnto himselfe familiarly, not with that common voyce which sounded confusedly in all mens eares, but by that voice wherewith he calleth the sheepe peculiarly which are giuen him of his father. Therefore Paul saith, Galathians. 4. 9. After that ye knew God, yee were knowne of him.

Furthermore, the efficacie of this woorde appeareth thereby, in that Marie giueth due honour vnto CHRIST without delay . For the woorde *Rabboni*, is not onely honourable, but it containeth also a profession of obedience. Therefore Mary testifieth that shee is Christes Disciple, and she submitteth

teth and addicteth her selfe vnto him as vnto a maister. This is a marueilous and a secrete conuersion of mans minde, when as God maketh the same quicke of sight sodainely, which was before dull and altogether blinde. Furthermore the example of Mary ought to serue for an exhortation that how many so euer Christ doth inuite vnto him selfe, they may answere him by and by. This word *Rabboni* is a Chaldean word although they pronounce it *Rabboni*: but it is a common thing for wordes to be changed, when as they are turned into another & a straunge tongue. And it is asmuch as, my Lorde, or Maister. But their manner of speaking was such in Christes time, that they tooke *Rabbi* and *Rabboni* for maister.

17 *Touch me not.* This seemeth to disagree with Mathew his narration. For he writeth plainely that the woman embraced Christs feet. Now seeing that he would haue the Disciples to grope and feele him, what was the cause that he forbad Mary to touch him? We may easily answere, if so beit we know and holde that the woman were not driuen back from touching Christ before þ they were to busie in touching him. For in asmuch as it was necessary to take away all doubting, he did forbid them to touch him: but when he sawe them imbrace his feete too busily, he did moderate and correct that rash zeale. For they did sticke in his corporall presence, neither did they knowe any other way and meanes to enioy him, then if he should liue together with them vpon earth. Therefor we must perswade our selues that they were not forbidden to touch him vntill such time as Christ had seene that he was retained and kept in the world with their foolish and vnseasonable desire. We must also note the reason which he addeth, *because I am not yet ascended vnto the father.* For he commanderth the women in these woords to suspend their desire vntill such time as he was receiued into heauenly glory.

Finally, he sheweth the end of his resurrection, not such an ende as they feigned and immagined with themselues, that being restored to life againe, hee might triumph in the world: but rather that he might take possession of the kingdome promised him by ascending into heauen, and that he might gouerne the Church out of the fathers hande by the power of his spirite. Therefore this is the meaning of the wordes, that the estate of his resurrection should not be full and in all pointes perfect, vntill he should sit in heauen at his fathers right hand: and that therfore the women did not wel, in that being content with the one halfe of the resurrection, they desired to haue him to be present in the world. The profite of this doctrine is double: the first, that those must lift vp their mindes who will not erre in seeking Christ: the second, that they must shake off the earthly desires of the flesh, whosoeuer will goe toward him as Paul teacheth, Col. 3. 1 2.

Goe vnto my brethren. Some doe restraine this woorde *brethren* vnto the kinsfolks of Christ, but not well in my iudgement. For why should he rather haue sent them vnto them then vnto the Disciples? They answere because Iohn testifieth in another place that they beleeued not. But I doe not thinke that Christ vouchsafed to bestow so great honour vpon those of whom mention is made there.

And now they muste needes graunt that Mary did not that obediently

which shee was commaunded to doe by Christ. But it followeth immediately that she came to the disciples: whereby we gather that Christe spake of them. Moreouer, Christ knewe that the disciples were gathered together in one place whom these men doe separate in their opinion. And it were an absurde thing that the disciples should bee neglected, whilest that certaine odde fellowes were regarded, who being gathered into one place, did stand betweene hope and feare.

Furthermore, Christ seemeth to haue borrowed this speech out of the two and twentieth Psalme 23. where it is written, I will declare thy name vnto my brethren. For it is questionlesse that the fulfilling of that Prophesie is rehearsed in this place. Therefore I thinke that Marie was sent vnto all the disciples: and I thinke that that was done to vpbraide them, because they had beene so slowe to beleeue. And truely they were not only worthie to haue women to bee their teachers, but euen Oxen and Asses, who hadde profited so little and almost nothing vnder the son of god, who vsed such diligence in teaching and instructing them continually. Yet this is a milde and gentle chastisement, whilest that christ lendeth his disciples thus vnto the womens schoole, that he may reclaime them vnto himselfe by them.

His inestimable goodnesse appeareth also in this that hee appoynteth the women to be witnesses vnto the Apostles, of his resurrection. For the embassage which is giuen them in charge, is the onely groundworke of our saluation, and it contemneth the principall point of heauenly wisedome. Although we must also note that this was an extraordinary and as it were an accidentall thing. They are commaunded to tell the Apostles that which they preached vnto all the whole worlde afterwarde, according to the function which was enioyned them, but the women doe not this as Apostles. Therefore they doe falsely gather a law out of this place who permit women to baptize. Let this be sufficient for vs that Christ did shewe and vnfolde in them the infinite treasures of his grace, whilest that he did once make them teach the Apostles: yet so that hee woulde not haue that taken for an example, which was done by a singular priuiledge, we may see that chiefly in Mary Magdalen, which was captiue to seuen Diuels before for this was as much as if Christ should lift her vp aboue the heauens being brought out of hell.

If any manne obiect that there was no cause why Christ should preferre the womenne before his Apostles which were no lesse carnall and dull: I answere that the difference betweene the Apostles and the womenne, is put and placed not in our will, but in the will of the iudge. Againe, I say that they were more sharpely to be chidden, who were not onely more taught then any other, but who being also appoynted to be teachers of all the whole worlde, and being called the light of men, and the salt of the earth, Matthewe the 5. chapter. 13. and 14. verses, had so filthily fallen. In the meane season it pleased the Lorde to shewe some token of his power in these weake and contemptible instruments.

I ascende vnto my father. By this woord *ascende* he affirmeth that doctrine which I expounded of late: to wit, that he rose againe for this cause not that

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he might linger and stay vpon earth, but that hauing entred into the heauenly life, hee might draw the faithfull with him thither. In summe, hee forbiddeth the Apostles by this woorde, to stay in the bare resurrection onely, and he willeth them to goe forward, vntill they come vnto the spirituall kingdome, the heauenly glory, vnto God himselfe. Therefore there is great force in this worde, *I ascende*, because Christ reacheth foorth his hand vnto those that bee his, that they may not seeke felicitie any where else, saue onely in heauen. For where our treasure is,, there must be our heart also, Math. 6. 21. Christe saith that he ascendeth vpwarde, therefore we must ascende, vnlesse we will be separated from him. And when hee addeth that he ascendeth vnto God, hee doth easily driue away what soeuer sorrow & care the Apostles might conceiue, because of his departure: for he signifieth that he wil alwayes be present with his, by his diuine power. By ascending, is noted the distance of place: but although Christ be absent in body, yet because he is with God, his power which is spread abroad euery where, doth manifestly declare and shew his spirituall presence. For to what end did hee ascende vnto God, saue onely, that sitting at his right hande, he might raigne in heauen and earth.

Finally, he meant by this speech to commend the diuine power of his kingdome, least the disciples shoulde take the absence of his flesh heauily. And now the fruite and effecte of that brotherly coniunction mentioned of late, is expressed, whilest that Christ maketh God and the father common as well to vs as to himselfe. I (saith hee) doe ascend vnto the father, who is also your father. We heare in another place, that we are made partakers of all the good thinges of Christe: but this is the foundation, that hee imparteth and maketh common vnto vs the fountaine it selfe of good thinges. This is questionlesse an vnestimable good thing, that the faithfull may safely and surely perswade themselues, that hee is their God, who is Christes God, that hee is their father who is Christes father. And they neede not to feare, least this hope and confidence be reproued for rashnes, when as it is grounded in Christe: or least it be a proud bragge, which Christe himselfe hath indited vnto vs with his owne mouth.

Furthermore, Christe calleth him his *God*, in asmuch as hauing taken vpon him the shape of a seruant, he abaseth himselfe. Therefore this is proper to his humane nature: yet it is applyed to the whole person, in respecte of the vnitie: because the same Christ is God and man. As touching the second member, we doe also differ from him: for he is the sonne of God by nature, and wee by adoption onely: but such is the stability of the grace which wee haue by him, that it cannot be shaken with any engins of Sathan, but that wee may alwayes call him our father, who hath adopted vs in his sonne.

19 *The same day at night, which was the first of the Sabbeth, and the dores were shut where the disciples were gathered together for feare of the Iewes, came Iesus & stood in the middest, and saide vnto them, Peace be vnto you.*

20 *And when he had said thus, he shewed them his handes and his side. Therefore the disciples reioyced when they had seene the Lord.*

21 *Therefore Iesus saith vnto them againe, Peace bee vnto you: as the father hath sent me, I doe also send you.*

22 *And when he had said that, he breathed vpon them, and saith vnto them, Receiue the holy Ghost.*

23 *Whose sinnes yee shall remit, they shall be remitted vnto them, and whose sinnes ye shall retaine, they shall be retained.*

19 *The same day at night.* The Euangelist declareth now that Christes resurrection was proued vnto the disciples by the beholding and seeing of him. It happened not without the prouidence of God, that they were all gathered together in one place, that the matter might be the more surely and certainely beleeued. We must note how courteously and gently Christ dealt with them, who did onely suffer them to doubt vntill night.

Moreouer, hee gaue them light, bringing vnto them a pledge of a new life, when as the world was darke. In that they were come together, it was a signe of faith, or of a godly affection: in that they kept themselues close, the doores being shutte, in this we acknowledge some infirmitie. For although the most stronge, valiaunt, and constant menne are sometimes afraide, yet we may easily gather that the Apostles were so afraide then, that they bewrayed their want of faith. An example worth the marking. For although they doe not behaue themselues valiantly, as they ought, yet they doe not flatter themselues in their infirmitie.

They seeke a secret place, that they may escape danger: yet they encourage themselues so, that they continue together: otherwise they shoulde haue beene scattered abroad, and one shoulde not haue beene so bolde, as to looke vppon another. Thus must we striue with the infirmitie of our flesh, neither must wee giue place vnto feare, which prouoketh vs to faint and fall. Christ blesseth their zeale, when as he appeareth vnto them, being thus gathered together, & Thomas is iustly depriued of the common grace of his brethren, because he was departed from the banner of vnitie, like a wandring souldiour. Therefore let them who are too fearefull, learne to sharpen and exhort themselues to correcte the feare of their flesh. And wee must especially beware, that feare doe not scatter vs abroad.

And the doores were shut. This circumstance was added, because it containeth a token of Christes diuine power. For, whereas some thinke that some man had vnlocked the doores for him, and that hee entred in after the maner of men, it is altogether contrary to the Euangelists minde. Therefore we must thus thinke, that Christ entred in myraculously, that he might shew some token of his diuinitie, that he might make his disciples more attentiue. Neuertheless, I doe in no case graunt, that that is true, which the Papistes affirme, that the body of Christ came through the doores, when they were shutte. They holde this for this cause, that they may not onely make his glorious body like to a spirite, but that they may proue that it is vnmeasurable, and contained in no place.

But the woordes importe no such thinge: because the Euangelist sayeth not that hee entered in by the doores when they were shutte, but that he stood

ſtoode in the middeſt of his diſciples, when as notwithſtanding, the doores were ſhutte, and he had no entrance and way made him by the hand of manne. We know that Peter came out of the priſon when it was faſt lockt: ſhal we therefore ſay that he came through the middeſt of the yron and plankes? Therefore away with theſe childiſh ſubtleties, who haue in them no ſoundnes, and bring with them many toyes and dotings. Let this be ſufficient for vs, that Chriſte meant to eſtabliſh the credit of his reſurrection, amongeſt his diſciples by an excellent myracle.

Peace be vnto you. This is a common forme of ſalutation vſed amongſt the Hebrewes, who vnder this worde *Peace*, doe comprehende all proſperitie and good things which are wont to be deſired vnto bleſſed life. Therefore this ſaying importeth as much as if you ſhould ſay: Bee it well and happily vnto you. Which I ſpeake for this cauſe, becauſe ſom men diſpute Philoſophically concerning peace and concord in this place: ſeeing that the only intent and purpoſe of Chriſt is, to wiſh well to his diſciples.

20. *He ſhewed them his handes.* It was meete that this confirmation ſhoulde be added, that it might be made knowne vnto them by all meanes, that Chriſt was riſen againe. If any man thinke that it is vnmeete and contrary to Chriſtes glory, that he beareth his woundes as yet after his reſurrection: Let him firſt of all conſider that he roſe againe not for his owne, but for our ſake: and ſecondly, that whatſoeuer maketh for our ſaluation, it is vnto him glorious. For in that he humbled himſelfe for a ſeaſon, his maieſtie was no whit abated by that: Now ſeeing that theſe woundes, which are ſpoken of here, doe ſerue to ſet forth the credite of the reſurrection, they doe diminiſh no whit of his glory. And if any man ſhall gather hereby, that Chriſt hath as yet his ſide thruſt through, and his handes pearced, he ſhalbe ridiculous: for aſmuch as it is certaine that the vſe of his woundes was but temporall, vntill the Apoſtles were fully perſwaded that he was riſen from death. When Iohn ſaith, that the Apoſtles reioyced, when they ſaw the Lord, he giueth vs to vnderſtand, that all that ſorrow, which the death of Chriſt had brought to the Apoſtles, was driuen away by his newe life.

He ſaith againe, peace be vnto you. This ſecond ſalutation ſeemeth to tend to none other end, ſaue only that the Lord may be ſo heard, as the greatnes and weightines of the things, whereof he was about to intreate, did deſerue.

21. *As my father hath ſent me.* By theſe wordes Chriſt doth as it were conſecrate his Apoſtles into the office, whereunto he had ordained and appointed them before. They were ſent before through out Iudea, but only like criers which commanded the people to heare the chiefe teacher, and not as Apoſtles which did take vpon them the continuall office of teaching. But now the Lorde maketh them his embaſſadors, that they may erect his kingdome in the worlde. Therefore let this continue ſure and certaine, that the Apoſtles are now firſt of all appointed to be ordinary miniſters of the goſpel. His words import aſmuch as if he ſhould ſay, that he hath executed the office of a teacher hitherto: & that therfore ſithēce that he hath fulfilled his courſe, he doth now cōmit ꝑ ſame charg vnto thē. For he meaneth ꝑ his father had made him a teacher of the church on this condition, that he might go before ꝑ reſt for a time, and that he might then chuſe into this place thoſe, which might ſupply his place when he was abſent.

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In which respecte, Paule, Ephe. 4. 11. saith, that hee made some Apostles, some Euangelistes, some Pastors, to gouerne the Churche vntill the ende of the world.

Therefore Christ doth testifie of all, that although his office of teaching was but temporall, yet the preaching of the Gospell lasteth no small time, but shall be eternall. And secondly, to the end the doctrine, which proceedeth from the mouth of the Apostles may haue neuer a whit the lesse authoritie, he commaundeth them to enter into the same function, which he had of his father: hee giueth them the same person, and assigneth vnto them the same authoritie. It was meet that their ministerie should be established thus: for they were obscure men, and of the common sorte. Againe, admitte they were of great renoume and dignitie, yet we knowe that whatsoeuer men haue, it is farre inferiour to faith.

Wherefore it is not without cause that Christ imparteth vnto his Apostles the authority, which he hath receiued of the father, that he may by this meanes declare, that the preaching of the Gospell is enioyned them, not by man, but by the commaundement of God. But he did not so put other in his place, that he doth leaue the principall maistership, because the father would haue that to remaine in his power alone. Therefore he continueth and will continue for euer the only teacher of the Church: but there is this onely difference, that he spake with his own mouth so long as he was conuersant vpon earth, he speaketh now by his Apostles. Therefore this succession is such, that Christ looseth nothing thereby, but his right remaineth vntouched, and his honour perfect. For that decree cannot be broken, whereby we are commaunded to heare him, and no other.

In summe, Christ ment not in this place to adorne men, but the doctrine of the Gospel. Furthermore, we must note that he intreateth of the preaching of the Gospel onely. For Christ sendeth not his Apostles to make satisfaction for the sins of the worlde, to purchase righteousnes, as hee himselfe was sent of the father. Therefore he toucheth not in this place any peculiar thing that he had, but he doth onely appoint ministers and pastours to gouerne the Church, and that vpon this condition, that he may retaine the principal power: and that these men may challenge to themselues nothing els but the seruice.

22. *He breathed vppon them.* Because no mortall manne is fitte for so harde and weightie a function, therefore Christe furnisheth his Apostles with the grace of his spirite. And truely it is a thing which passeth mans habilitie far to gouerne Gods Church, to bring the message of eternall saluation, to erecte the kingdome of God vppon earth, and to lifte vppe menne vnto the heauens. Wherefore it is no marueile that there is no meete man found, vnlesse hee bee inspired with the holy Ghost. For no manne can speake any word concerning Christe, vnlesse the spirite direct his tongue: so farre off is it, that any manne is sufficient to fullfill faithfully and hartily all the partes of such an excellent office. And this glory belongeth to Christe alone, to fashion and forme those, whom hee appoynteth to be teachers of his Church. For the fulnesse of the spirite is powred out vppon him for this cause, that hee may giue it to euery one

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by measure. Againe, seeing that he remaineth the only pastour of the Church, hee must needes shew foorth the power of his spirite in his Ministers, whose diligence he vseth. Which thing hee did also testifie by the externall signe, when he breathed vppon his Apostles. For this shoulde not agree, vnlesse the spirite did proceede from him. Wherefore the sacriledge of the Papistes is so much the more detestable, who take to themselues the honour, which is proper to the sonne of God. For their horned Byshoppes do boast that they breath out the spirite by belchinge, when they make their Masse priestes. But the thing it selfe sheweth plainely enough, how much their stincking breath doeth differ from the breathing of Christe: becausse they make nothing else but Asses of horses.

Moreouer, Christ doth not onely impart vnto his disciples the spirite which he receiued, but hee giueth it as it is his owne, seeing that it is common to the father and him. Therefore they vsurpe to themselues the glory of the diuinitie, who soeuer doe professe that they giue the spirit by breathing.

And nowe wee must note that CHRISTE furnisheth those with necessary giftes, whome hee calleth vnto the pastorall office, that they may be able to discharge their dutie and function, or at least that they may not come empty and naked. Which thing, if it bee true, the foolish bragging of the Papistes is easily refuted, who whilest they doe highly extoll their hierarchie or holy gouernance, cannot shew euen the very least sparke of the holy Ghost in their Bishopes. They will haue vs beleeue that those are lawfull Pastours of the Church, and so consequently Apostles and Christes vicares, who are as it appeareth, emptie of all the graces of the holy Ghost. But there is a certaine rule prescribed vnto vs in this place to esteeme their calling by, and to iudge there of, who gouerne the Church of God, if we see them endued with the holy Ghost.

Notwithstanding, Christe meant chiefly to auouch and defend the dignitie of the Apostolicall order. For it was meete that their authoritie should be singular, who were chosen to be the first and chiefe to preach the Gospel. But and if Christ gaue them his spirite then by breathing vpon them, the sending of the holy Ghost which followed afterwarde, seemeth to be superfluous. I answere that the spirite was giuen the Apostles in this place in such sorte, that they were onely sprinkeled with this grace, & were not endowed with the perfect power thereof. For when the holy Ghost appeared in fiery tongues vppon them, they were throughly renewed. And truely he doth not so appoint them now to preach his Gospell, that hee sendeth them straightway vnto the worke: but rather (as it is else where, Actes, 1. 4.) he commaunded them to rest. And if we weigh all things well, he doth not so much furnish thē with necessary gifts at this present time, as appoynt and make them instrumentes of his spirite against the time to come. Wherefore this breathing ought to bee referred and extended for the most part vnto that great and honourable sending of the spirite, which hee hadde promised so often. Furthermore, Christ could haue giuen his grace vnto his Apostles by secrete inspiration, yet woulde hee adde the

the visible breathing to confirme them the better. Christ tooke this signe from the common custome of the scripture, which doth commonly compare the spirite vnto winde. The reason of which similitude is briefly expounded before in the third chapter. But let the readers marke that the word is also ioyned with the externall and visible signe. For euen hence doe the Sacramentes borrow their force. Not because the force of the spirite is included in the voyce which soundeth in the eares: but because the effect of all those thinges, which the faithfull haue, and gather, by, and of the sacraments, dependeth vppon the testimony of the word. Christ breatheth vpon the Apostles, they doe not only receiue the blast, but the spirit also. And why? saue onely because Christ promiseth them the holy Ghost.

In like sort we put on Christ in Baptisme, we are washed with his bloud, our olde man is crucified, that the righteousnes of God may raigne in vs. Wee are fed spiritually in the holy supper with the flesh and bloud of Christe. Whence commeth such force, saue onely from the promise of Christe, who bringeth to passe and performeth that by his spirite, which he promiseth in word? Therefore let vs know that what soeuer sacraments men haue inuented, they are nothing else but meere toyes or friuolous pastimes: because the signes can haue no truth, saue onely when the word of God is present. And because they doe neuer mocke thus in holy things, without wicked blaspheming of God, and the destruction of their soules, they must take good heed of such iuglings of Sathan. If any man obiecte that that is not to bee founde fault with, which the Popish bishops doe, when they consecrate their Masse priests with breathing, because the word of Christ is there annexed to the signe: we may readily answer, that Christ spake not to his Apostles, that he might institute a continuall sacrament in the Church: but that he would once declare and testifie that which we saide of late, that the spirit cõmeth frõ him alone: & againe, that he neuer enioyneth any office, but that he doth also minister power vnto his ministers, and furnisheth them with hability. I omit that the Masse priestes are made in popery to a farre other, or rather a contrary end: to wit, to slea Christ daily: where as the Apostles were created to offer vp men in sacrifice with the sword of the gospel. Neuertheless we must also hold that, that christ alone doth giue all those good things, which he figureth and promiseth. For he doth not bid the Apostles receiue the spirit from the externall breathing, but from him selfe.

23 *Whose sinnes ye shall remit*. It is not to be doubted but that Christ doth briefly comprehend in this place the summe of the Gospel. For wee must not separate this power, to forgiue sinnes, from the office of teaching, whereunto it is annexed in one text. Christe had saide a litle before, as the liuing father hath sent me, so doe I send you also: now doeth hee declare to what end that embassage tendeth, and what it meaneth. He doth onely put in that which was necessary, that he giueth thẽ the holy ghost, least they should do any thing of thẽselues. Therfore this is the principall end of the preaching of the gospel, ỹ men may be reconciled vnto God, which cõmeth to passe by the free forgiuenes of sins, as Paul also teacheth, 2. Cor. 5. 18. Where he calleth the Gospel in this respect the ministery of reconciliation. The gospel containeth many other things but god doth this principally there, that he may receiue men into fauour, by not impu-

Imputing vnto them their sinnes. Wherefore if wee will shew our selues faithfull ministers of the Gospell, wee must endeuour this with all diligence. For the Gospell differeth from prophane philosophy moste of all in this poynt because it placeth mans saluation in the free forgiuenesse of sinnes. For the other benefites of God doe flowe hence, that God doth illuminate vs, and regenerate vs by his spirite, that he reformeth and fashioneth vs after his owne image, that he armeth vs with inuincible strength against the world and Sathan. Therfore all the whole doctrine of godlines, and the spirituall building of the church stayeth vppon this foundation, that God doth adopt vs vnto himselfe freely, being purged from all our sinnes.

And Christ dooth so enioyne vnto his Apostles the commaundement to forgiue sinnes, that hee doth not translate and giue vnto them that which is his owne. It is proper to him to forgiue sinnes. Hee doeth not resigne vp this honour vnto the Apostles, inasmuch as it belongeth to him: But hee biddeth them testifie the forgiuenesse of sinnes in his name, that he may reconcile men vnto God by them.

Finally, hee alone (to speake properly) doeth forgiue sinnes by his Apostles Yet the question may be, seeing that he doth only make them witnesses or preachers of this benefite, and not authours, why he doeth so highly extoll their power? I answere that this was graunted for the establishing of our faith. There is nothinge more for our profite, then that we may safely perswade our selues, that our sinnes are not remembred before god. Zacharias calleth this the knowledge of saluation, in his songe, Luke 1. 77. Seeing that God doth vse the testimonie of men to proue the same, our consciences shall neuer be quiet, vnlesse they acknowledge that God himselfe doeth speake in their person. Therefore Paule sayeth. 2. Corint. 5. 20. we exhort you that ye be reconciled vnto God, as if Christ did beseech you by vs. Nowe do wee see why Christe doeth set foorth and adorne the ministerie which he enioyeth his Apostles with such an excellent title. to witte that the faithfull may be fully perswaded that that is sure and certaine, which they heare concerning the remission of sinnes: and that they may make no lesse account of that reconciliation which is offred by the voice of men, then if God himselfe should reach foorth his hand out of heauen. The church reapeth moste plentifull fruite of this doctrine daily whilest that it vnderstandeth that her pastours are made the promisers of eternal saluation: and that shee needeth not to seeke for the remission of sins which is committed vnto them. Neither ought wee therefore to make small accounte of this incomparable treasure, because it is put in earthen vessels. But we are to thanke God, who hath vouchsafed to bestowe so great honour vpon men, that they represent his person and the person of his sonne, in testifying the forgiuenes of sins. And let vs know, that whilest braine sick men do despise this embassage they tread vnder foote the bloud of Christ. Againe the Papists are more then doltish, who wrest this place vnto their magicall absolutions. Vnlesse a manne confesse his sins in the Priests eare, we must hope for no remission, as they say, For Christ would haue the Apostles to forgiue sinnes, but they cannot absolue, vnlesse they know the matter: Therefore men must needes confesse their sinnes But their errour is ridiculous, whilest that they passe ouer the principall issue of the matter, to witte, that this authoritye is graunted the Apostles,

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to auouch and defend the authoritie of the Gospell, the preaching wherof was committed vnto them, For Christe dooth not appoynte in this place confessionaries, that they may sifte and knowe euery sinne by secret whisperinges: but loud preachers of the Gospell, that they may seale the grace of the purging gotten by Christe, in the heartes of the faithfull. Wherefore wee must note the manner of forgiuing sinnes, that wee may know what power this is, which is giuen the Apostles.

Whose sinnes yee shall retaine. Christ addeth this second member, to terrifie the contemners of his Gospell, that they may know that they shall not escape scotte free for this their pryde: Therefore, as the embassage of eternall saluation and of life was enioyned the Apostles, so were they armed with vengeaunce against all & wicked, who refuse the saluation which is offered thē, as Paull teacheth, 2 Cor. 10 6. But it is the latter in order because the true and natural end of preaching the Gospell ought to haue beene shewed first. In that weare reconciled vnto God, this is proper to the Gospell, and it is an accidentall thing, that the vnbeleeuers are adiudged vnto eternal death. Inlike sorte Paule, after that he denounceth that vengeaunce vnto the vnbeleeuers, wherof I haue spoken of late, he addeth immediately, after that your obedience shall be fulfilled. For he giueth vs to vnderstand that it is proper to the Gospel, to inuite all men vnto saluation. and it is an accidentall thing, that it bryngeth destruction vnto some. Notwithstanding we must note, that whosoeuer heareth the voice of the Gospel, vnlesse he embrace remission of sinnes promised vnto him therein, he is wrapt in guiltines, and tied with eternall damnation. For as it is a liuely sauor vnto the children of God so it is the sauor of death, vnto death, vnto those that perish. Not that the preaching of the Gospell is necessary to condemne the reprobate, seeing that we are all lost by nature, & euery man bringeth and getteth to himself newe causes of death besides the horrible curse: but because their stubbornes deserueth a far greater punishment, who despise the son of God willingly and wittingly.

24. *And Thomas, one of the twelue, which was called Dydimus, was not with them when Iesus came.*

25. *Therefore the other disciples said vnto him, we haue seene the Lord. But he sayd vnto them, vnlesse I shall see the print of the nailes in his hands & shall thrust my finger into the prynte of the nayles and shall thrust my hande into his side, I will not beeleue.*

26. *And eight dayes after his disciples were within againe, & Thomas was with them Therefore Iesus came, when the doores were shut, and stoode in the midest, and saide vnto them, Peace be vnto you.*

27 *Then saieth hee to Thomas, bringe thy finger hyther, and see my handes and bryngе in thy hande and thrust it into my side, and bee not vnfaythfull, but faithfull.*

28 *Thomas answered and said vnto him, My Lord and my God.*

29. *Iesus saith vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are those, which haue not seene, and yet haue beleeued.*

24. *And Thomas.* The vnbeliefe of Thomas is rehearsed in this place, that the faith of the godly may be the better confirmed thereby. Hee was not onely

only slow and hard to beleeue, but also stubborne. His hardnesse caused Christ to offer himselfe to be seene, and also felt in the same shape againe. By this meanes not only he but we, had a new helpe to testify Christ his resurrection. But the stubbornes of Thomas is vnto vs an example, that this frowardnesse is ingendered almost in all men, that they doe hinder themselues of their owne accord, when as the entrance vnto faith is set open. 25. *Vnlesse I shall see.* The fountaine of the vice is noted in this place, because euery man will be wise according to his sense, and dooth beare too much with himselfe. These words doe nothing agree with faith: but it is a sensuall iudgement (that I may so call it) Therefore this befalleth all men, who are addicted to themselues, that they leaue no place for the word of God. It skilleth not whether you read it: the place, or figure, or print of the nailes. For it may be that the scriueners haue turned *tupon*, into *topon*, or on the contrary, yet the sense is not altered. Therfore let the readers chuse whether they had lieuer. 26. *Bring in thy finger.* We haue already spoken once of Christ his entrance, and his forme of salutation which he vsed. Furthermore, in that Christ doth so readily graunt Tho. that which he asked so wickedly and so consequently doeth bid him feele his hands & handle the wound of his side, we gather hereby how diligently he prouided both for his and our faith. For he had not respect vnto Tho. onely, but vnto vs also: least any thing should be wanting to the establishing of our faith. The dulnes of Tho. is wonderfull & mõstrous: being not cõtent when he saw christ, he would also haue his hands to be witnesses of his resurrection. So that he was not only stubborne, but also proud & reprochful against Christ. He ought at least to haue been confounded with shame, & to haue ben afraid, so soone as he saw Christ. But he thrusteth in his hand boldly & without feare as if he were not guilty of any fault. For we may easily gather out of the woords of the Euangeliste, that he came not to himselfe againe before such time, as he was conuicted by the touching it selfe. So whileſt that we giue lesse honour to the word of the Lord then is meete, there cõmeth vpon vs by little & little vnawares a worse stubbornes, which bringeth with it, cõtempt of it: yea it taketh from vs al reuerence of him. Wherfore we must take so much the more paines to bridle ꝑ wantonnes of our wit, and nature, least whileſt that euery man doth giue himselfe greater liberty to resist, then is lawful, he shut the gate of faith against himself after ꝑ al feeling of godlines is as it were, extinguished. 28. *My Lord and my God.* Thomas is awaked at length out of his dreame & he crieth out through admiration, as men are wont to do who returne vnto them selues, after that they haue beene beside themselues, My Lord and my God. For the abrupt sentence hath greater force: and it is not to be doubted but that he brake out into these words being enforced with shame, that hee might thereby condemn his sluggishnes Furthermore, this so sodaine an outcry doth shew that faith was not quite extinguished in him, although it was choked. For he handleth not Christ his diuinity in his side or hands: but he gathereth much more by, and out of their signs then they shewe. whence commeth this, saue only because he returneth to himself so dainly out of forgetfullnes and drousines? Therefore it appeareth that that is true which I said euen now, that the faith which seemed to be abolished, did lie hid in his hart, as if it had been couered. The same thing doth also befal many sometimes: for they are wanton for a time, as if they had cast away the

feare of God, so that there appeareth in them no faith: but so soone as they are chastened with some light chastisment of God, they come to themselues againe when the fiercenesse of the flesh is brought vnder. Certainly a disease should not be sufficient of it selfe to teach godlinesse, whence we gather, that so soone as the impediments are purged, the good seede which lay hid, beginneth to appeare Whereof there was an excellent example in Dauid: for wee see howe carefully he triumpheth after that he hath obtained hys luste. all menne would haue thought that faith had beene quite abolished out of his minde at that time. But he is so sodainly called into the way by such a short admonition of the Prophet, that we may readily gather some small fire, although it were couered, yet was in his mind, which did without delay breake forth into a flame. As touching men they are guilty euen as if they had dispoiled themselues of faith & of al the graces of the holy Ghost. But it cõmeth to passe through the vnmeasureable goodnes of god, that the elect doe not so run headlõg into alienatiõ. Wherfore we must take good heede that wee fall not away frõ the faith. Yet we must perswade our selues that god doth kepe back his elect wyth an hidden bridle, that they fal not deadlily, & that he doth myraculously nourish alwaies in their harts some sparcles of faith, which he setteth on fire afterward with a new blast of his spirite in due time. But this cõfession hath 2. members. Tho. confesseth that christ is his lord: then he climeth higher, & calleth him his god also. Wee knowe in that sense ỹ scripture calleth christ *Lord*: to wit, because he is made by his father the chief moderator and gouernor, who hath al things vnder his gouernment, before whõ euery knee must bow And finally, because he is his fathers vicegerent in gouerning ỹ world. So that this name lord, belõgeth properly vnto him in as much as he is the mediator reuealed in ỹ flesh and ỹ head of the church. But so sone as Tho. knew ỹ lord, he is by & by caried vp vnto his eternal diuinity, & ỹ for good causes: for Christ came downe vnto vs for this cause, & was first of al abased, then afterward he was placed at the right hãd of the father he obtained the gouernement & lordship of heauen and earth, that he might lift vs vp vnto his diuine glory & ỹ glory of his father. Wherfore to the end our faith may come vnto ỹ eternal diuinity of Christ, it must begin at ỹ knowledg, which is nigher & more easie. So ỹ it was truly said of some mã, ỹ we are brought & led frõ christ, as he is mã, vnto christ, as he is god: because our faith goeth forward in such sort by degrees, ỹ laying hold vpõ christ in earth, as he was born in the stable, hãged vpõ ỹ crosse it may passe vnto ỹ glory of his resurrection: and from thẽce at lẽgth vnto his eternall life & power, wherin his diuine maiesty shineth. Neuertheles we must know this ỹ we cãnot rightly know that christ is the lord but the the knowledg of his diuinity succedeth immediately. Neither is it to be doubted but that this ought to be the common cõfession of al the godly, which we see christ alloweth. Doubtles, he would not haue suffered ỹ honor to be giuẽ rashly & faisly vnto himself, being taken frõ his father. yet he doth flatly allow ỹ which Tho said: wherfore this one place is sufficiẽt to refut ỹ madnes of Arrius sufficiẽtly. For it is altogether vnlawfull so imagine two Gods. Moreouer ỹ vnitie of person in Christ, is expressed in this place, whẽ as ỹ same Christ is called god and Lord. He calleth him his twise with great force, that he may declare that he speaketh according to a liuely & earnest feeling of faith. 29 *Thomas because*, Christ reprehẽdeth nothing in Tho. saue only that he was so slow to beleue

leeue, so that he had need to be drawne vnto the faith violently by the experiences of his senses, which is quite contrary to the nature of faith. If any man obiect, that there is nothing more vnconvenient, then that faith should be called a perswasion conceiued by touching and seeing: we may easily answere out of that which I haue already said. For Tho. was not simply brought by touching or seeing to beleeue that Christ was his God: but being awaked, hee remembred the doctrine which he had almost forgotten before. For doutbles faith can not flow from the bare experiments of things, but she must haue her beginning from the word of god. Therfore christ chideth Tho. for this cause, because he did not giue such honour vnto his word as he ought, & that he tied faith which cõmeth by hearing, & ought earnestly to be set vpõ the word, vnto ꝑ other senses

Blessed are those that haue not seene, and haue beleeued. Christ commendeth faith in this place for this cause, because resting vpon the word alone, it doth not depend vpon the sense and reason of the flesh. Therfore he doth briefly define the force and nature of faith: to witte, that it stayeth not in the present sight, but pierceth vnto the heauens, that it may beleeue those thinges which are hidden from the sense & perceiuing of man. And truly, we must giue god this honour, that his truth be vnto vs of sufficient credit of it selfe. Faith hath in deede her sight, yet such as doth not abide below in ꝑ world & in earthly obiects, in which respect it is called the euidence of inuisible things, or of thinges which appeare not, Heb. 11.1. And Paul, 2. Cor. 15.7. setting it against sight, doth signifie that it sticketh not in considering the estate of things present, neither doth it looke hither and thither vnto those things which appeare in the world, but it dependeth vppon the mouth of God, and that trusting to the word of god, it ouercommeth the whole world, that she may fasten her anker in heauen.

The summe is, that there is no true faith but that which beinge grounded in the woorde of God, doeth rise vnto the inuisible kingdome of God, that it may surpasse all humane apprehension. If any man obiect that this saying of Christ disagreeth with that other, Math. 13.16. where hee pronounceth that the eyes are blessed, which see him present: I answere, that Christe doth not speake in that place of the corporall beholding and sight onely, as in this place: but of the reuelation which is common to all the godly, sithens that he appeared vnto the world to be the redemer thereof. He cõpareth the apostles with the holy kings & prophets, who were holden vnder the dark shadowes of the law of Moses. But now he saith that the condition of the faithfull is better, because there shineth vnto them a more perfect light: yea, because the substance & truth of the figures is giuen thẽ. Many wicked men saw christ then with the eyes of the flesh who were neuer a whit the happier therfore: but we who neuer saw christ with our eyes do enioy that blessednes which christ cõmendeth. Whereupon it followeth that the eyes are called blessed, who consider spiritually that heauenly & diuine thing, which is in him. For we do at this day behold Christ in the gospel, as if he were present before vs. In which sense Paul saith vnto ꝑ Galathians 3. 1. that he is crucified before our eyes Wherfore, if we couet to see that in christ, which may make vs happy & blessed, let vs learne to beleeue when we see not. That which is writtẽ, 1. Pet. 1.8 agreeth with these words of christ, where the faithfull are cõmended, which loue christ whom they haue not seene, & reioyce

with an vnſpeakeable ioy, although they behold him not. And whereas the papiſtes doe wreſt theſe words to approue their tranſubſtantiation, it is more thē friuolous. They bid vs beleeue that Chriſt is in the ſhape and likenes of bread, that we may be bleſſed. but we know that Chriſt did intend nothing leſſe, then to make faith ſubiect to the inuentions of men: which if it goe but a little beyond the boundes of the word, it is no more faith. If we muſt beleeue all things which we ſee not, then ſhall our faith bee tied to all monſters which it pleaſeth men to inuent, to all fables which they luſt to blunder out. Therefore, to the end this ſaying of Chriſt may take place, ꝑ muſt firſt be proued out of the word of god, which is called in queſtiō. They alleadge ꝑ word in deed for their trāſubſtantiatiō, yet if it be wel expoūded, it maketh nothing for their doting & folly.

30 *Many other myracles wrought Ieſus before his diſciples, which are not written in this booke.*

31 *But theſe things are written, that yee may beleeue, that Ieſus is Chriſte the Sonne of God: and that beleeuing, yee may haue life in his name.*

30. *Many other.* Vnleſſe this preuention had bin added, the readers might haue thought that Iohn had omitted none of the myracles which Ieſus did, & that he hath the perfect & full hyſtory of all things here. Therefore Iohn doth teſtifie firſt, that he did only wryte certaine things of many: not becauſe the other were vnworthy to be recited, but becauſe theſe were ſufficient to edifie faith. And yet it doth not follow therevpō, that they were wrought in vaine, becauſe they were profitable for that age. Secōdly, although we do not know at this day what they were, yet we muſt not ſet light by them, becauſe we vnderſtand that the Goſpel was ſealed with great aboundance of myracles. 31. *And theſe things.* By theſe words he ſignifieth vnto vs, that he wrote ſo much, as ought to ſatisfie vs: becauſe it is aboundantly ſufficient to confirme our faith. For he meant to preuent the vaine curioſity of men, which cannot be ſatisfied, and beareth too much with it ſelfe. Furthermore, Iohn knew well what the other Euangeliſts had written. And ſeeing that he intended nothing leſſe then to aboliſh their writings, without doubt he doth not ſeparate their narration from his. Yet it ſeemeth to be an abſurd thing, that faith is founded & grounded in myracles, which ought wholy to leane vnto the promiſes of God and his word. I anſwere that myracles haue none other vſe giuen them in this place, ſaue onely that they may bee helps and ſhoares vnto faith. For they ſerue to prepare the mindes of men, that they may the more reuerently heare & receiue the word of god. For we know how cold & flow our attentiuenes is, vnleſſe it bee pricked forward by ſome other thing. And againe, there is no ſmall authoritie added vnto the doctrine receiued, thē when the Lorde reacheth out his mighty hand out of heauen to vnderprop the ſame, as Marke ſaith, 16. 20. that the Apoſtles taught the Lorde working together, & confirming the word with ſignes following. Therefore although faith doth leane properly vnto the word of God, & doth looke vnto the word, as vnto the only marke: yet myracles are not in vaine, ſo that they be referred vnto the word alſo, & direct our faith thither. We haue ſaid elſe where, why myracles are called ſignes: to wit, becauſe the Lord ſtirreth vs vppe by them to conſider his power, whileſt that he ſheweth ſome new and ſtrange thing.

That Ieſus is Chriſte. Hee vnderſtandeth Chriſte, as hee was promiſed in the lawe and the Prophetes: to witte, the mediatour betweene GOD and men,

men, the chiefe Embassadour of the father, the onely restorer of the world, and the authour of perfect felicity For Iohn did not take the bare title, that he might therewithall adorne the sonne of God: but he comprehended vnder the name of Christ all those offices which the Prophets doe assigne vnto him. Therefore we must consider him as hee is described vnto vs in that place. Whereby that doeth more plainely appeare which we said of late, that faith dooth not sticke in myracles, but is brought straightway vnto the word. For it is all one as if Iohn should haue said that that was proued by myracles, which the Prophets taught sometimes by word of mouth. And we see that the Euangelists themselues doe not stand simply in reckoning vp myracles, but are rather occupied in doctrine, because myracles should of themselues procure nothing but a confused wondering. Wherefore this is the meaning of the words, that these things are written that we may beleeue, in asmuch as faith may be holpen by myracles. He addeth *the sonne of God*, because no fitte manne coulde haue beene found amongest the common sort of men, to do so great things, to wit, to reconcile the father vnto vs, to purge the sins of the world, to abolish death, to pull downe the kingdome of Sathan, to bring vnto vs true righteousnes, and saluation. But seeing that this worde (*Sonne*) belongeth vnto Christ only, it followeth that he is not the sonne of God by adoption, but by nature: wherefore the eternall diuinitie of Christe is contained in this word. And certainly, he that knoweth not Christ to be god by such manifest testimonies which are extant in the gospel, because he is blind in perfect light, he is not worthy to see the sunne and the earth.

That beleeuing, yee may haue eternall life. This effect of faith is added also to bridle mennes lust, and desire, that they may not couette to know more things then are sufficient to obtaine life. For what wickednesse were this, not to bee content with eternall saluation, and to desire to passe the boundes of the kingdom of heauen. And in this place Iohn repeateth ꝑ principal point of his doctrin that we obtaine eternall life by faith: because being dead without Christ, wee are restored to life by his grace alone. Concerning which thing we haue spoken enough before in the third and fift chapters. In that he said rather *the name of Christ, then Christ*. we haue shewed the reason of this speech before in the firste chapter 12. Let the reader repaire thither, if he thinke good, least I become tedious by repeating the same thinges oftentimes.

Chap. 21.

1. *AFterwarde Iesus shewed himselfe againe to his disciples at the sea of Tyberias, and he shewed himselfe thus.*

2. *Simon Peter, and Thomas which is called Dydimus, were gathered together, and Nathaniel which was of Cana of Galilee, and the sonnes of Zebedeus, and two other of his disciples.*

3. *Simon Peter sayth vnto them, I goe to fish, they say vnto him, and wee come also with thee: They went out and entred straightway into a ship, and that night they caught nothing.*

4. *But when the morning was nowe come, Iesus stoode vppon the shoare: nuerthelesse,*

the disciples knew not that it was Iesus.

5. *Iesus saith vnto them: Children haue ye any meate? They answered him no.*

6. *But hee sayde vnto them: Caste out the nette on the right side of the shippe, and yee shall finde. So they caste it out, and now they were not able to draw it for the multitude of fishes.*

7. *Therefore that disciple whome Iesus loued, sayde vnto Peter: It is the Lorde. When Simon Peter hearde that it was the Lorde, he girded his coate to him, (for he was naked) and did caste himselfe into the sea.*

8. *But the other disciples came by shippe (for they were not far from lande, but aboute two hundreth cubites,) they drewe the net of fishes.*

9. *Therefore so soone as they came on lande, they sawe coales layed there, and fishe layed vpon them, and breade.*

10. *Iesus saith vnto them: Bring of the fishes which ye caught now.*

11. *Simon Peter went vppe, and drewe the nette vnto the lande, full of great fishes, an hundreth and three and fiftie, and although they were so many, the net was not broken.*

12. *Iesus saith vnto them, come, dine. And none of the disciples durst aske him, who art thou? Seeing they knew that it was the Lorde.*

13. *Therefore Iesus came, and tooke bread, and giueth them, and fishe likewise.*

14. *This is nowe the third time that Iesus shewed himselfe to his disciples, after that he was risen from the deade.*

1. *Afterward he shewed himselfe.* The Euangelist standeth yet vpon the prouing of the resurrection of Christ, & he telleth that he appeared vnto seuē disciples amongst whom he reckoneth Thomas, not so much for honors sake, as that his testimony is so much the sooner to be beleeued, the more obstinate his vnbeliefe was. The Euangelist is long enough, because he gathereth all the circumstances which make to the certainty of the hystorie. Wee haue sayde els where that the lake of Tyberias, is called the sea after the maner of the Hebrewes.

3. *I goe to fishe.* Whereas Peter giueth himselfe to fishing, it ought not to be thought to be contrary to his office. He was ordained an Apostle by breathing, as we said of late: but he stayed vntill such time, as hee was indued with newe power. For he was not yet commaunded to exercise the office of teaching, but he was onely admonished of the calling to come, that he and the rest might vnderstand that they were not chosen in vaine from the beginning. In the meane while they doe as they were wont, and as became priuate men. Paule did get his liuing with his hands, in the middest of the course of his preaching: but that was in another maner of respect. For the time was so deuided, that his manuall labour could not draw him away from teaching: but Peter and his companions, doe giue themselues wholly to fishing, because they were free from all manner of publike function.

They tooke nothing that night. Christ suffered them to take paines in vaine all night, to make knowne and to set forth the credite of the myracle. For if they had caught any thing, Christs power should not haue been so manifestly known in the continuall successe. but whil. ſt that labouring in vaine all night, they doe sodainly enioy a great draught, they haue iust occasiō giuē thē to acknowledge the grace of the Lord. god doth also oftentimes exercise the faithfull in like sort

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that he may commende vnto them his blessing. If we shoulde alwayes haue good successe, so often as wee set our hand to worke, no man almost would thanke the blessing of God for this, that hee hath some rewarde & recompence of his worke: all menne would make boast of their owne industrie, and kisse their owne handes: but whereas they wearye themselues somtime in vaine, when they reape better fruite afterwarde, they are enforced to acknowledge some extraordinarie thing. So it commeth to passe that they begin to giue the praise of the prosperous successe vnto the grace of God.

6. *Cast out the net on the right side.* Christ doth not commaund them according to the right and authority of a Lord and maister: but he counselleth them as some one of this common people. And the disciples hauing neede of counsel do readily obey him, though they know him not. If they had heard any such thing before the first casting, they woulde not haue obeyed so readily: whiche I speake for this cause least any man shoulde maruell that they were so dutifull, seeing they were already tamed with long and vaine wearisomnesse. Although this was no small testimony of patience, that they labour after the day was light though they had had bad successe all the night. And surely, we must constantly waite for the blessing of God, that we may giue place to the same. For nothinge is more preposterous, then to plucke backe the hand from the worke straight way, vnlesse it appeare to be fruitefull. Peter his nakednesse doth testifie that they laboured seriously. But they refuse not to make triall of a new castinge, least they neglecte any opportunitie. And in that they obey Christ his commaundement, it cannot be ascribed vnto faith, for they heare him as a manne whome they knowe not. Nowe, if our calling be vnto vs troublesome, because our labour which we take, seemeth to vs to be barren: yet when the Lorde exhorteth vs to goe forwarde constantly, we must be of good courage, we shall haue at length happy successe, yet in due time.

7. *Therefore that disciple.* The Euangelist teacheth by his owne example, that so often as thinges fall out better then we looked for, we must lift vp our mindes vnto God, because we must straightway remember that this benefite came from his grace, who is the authour of all goodnesse. This godly acknowledging of Gods grace which was engrafted in the minde of Iohn, brought him vnto the knowledge of Christ also. For he knoweth not Christ by sight: but because he is perswaded that the abundance of fish was offered thē by God, he gathereth that it is Christ by whome their hands were directed. But like as faith is first in Iohn, so by and by Peter passeth him in zeale, when as he throweth himselfe in the lake, setting a part all respecte of daunger, the rest doe followe him by shippe. They come all vnto Christe at length: but Peter is caryed with singular zeale, aboue al the rest. But it is to be doubted whether hee came to the banke walking or swimming. Let it bee sufficient for vs to knowe this, that in that he tooke his iourney: hauinge left the shippe, it was no headlong force of rashnesse: but hee went before the rest according to the measure of his zeale. *They were not able to draw it.* Lastly of all, Christe shewed one token of his power in such a plentifull draught of fish: and hee shewed another, in that he kept the net whole by his

hidden power, which muſt needes haue burſt otherwiſe. Now hereunto are added other circumſtances, that the diſciples find hot coales vpon the banke, that there are fiſhes, that there is alſo breade layed ready there. As touching the number of the fiſhes, we muſt not ſeeke any high myſterie, in that *Auguſtine* doth ſubtilly make and forge the law and the goſpel of the nnmber recited: but if a man do well & throughly examine it, he ſhall find that it is but a childiſh toy

10. *Bring of the fiſhes.* Although the net was filled in a moment without any great labour of theirs, yet Chriſt aſsigneth the draught vnto them. So wee call bread ours, yet whileſt we craue to haue it giuen vs, we confeſſe that it proceedeth from Gods bleſſing.

12. *None of the diſciples durſt.* The queſtion may be, what letted them, whether ſhame proceeding from reuerence, or ſome other thing. But and if Chriſt ſaw them doubt, he ought to haue preuented their doubting, as he doth oftentimes els where. I anſwere that there was none other cauſe of ſhame, ſaue only becauſe it was euident inough that it was Chriſt. For we are wont to aske concerning doubtful and darke matters. Therefore the Euangeliſt giueth vs to vnderſtand, that they aske not Chriſt, becauſe they were afraide to doe him iniury he had ſo manifeſtly reuealed himſelfe.

14. *This is now the third time.* The number of three is referred vnto the diſtance of time. Chriſt had already appeared more then ſeuen times: but whatſoeuer was done in one day, it is comprehended vnder one manifeſtation, Therefore he ſignifieth that Chriſt appeared vnto the diſciples at diuers times, that he might make his reſurrection to be beleeued.

15. *Therefore when dinner was done, Ieſus ſaith vnto Simon Peter: Simon the ſonne of Iohn, loueſt thou me more then theſe? He ſaith vnto him: yea Lord, thou knoweſt that I loue thee. He ſaith vnto him: Feede my lambes.*

16. *He ſaith vnto him againe the ſeconde time: Simon the ſonne of Iohn loueſt thou mee? He ſayeth vnto him, yea Lord: Thou knoweſt that I loue thee. He ſayeth vnto him: Feede my ſheepe.*

17. *He ſayeth vnto him the thirde time Simon the ſonne of Iohn, loueſt thou mee? Peter was ſory becauſe hee ſayd to him the thirde time, loueſt thou me? and he ſayd vnto him. Lorde thou knoweſt all things: Thou knoweſt that I loue thee. Ieſus ſayeth vnto him: Feede my ſheepe.*

18. *Verily, verily, I ſay vnto thee When thou waſt yonger, thou girdedſt thy ſelfe, and walkedſt whether thou wouldeſt: but when thou ſhalt waxe olde, thou ſhalt ſtretche out thine hande, and an other ſhall girde thee, and ſhall leade thee whither thou wilt not.*

19. *And this ſaid he, ſignifying with what death he ſhould glorifie God. And when he had thus ſpoken, he ſaith vnto him: Follow me.*

15. *Therefore when they had dined.* The Euangeliſt declareth now how Peter was reſtored vnto that degree of honour from which hee fell. That vnfaithfull denial whereof we haue heard, had made him vnworthy of the Apoſtleſhip. For how could he be a fit teacher of faith, who had fallen away from the ſame filthily? He was made an apoſtle: to wit, with Iudas.

But ſo ſoone as hee forſooke his place, hee was alſo depriued of the honour

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of the Apostleship. Therefore the libertie of teaching, and his authoritie also are restored vnto him now, both which he had lost through his own fault. And least the infamy of his fall should any whit hinder him, Christ wipeth away & bloteth out the remembrance thereof. Such a kinde of restoring againe was necessary both for Peter, and also for his hearers: for him, to the end he might the more stoutly do his dutie, being certaine of the calling, which was enioyned him againe; for them, least the blot sticking in his name, might be an occasion of despising the Gospell. It is also very profitable for vs at this day, that Peter should come forth vnto vs, as a new man, whose shame was abolished, which might hinder his dignitie.

Simon, the sonne of Iohn, loueſt thou me? Christ signifieth by these words, that no man can serue the Church faithfully, and take paines in feeding the flocke, vnlesse he looke higher then vnto men. For first the office of feeding is of it selfe painefull & troublesome, seeing that there is nothing more hard, then to keepe men vnder Gods yoake, whereof many are weake, many light and frowarde, some slow and sluggish, some hard, churlish & vnapt to be taught. Now Sathan layeth in their way all the stumbling blockes he can, that hee may thereby discourage a good pastor. Hereunto is added the vnthankfulnes of many: & other causes of wearisomnes. Therefore no man shall euer goe forward constantly in this office, saue hee, in whose heart the loue of Christ shall so raigne, that forgetting himselfe, & addicting himselfe wholy vnto him, hee may ouercome all impediments. Paul declareth that he was so affected, 2. Cor. 5. 14. whē he saith the loue of christ bindeth vs, considering this, that if one died for all, then were all dead. And although he meaneth that loue, wherwith christ loued vs, & where of he shewed a token in his death: yet he adioyneth the mutuall affectiō, which ariseth by the feeling of so great a benefit. And againe, he marketh the wicked & false teachers, which trouble the church with this marke, that they loue not the Lord Iesus, 1. Cor. 16. 22. Therefore let those which are called to gouerne the church remember, that if they couet to execute their office well & rightly, they must begin at the loue of christ. In the meane season Christ doth testifie plentifully what account he maketh of our saluation, whilest that he commendeth the same vnto the pastors so singularly: & he affirmeth that this is vnto him a token and testimony, how dearely they loue him, as if they care for the same carefully. There could no more effectuall thing be spoken, to encourage the ministers of the gospel, then when they heare that no office is more acceptable to Christe, then that which is imployed in feeding his flocke. All the godly may draw no small comfort thence, when they heare that they are so deare and precious to the sonne of God, that he putteth them as it were in his roome. And the same doctrine ought to make the false teachers not a little afraid, who ouerturne the gouernement of the Church: because they shall suffer no small punishment at Christes handes, who pronounceth that he is violated by them.

Feede my Lambes. The scripture applyeth this woorde *feede* vnto all manner of gouernement, metaphorically: but because the spirituall gouernment of the Church is handeled in this place, it is profitable to note, vppon what partes the office of a Pastour consisteth. For doubtlesse there is not any idle dignitie depaynted out vnto vs in this place: neither dooth Christe

giue vnto mortall men any gouernment, which he may exercise at his pleasure confusedly. We haue seene before chap. 10. that Christ is properly, the only pastour of the Church. Wee haue also seene, why hee taketh this name to himselfe: to wit, because he gouerneth his sheepe with the doctrine of saluation, and so consequently doth feede them, because that it is the true foode of the soule. And now, because he vseth the helpe of men to preach his doctrine, he doth also giue them his name, or at least make them partakers of the same. Therefore those are accounted lawfull pastours before God, who gouerne the Church vnder Christ their head, by the ministerie of the worde: whence wee may easily gather, what burden Christ layeth vpon Peters shoulders, and vpon what condition he setteth him ouer his flocke. Whereby the wickednes of the Romanistes is sufficiently & plainely refuted, who wrest this place to establish the tyranny of their popedom. It was saide (say they) vnto Peter before all other, feede my sheepe. We haue already declared, why it was rather spoken to him, then to the rest: that being free from all sinister note & marke, he might be free to preach the gospel: and therefore Christ maketh him a pastour thrise: that the three denials, whereby Peter had purchased to himselfe eternall infamie being abolished, they may no whit hinder his Apostleship: as Augustine Chrisost. Cyril, & many other doe prudently note. But there is nothing giuen Peter in these wordes, which is not in like sort common to all the ministers of the Gospel. Therefore the Papistes doe in vaine hold that hee is the chiefe for this cause, because he alone is called especially. But admit we grant that he had some honour giuen him priuately, I pray you how will they proue that he was placed in the primacy? Admit hee were the chiefe amongst the Apostles, shall it therefore follow straightway thereupon, that he was the vniuersall bishoppe of all the whole world? Moreouer, whatsoeuer Peter receiued, it doth no more appertaine vnto the Pope, then vnto *Mahomet*. For by what right doth hee boast and bragge that he is Peters heire? Againe, what manne of sound iudgement will graunt vnto him, that there is any heritable right giuen or set downe by Christ in this place? Yet will he be accounted his successour, would to God he were. None of vs is contrary to him, but that he may both loue Christe, and haue a great care to feede his flocke: but when the loue of Christe is neglected, and the office of feeding is reiected, it is too vnmeete and too fooliish a thing to boast of succession. And like as when Christ commaunded Peter to feede, he meant not to erect a throane for an idol or for an hangman of soules, out of which hee might miserably torment the Church: so he did briefly teach what maner gouernment of his Church he allowed. So that the visor is plucked from the faces of all the horned Bishops, who being only content with stagely pompe, and the vaine title, doe challenge to themselues by thoplike right and authoritie.

16 *Feede my sheepe*. Christe doeth not commit all generally aswell to Peter as to others to bee fed: but onely his Lambs or sheepe. And hee defineth in an other place, who those bee, which hee accounteth to bee of his flocke. My sheepe, saith hee, heare my voyce, and follow me, the voyce of a straunger do they not heare. Good teachers must do their diligence to gather all vnto Christ and because they cannot discerne betweene the sheepe and wild beasts

beaſts, we muſt all of vs trie, whether they canne bee tamed who are more like wolues then ſheepe, or no. Yet when they haue done all they can, their labour ſhal profit none but the elect ſheepe. For eaſines to be taught, and faith, proceed thence, becauſe the heauenly father deliuereth thoſe to his ſonne to obey him, whom he hath choſen before the creation of the world. But this place teacheth that none can be fed to ſaluation with the doctrin of the goſpel, ſaue thoſe which are meeke and apt to be taught, for Chriſt doth not in vaine compare his diſciples vnto lambs and ſheepe. But we muſt alſo note that they are tamed by the ſpirite of God, who were Beares and Lions by nature.

17. *Peter was ſory.* Without doubt Peter did not perceiue Chriſtes driſte in asking him ſo often. Therefore he thinketh that he is accuſed by the waye, as if he anſwered not from his heart. But we haue already ſhewed that it was no ſuperfluous repetition. Againe Peter had not yet tryed ſufficiently, how deeply the loue of Chriſt muſt be rooted in their mindes, who muſt ouercome innumerable ſtraites: he learned afterward by long vſe that it was not in vaine that he was ſo throughly examined. Furthermore, thoſe are taught in his perſonne who are about to take vpon them the charg and gouerning of the church, not to ſift themſelues lightly, but that they muſt examine themſelues throughly with what zeale they are endowed, leaſt they recoyle or faint in the middeſt of the courſe. We are all likewiſe taught that we muſt take it patiently, if at any time the Lord doe examine vs more roughly: becauſe hee hath iuſt cauſe to doe the ſame which we know not.

18. *Verily, verily, I ſay vnto thee.* After that Chriſte hath exhorted Peter to feede his ſheepe, hee dooth alſo arme him, to enter that warfare which was at hand. So that he doth not onely require faith and diligence at his hands, but an inuincible minde and courage in dangers, and conſtancie in bearing the croſſes finally, he commaundeth him to bee ready to ſuffer death when neede ſhall require. And although the condition of all paſtours be not alike, yet this admonition agreeth and belongeth vnto them al in ſome reſpect. The Lord ſpareth many, and abſtaineth from their bloud, being content with this one thing, that whileſt they liue they conſecrate themſelues faithfully & wholy to him. But becauſe Sathan doth euer now and then ſtir vp new and manifold combates, they muſt needs be prepared to die, whoſoeuer doe take vpon them the office of feeding: for aſmuch as they haue to deale not only with ſheep but alſo with wolues As concerning Peter, Chriſt would haue him foretold of his end, that he might alwayes thinke vpon this, that he ſhould eſtabliſh that doctrine with his bloud, whereof he was made a miniſter Although chriſt ſeemeth in this place not only to haue reſpected him, but alſo that he adorned him with the title of a Martyr in preſence of the other diſciples, as if he ſhould haue ſaid, that he ſhould be another maner of champion, then he had ſhewed himſelfe.

When thou waſt younger. Age ſeemeth to bee appoynted to reſt and bee idle: wherefore olde menne are ſette free from publike burdens, and they are made diſcharged ſouldiours. There Peter might haue promiſed himſelfe a quiet eſtate of life in that age: but on the contrary Chriſte ſaieth, that the order of nature ſhall bee changed, ſo that hee who liued after his owne will when hee was young, ſhalbe gouerned by another mans will when hee is olde

and

and that he ſhall ſuffer violent gouernment. But we haue in Peter an excellent glaſſe of our common eſtate. Many men liue pleaſantly and commodiouſly before they be called by Chriſt: ſo ſoone as they haue giuen him their name and are receiued to be his diſciples, or at leaſt ſhortly after are drawen vnto great and greeuous combats, vnto a troubleſome life, vnto great perils, & ſometimes vnto death it ſelfe. Although this be an hard eſtate, yet muſt we painefully ſuffer the ſame. Neuertheleſſe the Lord doth ſo temper the croſſe wherewith he will haue his ſeruants tryed, that he beareth with them ſo long vntill their power waxe ripe, for he doth well knowe their infirmitie, beyonde the meane and meaſure whereof he vrgeth them not. So did hee pardon Peter, ſo long as he ſaw that hee was tender and weake. Therefore lette vs learne to offer our ſelues vnto him euen vntill the laſt breath, ſo that he giue vs ſtrength: wherein the filthie vnthankfulnes of many appeareth. For the more meekely the Lorde dealeth with vs, ſo much the more doe we accuſtome our ſelues to liue delicately. So that there is ſcarſe one found amongſt an hundred, which doth not murmur and repine, if he be handled more roughly after that he hath bin long borne with. But wee ought rather to haue conſidered the gentleneſſe of God in that hee ſpareth vs for a time. So Chriſte ſaith that ſo long as he was conuerſant vppon earth, his Diſciples liued merily, as if they had beene preſent at a mariage, for whom faſtinges and teares were afterwarde prepared. Matthew. 9. 15.

Another ſhall girde thee. Many doe thinke that the manner of his death is ſignified heereby, becauſe he was hanged with his armes ſpreade abroad but I doe thinke that vnder this woorde *girde* all externall actions are ſimply comprehended, wherewith a manne ordereth himſelfe and his life. *Thou girdedſt thy ſelfe*, that is, thou clothedſt thy ſelfe as it pleaſed thee, but this liberty of faſhioning and framing thy apparell ſhall be taken from thee. Furthermore, it is better not to know what maner of death Peter ſuffered, then to beleeue doubtfull fables.

Shall lead thee whither thou wilt not. The ſenſe is, that Peter ſhould not dye in his bed, but by violence and the ſword. But this ſeemeth to bee an abſurde thing that Chriſt ſaith, that his death ſhall not be voluntary. For as there is no conſtancie in that Martyr, which is carryed to death againſt his will, ſo is he worthie of no prayſe. But this ought to be referred vnto the diſagreement that is betweene the fleſh and the ſpirit. For we doe neuer obey God with ſo free an affection, but that the worlde and fleſh do drawe vs as it were with cordes vnto the contrary: wherefore Paule complaineth thus. Rom. 7. 19. That good which I woulde, I doe not. Againe, we muſt note that the feare of death is naturally engrafted in all men: becauſe it is contrary to nature to be willing to be diſſolued. And therefore although Chriſt himſelfe was framed wholy to obey God with his whole heart, yet he craueth to be pardoned that he might not die. Furthermore, Peter feared the torments which ſhould proceede from the crueltie of men: therefore it is no maruell if he were ſomewhat afraid of death. But he did more plainely declare thereby, the obedience which hee had performed to God, in that hee ſuffered death willingly, which he would gladly haue eſcaped of himſelfe: becauſe he knew that hee pleaſed God by this meanes. Neither ſhould there haue

beene

beene any patience without the suffering of the mind. And this doctrine is very profitable to be knowne: for it stirreth vs vp to pray, because we could neuer ouercome the feare of death without the singular ayde of God. And therefore there remaineth nothing, but that we humbly offer our selues to bee gouerned by him. Againe, it serueth to stay vp our minds, least they fall and fainte quite, if at any time it so fall out, that wee quake and tremble in persecutions. Those which faigne that the Martyres were touched with no feare, they take to themselues matter of dispaire by their owne feare. But there is no cause why our infirmitie should terrifie vs from following their example, the like whereof they haue tryed, so that they could not triumph ouer the enemies of the truth, without fighting with themselues.

19 *Signifying with what death.* This Periphrasis is of great weight. For although all the godly ought to ayme at this marke, that they may glorifie God aswell in their life, as in their death, yet Iohn meant to adorne their death with a peculiar title, who seale the Gospel of Christ with their bloud, & glorifie his name, as Paul teacheth, Philip. 1 20. Now it is our dutie to gather what fruite the death of Peter brought foorth. For it is to be imputed to our sluggishnes, if our faith be not confirmed thereby, and vnlesse, we go toward the same marke, that God may be glorified by vs. If the Papistes had considered this end in the death of the Martyres, that sacrilegious and detestable inuention shoulde neuer haue come into their minde, that it serueth to pacifie Gods warth, and that it must be payed price for sinnes.

And when he had saide. In this place Christ expoundeth to what ende that foretelling of his violent death did tend: to wit, that Peter might prepare himselfe vnto patience. When, saith he, thou must suffer death as I did, follow thy captaine. And to the end Peter may the more willingly obey God, when hee calleth him vnto the crosse, Christ setteth himselfe before him as his captaine. Neither is it a generall exhortation, wherewith he inuiteth and biddeth Peter follow him, but he doth only intreate of the maner of his death. And this one thing doth mittigate all the bitternes that is in death, when as the sonne of god setteth himselfe before our eyes with his blessed resurrection, which is our triumph against death.

20 *And as Peter looked backe, he saw the disciple, whom Iesus loued, following, who leaned also at supper vpon his breast, and said, Lord, who is he that betrayeth thee?*

21 *Therefore, when Peter hadde seene him, hee sayde vnto Iesus, Lorde, what shall he doe?*

22 *Iesus saith vnto him, If I will that he stay till I come, what is that to thee?*

23 *Now this word went abroad among the brethren, that that disciple shoulde not die: & Iesus said not vnto him, that he shoulde not die: but if I will that he tarry till I come, what is that to thee?*

24 *This is that disciple that beareth witnesse of these things, and wrote these things, and we know that this testimony is true.*

25 *There are also many other thinges, which Iesus did, which if they shoulde bee all written, I thinke that the worlde should not be able to containe the bookes that shoulde be written.*

20 Peter

20 *Peter turned backe.* We haue in Peter an example not only of our superfluous, but also of our hurtfull curiositie, that wee are drawne away from our owne dutie with beholding of other men. For this is almost a thinge bred in vs, that by requiring an account rather of another mans life, thē of our owne, wee doe thereby get vaine starting hoales. For wee doe of our owne accorde deceiue our selues with this colour of excuse, that others are not better: as if their sluggishnes did discharge vs. And there is scarse one amongst an hundreth, that doth consider of what force that saying of Paule is,, Galat. 6. 5. Let euery man beare his owne burden. Wherfore there is a common reprehension of all men in the person of one man, who looke hither and thither, how menne behaue themselues: but they regard not what is enioyned thē by god. Therein are they chiefly deceiued, whilest that they carelesly passe ouer this, what the priuate and particular calling of euery man doth require. God will chuse one of tenne, whome hee may either exercise with great troubles or with huge labours: hee will suffer the other nine to bee quiet, or at least hee will exercise them but lightly. Againe, he handleth not all men after one sorte, but hee tryeth euery one, as seemeth best to himselfe. Therefore seeing there be diuers sortes of christian warfare, let euery man learne to keepe his owne order, neither let vs aske after this or that, like idle persons, when as the heauenly captaine calleth euery one of vs: whose commandement we must so obey, that we must forget all other thinges.

Whom Iesus loued. This Periphrasis was put in for this cause, that we may know for what cause Peter was enforced to moue the question, which is here recited. For he thought that it was an absurd thing, that hee alone is called, Iohn being omitted, whom Iesus had loued so intirely. Therefore this question of Peter wanted not some colour, why there was no mention made of Iohn, as if christes minde toward him had beene chaunged. Yet Christ cutteth off the cause of his curiositie, when hee answereth that it is nothing to him what other shall doe, whilest that he must obey the calling of God.

22 *If I will haue him to tarry.* Whereas this sentence was commonly cut off, and they read the former member affirmatiuely, I will haue him to tarry so till I come: it came to passe through the fault of the Scriueners and not through the error of the interpreter. For doubtlesse he could not be deceiued in the Greeke word: but one letter might easily creepe in amongst the Latinistes, which might alter the whole sense. Therefore the whole sentence is an interrogation, and ought to be read in one text. For Christ meant to lay hold vppon the Apostle, that he might keepe him within the boundes of his calling. It is nothing to thee, neither ought est thou to enquire concerning thy fellowe in office, what shall become of him: let mee alone with that: aske onely of thy selfe, and make thy selfe ready to follow whether thou art called: Not that all care for our brethrē is superfluous: but that it ought to haue a measure, that it be care, and not curiositie, which hindereth vs. Therefore let euery manne haue respecte vnto his neighbours, if by any meanes hee bee able to draw them vnto Christe with him, and not that hee may bee stayed with their stumbling blockes.

23 *There-*

23. *Therefore this worde went abroad.* The Euangelist sheweth that there did spring an errour amongst the Disciples from the wordes of Christ being euill vnderstoode, that Iohn should neuer die. Furthermore, he meaneth those that were present when the woordes were spoken, that is, the Apostles: not that this worde *brethren* appertaineth vnto them alone, but because they were as it were the first fruites of the holy vnitie. And it may bee he speaketh of other beside the eleuen who were then with them.

By this woorde *went out*, he signifieth that the errour was spread here and there: which notwithstanding as it seemeth continued not long amongest them but did remaine only vntill such time as being illuminated with the spirite they did thinke more rightly and purely of the kingdom of Christ all grosse surmises beeing abolished. But that happeneth dayly which Iohn reporteth of the Apostles: neither is it any marueile: for if the inward and housholde Disciples of Christ were so deceiued, how much more shall they be readie to fall, who were not so familiarly taught in Christes schoole? But let vs also note whence this vice proceedeth. Christ teacheth vs profitablie to edifiyng, and that plainely, but we turne light into darkenes by our wicked inuentions, which we fet from our owne reason. Christ would affirme no certaine thing of Iohn, but doth onely challenge to himselfe full power ouer him, of life and death. So that the doctrine was of it selfe plaine and profitable, but the Disciples do forge and imagine more then was spoken.

Wherefore to the ende we may be free from the like daunger, let vs learne to be wise soberly. But such is the wantonnesse of mannes nature that it runneth headlong into vanitie with mayne force. Whereby it came to passe, that euen this errour whereof the Euangelist warned in plaine woordes to beware, did neuertheless raigne in the world. For they babled that when he had commaunded them to dig him a sepulchre, and had gone into the same, it was found emptie the next day. Wherefore we see that there is none ende of erring vnlesse we doe simply imbrace that which the Lord taught, and refuse all other strange inuentions.

24. *This is that disciple* Because Iohn had hytherto spoken of himselfe in the third person, he expresseth now that hee was the partie: to the ende that a witnesse which sawe it with his eyes may haue greater weight and who did wel knowe all those things whereof he speaketh. But least any man should suspect his speach, as if it were framed fauourably because hee was beloued of Christe, hee preuenteth this obiection, saying, that he had passed ouer moe thinges then were written: and yet hee speaketh not of all manner actions of Christe, but only of such as appertained vnto his publicke office. Neither ought this hyperbole to seeme absurd: seeing those are borne with, which are commonly vsed in prophane writers we must not onely consider the number of the works of Christ but also the weight and greatnesse thereof is to be weighed. The diuine maiestie of Christ, which swalloweth vp not onely the senses of menne with the infirmities thereof, but also the heauen and earth that I may so speake, did shew forth his brightnesse wonderfully there.

If

If the Euangelist beholding the same doe crie out beeing astonied, that the whole world cannot comprehend the iust narration, who can marueile? Again, hee is not to bee reprehended if he vse a common olde figure to set foorth the excellencie of Christes works. For we know how God applieth himselfe vnto the common maner of speech for our ignorances sake, yea how he doeth sometimes as it were, stammer. In the meane while wee must remember that which we had before, that the summe which the Euangelistes haue set downe in writing is sufficient both to the institution of faith, and also to giue saluation. Therfore he shall be wise enough whosoeuer shall rightly profit vnder these masters. And surely forasmuch as they were ordained by God to be vnto vs witnesses, as they did their duties faithfully, so it is our part to depend wholy vpon their testimonies on the other side: and to desire no more then they haue set downe. Especially for asmuch as their pennes were guided by the certaine and sure prouidence of God, least they shoulde leade vs with an huge heape of thinges, and yet that making choyse, they might deliuer so much as he knewe was expediente who is God, only wise and the only fountaine of wisedome, to whom be prayse and glory for euer and euer. Amen.

The loue of God ouercommeth all thinges.

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to passe out of this world. 13. 1.

the world hath not knowne God, 1. 10. & 17. 24. yea, it hateth him. 7 7.

Christ hath ouercome the worlde, 16. 33.

the princes of this world. 14. 30.

In the world ye shal haue oppression, 16. 33.

christe praieth not for this worlde, 17. 9.

christ is not the world. 17. 11.

as his disciples are not of the worlde, 15, 19. & 17. 14. 16.

Worketh. As the father worketh so the sonne worketh also. 5. 17.

Workes. the works of God are not subiect to the iudgementes of men. 5 4.

the worke of the father, 4 34. is to beleeue christ, 6 29.

We must weigh the workes of god 7. 25.

the fruit of the works of God doth not by and by appeare. 12 16.

the workes of God haue not the like fruit in all men. 2. 23.

How slacke menne are in considering the works of God. 7. 4.

there is nothing better then modesty, in weighing the workes of God, 9. 2.

How Moses saide that God hadde made an end of his workes. 5. 17

What workes are done in God. 3. 21.

the works do testifie christ. 5. 36.

to beleeue because of the works. 10 38. & 14. 11.

Wrath. the wrath of GOD abideth oftentimes long in one house. 9. 2.

the greatnesse of Gods wrath against sinne. 19. 17.

Wind. the disciples are tossed with wind vpon the sea. 6. 18.

Z

Zeale. Holy zeale. 5. 41.

the zeale of the house of GOD 2. 17.

An excellent example of rash zeale in Peter. 18. 10.

Pretence of zeale helpeth nothing 6. 15.

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Of Christs actions, yea gestures indifferent, circumstantiall, i
dentall, we haue questions hotly disputed. His gesture, especia
in ye Sacrament, we haue pressed wth might & maine, & le
on vs by some, wth as great necessitie, as his moralities of
tience, Meekenesse, Humilitie, Obedience. Me thinks then t
should be able to prout them wthin compasse of those things
whereof, Peter saith. He gaue vs an example yt we should f
lowe his steps. 1. Pet. 2. 21. to vrge any thing Supra statutu,
simply necessary, is to vrge Superstition: to yeald to any thin
Supra statutum, as simply necessary, is to yeald to Superstition
Let them take heed yt thus presse this gesture vpon our consci
ces as necessarie to be imitated, yt they incurre not ye crime
Superstition, frō wch they would seeme to be most abhorrent.

Are we bound to this gesture, so yt to vse any other is sin
yes, say they: then it is either because it was amongst Christs
morall acts, wherein he hath commanded vs to imitate, or t
by vertue of yt mandate, Hoc facite, Doe this. 1. Cor. 11. 2.
A third member when they assigne me, I will take notice
it. But neither was it amongst his morall acts, wherein h
hath commanded vs to imitate; nor is it comprized wthin
Mandate, at ye institution. Ergo.

May wee number it amongst his morall acts? we must th
shew what Law of God, vertually at least, comprizeth this conc
sion; Thou shalt sit at ye Sacrament, And againe in religious mo
ties it is vnlawfull to doe aliud or aliter, other thing or otherwi
why then stand they? yea, why sit they? why leane they not one
the bosome of another? or how dare they in the least tittle swar
from their patterne?

Comes it vnder ye Mandate, Hoc facite? then it is amongst th
Sacramentals of the Supper. For (hoc facite) comprizeth not

cumstantials, but Sacramentals. Is it Sacramentall? where is ye
nification it hath of any act of God to vs, or of vs to God? Sacra=
ntall actions all whether of the Minister, or Receiuer, haue their
sticall resemblance & signification.

these eager spirits haue much haunted mee; ye ghastliest Argument
r eare put forth to affright me withall, hath beene this from the
mple of Christ. And though I neuer heard it vrged, but where ye
euer hath made it totter; yet neuer could I sway wth any Mi=
r, or other wch I haue dealt withall, as to make him forgot his
therson, for in their Logicall Disputes it is no absurdity, to
the Conclusion.

will truely acquaint you wth ye seuerall manners of vrging
first paper is thus: That gesture of Christ & his Apostles vsed
time of ye institution, is to be vsed of vs at ye time of ye recei=
ye Supper: But ye gesture of sitting is ye gesture wch Christ &
Apostles vsed at ye time of ye institution: & therefore this ges
ure must be vsed of vs

Formally enough. But when I wonder, will they proue their
osition? that we are bound to vse ye Gestures, Vestures, & other
umstances of first administration. And where appeares it that
st or his Apostles sate, as we call sitting?

nd why may I not thus reason? what Vesture Christ vsed at ye
administration, is to be vsed in ours. But a seamelesse Coate was
Vesture wch Christ Vsed at ye first administration. Therefore it is
vsed of vs. I dare say ye Argument proceeds as firmely for the
, as for ye site & position.

The second paper thus. To swerue from ye imitable example of Christ,
nt. Not to sit in ye act of receiuing is to swerue fro ye imitable ex=
ng example of Christ, therefore not to sit is a sinne, & per conse=
s, to sit is a necessary duty.

What meant you by imitable? ye wch may be imitated: or ye wch
be imitated. If that, wch may be imitated; your proposition is
; If ye wch must be imitated; your assumption.

This man explaines himselfe, distinguishing betwixt his workes mi

miraculous, & others, & by imitable, vnderstands wherein it is possible to resemble him, belike then, we must gird our selues w[ith] Towell & wash our peoples feet before our administration for so Christ; & his action is not miraculous, but possibly imitable. ye of this act he saith more then euer he said of his gesture. If I you Lord & Master, haue washed your feet, yet also ought to wash o[ur] anothers feet; for I haue giuen you an example, that ye should as I haue done to you. And I marueil that these Apish Imitato[rs] in this action wch he cals exemplary; secondly, whereof he saith ought to be done in imitation of him, think not themselues b[e] bound, whereas in that gesture they acknowledge a bond, though no probabilitie of Scripture, they can prout it exemplary, wth an ought to be done, pressed vpon the Conscience.

To put an end to this inquiry: Giue me I pray, a true reason, wh[y] his gesture in preaching, binds vs not to imitation, as well as his gesture in the Sacrament. My memorie may faile me; but I know not, that euer it is recorded, that Christ taught in any other site then sitting. That he sate downe & taught his Disciples, I reade. Mat. 5. that he stood, I reade not; a true difference betweene these in this point of necessary imitation, I would faine heare.

The rite & outward forme of Baptisme vsed by John, whereto a[ll] our Sauiour submitted himselfe, was not sprinkling, but going downe into the water. Mat. 3. 16. Act. 8. 38. why are we not strictly bound to this imitably example of Christ and his Forerunner? & y[e] must thinke our selues bound to his gesture in the supper Supper.

Lastly, let this though it may seeme a nicetie, be taken notice of that in this question they change the true predicament where the inquirie lyeth. To speake properly & exactly, sitting is not in the predicament of Action, but in that of site & position. And whereas whereas in matter of imitation, the Actions of Christ fall only into inquiry, they diuert the question to his site & position: quando And why should we not vrge the quando, & vbi, and habitus of Christs administration from his example; as well as his gesture?

farre of this question occasionally; out of a desire, if it be possible
me satisfaction to ye scrupulous, in as much as concernes the Argu=
t from Christs example. This is ye rule; The precept of imitating
blessed Saviour, is limited to his actions, not extended to his gestures;
ng his actions, to those ye were morall, not to circumstantiall or in=
tall./

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ist Paul in 2. Thessalo: ℣. 3. ~~upon the~~ by these words, Which we
and you. he meanes, I warrant you, Secundum Deum. But in=
es. ye our obedience must be extended to the commands of Gods Minis=
& not only to the Lords immediate iniunctions. Rom. 13. 4. Gods
sters understand after Pauls phrase; Maiestrates ciuill & Ecclesiasticall
ye Lord hath inuested in power of iurisdiction.
ese regular iniunctions, you may obserue to be in a threefold differnce:
t are so theires, ye they are first the Lords, in expresse tearmes preseri=
him; as in those prohibitions of murther, adultery, theft, precepts
ctifying the Sabath, &c. Of these Paul saith, Dominus non Ego. 2.
whose generall principles, are immediatly ye Lords. yet determinati=
particulars art from men, by apparent deductions frō those grounds:
the Apostle saith, Ego non Dominus, and yet thinkes he hath therein
irit to direct him: The speach is remarkeable. 1. Cor. 14. 37. The Prophet
ituall man, must acknowledge the things wch Paul writes, to be ye com=
ments of the Lord. Mediatly you must vnderstand, because congruent
~~principal~~ principles by him deliuered: first, else how should, I say not
rituall, man, but ye Prophet, know what ye Lord immediately reuealed to
ostle? Secondly, Nor is it probable, ye what Paul speakes for matter
r, & decencie in the assemblies, was immediatly, & expresstly deliue=
by speach, or reuelation from ye Lord. For why? when they haue
parent, & tasit deductions from generall principles, Reuelations art
lliplied vnnecessarily: yet Paul stiles ym Commandements of the Lord.
A third sort, wch occasion only, or accident causeth to be ~~for~~ prescribed:
n whereof from generall principles, saue only in case of ye occasion, or
t, the acutest shall not see. As when abstinence from bloud and ~~for~~
ed is enioyned, after abrogation of the Leuiticall Law. Act. 15. 20.
n shew mt ground of equitie out of wch such abstinence is directly
le? Marry in as much as ye vse grew accidentally scandalous, re

tcessary was the iniunction of abstinence: for its sex chur
o ~~negligy~~ neglect vse of my Christian libertie, where is perill
ny weake brother: like must be thought of all preseripts of
trates, for publique good for order or decorū, whose acting is no
pugnant to the Law of God, though perhaps we see not ẏ publiq
nor order of decorum: yet lies the bond vpon conscience therein
mit our selues, as Peters phrase is, for the Lords sake. 1. Pet.
because he hath commanded obedience to the Maiestrate.

Is it not pitie to se honestie grow libertine? yet best men haue
taint that way. Men ẏ as Zacharie & Elizabeth, walke in all ẏ
ate commandements, & ordinances of God whout reproofe, yet to
ons of Gods Ministers, are too too refractary. As to ciuell ordinan
common good, so to Ecclesiasticall ceremonies, in themselues lawfull, spe
cially opposite: for where say they hath God commanded them?

Resp. first, And I asse, where hath God forbidden them? secondly,
hath he not in things ~~indifferent~~ lawfull commanded to obey ẏ Maiestrate?
Thirdly, They are Gods commandements, not onely wh in so many words
are prescribed, but what are from generall grounds deduced. fourthly, ye
occasion & accident makes indifferent things, otherwise arbitrary, yet
in case necessary, especially where authoritie, interposeth to inioyne. fift
And what if we see not order, decorū, edification, publique good in obseruan
obseruance? why are we curious? Are things lawfull in themselues? The
must our inquirie stay. So thought Rechabites; whom for obedienc
so seemingly blind, the Lord commended and blessed. Iam. 25. 18. 19.
we are loth to be, or to be deemed men vnqualified to partake Go
promises. Its obedience ẏ qualifies, obedience to not onely what Go
immediatly prescribes but to whatsoeuer his Ministers inioyne accor
to God. Will you say? Its Apostles? Resp. first Siluanus and Timo
were not Apostles, Secondly the charge is extended to all whosoeuer h
the ouersight of vs. Heb. 13. 17.

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